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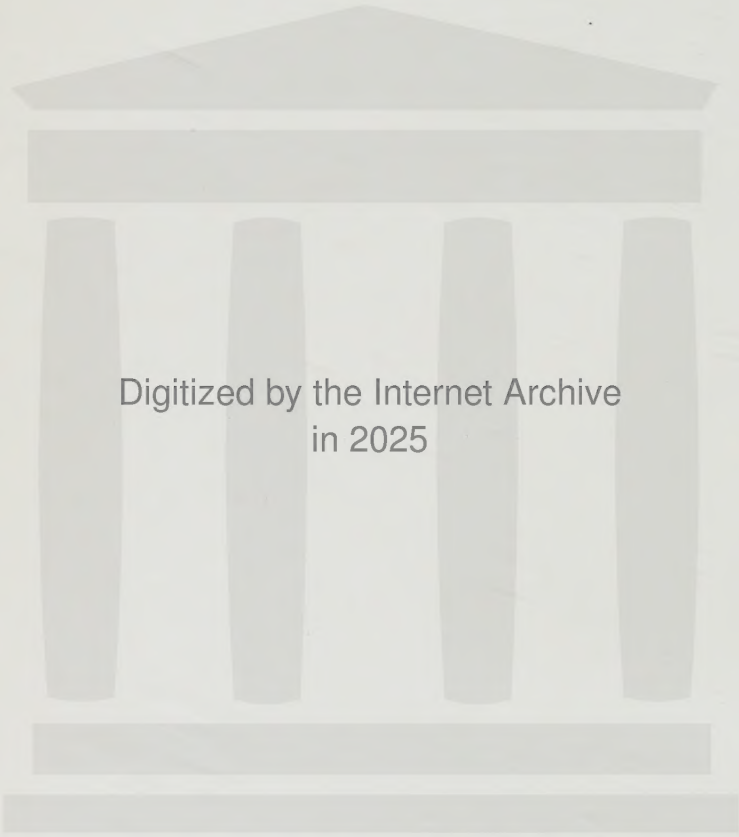
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The foot of S. Ignatius is said to be preserved
in the Monastery Xerofotamus on Mount Athos
See Montfaucon. Palaeog. p. 482.

Armenian Version

Dr. Petermann agrees for the coincidences of the Armenian
with the Syriac in several places with the former and
differs from the latter. The passages note of Petermann
in which several of the Scriptures as cited from Nicetas
Pisco. B. V. 15 "gregorius (ni gallor, Abul-faragius)
Scholiastes Syrus in Psal. XV. Verba ejus sunt — Pro
istis vero sed et omnes Syros translulerunt — Amen, amen
dicam vobis, praeter evangelium Syriacum, quod illud
Syrum in hoc solo emendare fecerunt. — See Bornemanns
Acad. Quaestion. spec. I. diss. III. 16. p. 268

The Armenian version of the Scriptures is probably supposed
to have been made from the Greek in the beginning of the
fifth century: see Hill. Prolég. n. s. 152. N. 1402.
Walton Prolat. in Armen. Hist. p. 9. Huet de Interpret.
p. 153.
I do certainly not receive the Assertion that Ignatius Bibles
are translated at an earlier period.

Primo igitur dici potest e verbis Hieronymi
in epistola ad Pammachium et Oceanum, sub finem;
scire non posse Illum apologiam ipse Panphili, ex eo
quod aliud ejus scriptum extet nullum. Sic enim ait
Hieronymus: "Date quodlibet aliud ipsius Panphili: nusquam
reperietis: hoc unum est. Unde igitur sciam quod
sit Panphili? ordiuntur stilus et salia docent me
istud." -

Si valeret ista Hieronymi ratio, plurimum sane
Auctorum libri essent unicum ipsius scripserint: non possent
probari ipse ipsorum: atqui ita negari posset S. Ignatii
martyris luculenta epist. Ignatii

Habes ap. Eugenium Defensa &c. p. 224

Les Epitres authentiques de Sainct Ignace
estant joinctes aux autres Exemplaires
servent à descouvrir plus facilement les
veritables leçons et a les confirmer.
Simon. Disp. Crit. sur les Mss du
nouv. Testament : p. 59 —

See D: Campbell's Lectures on Ecclesiastical History.

Reviews –

Wilhorn in Zeitschrift f. Hist. Theol.
1851: translated by Rev. Henry Brown
Canon of Chichester and inserted in the
Theological Critic 1852. p. 413.

Lipsius – in Zeits. Hist. Theol. 1856
Wilhorn. Göttinger Gel. Anz. 1856. nr. 152–154
Goschler – Zeitsch. Deutsch. Morgen. Gesellsch. 1857. p. 591
Weiss. Reuters Repertorium September. 1852
Rietschl: Entstehung der altk. Kirche: 1857. p. 403

Mosheim

De Canonis supposititorum Librorum inter Christianos saeculi primi et secundi: vol. 1. p. 217 of his Dissertationes.

Quodsi quae Pauli per epistolam scripta sunt exemplum Theclae ad licentiam mulieribus docendi tingendique defendunt, sciant in Asia presbyterum qui eam scripturam construxit, quasi titulo Pauli de suo cumulando, convictum atque confessum id se amore Paulo fecisse loco decessisse = Se Tertullian de Baptismo: c. XVII. p. 636. vol. 1

CURETON (W.) Corpus Ignatianum: a Complete Collection of the Ignatian Epistles, with Numerous Extracts from them in Syriac, Greek and Latin, an English Translation of the Syriac Text, Notes and Introduction, author's annotated copy, roy. 8vo, half calf, 1849

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CORPUS IGNATIANUM.

CORPUS IGNATIANUM:

A COMPLETE COLLECTION

OF THE

IGNATIAN EPISTLES,

GENUINE, INTERPOLATED, AND SPURIOUS;

TOGETHER WITH NUMEROUS EXTRACTS FROM THEM,

AS QUOTED BY ECCLESIASTICAL WRITERS DOWN TO THE TENTH CENTURY;

IN SYRIAC, GREEK, AND LATIN:

AN ENGLISH TRANSLATION OF THE SYRIAC TEXT,

COPIOUS NOTES, AND INTRODUCTION,

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BY

WILLIAM CURETON, M.A. F.R.S.

CHAPLAIN IN ORDINARY TO HER MAJESTY THE QUEEN.

LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

M DCCC XLIX.

2.701

LONDON

—

W. WATTS, PRINTER, CROWN COURT, TEMPLE BAR.

TO HIS ROYAL HIGHNESS THE PRINCE ALBERT

OF SAXE COBURG AND GOTHA, K.G.

Chancellor of the University of Cambridge.

Sir,

I esteem it a peculiar happiness that my own humble researches should have been rewarded by a discovery which seems to throw a clearer light upon the writings of one of the companions of the holy Apostles, than the united labors of several of the highest and most distinguished Prelates who have adorned the English Church;

And in being permitted to inscribe to your Royal Highness these results of my discovery, I enjoy a very rare and high gratification, such as

none of them could ever have experienced,—the honor of dedicating my work to a Prince whose own learning and acquirements have qualified him to estimate the importance and the interest of the task which I have undertaken, and whose personal condescension and kindness have encouraged me under the difficulties with which it has been attended.

I have the honor to be,

SIR,

Your Royal Highness'

Most obedient and devoted Servant,

WILLIAM CURETON.

March 31*st*, 1849.

PREFACE.

The discovery of the Ancient Syriac Version of the Epistles of St. Ignatius excited so great and general an interest, that the whole of the impression of the volume in which I made the results of that discovery public was exhausted in the course of a very few months, and a new edition called for. I felt, however, that something more was due to the subject which I had undertaken than merely to exhibit it again in the same form as that in which it had appeared at first. Although I was fully aware that the very little leisure which I could command must necessarily delay the publication for a considerable period, I resolved to collect together all the documents relating to the Ignatian Epistles, and to exhibit them in such a manner as would enable those who may be desirous of investigating this subject for themselves to form their own judgment respecting the whole question, without being compelled to refer to other books than that which I might lay before them.

For this purpose I have exhibited at one view a comparison of the text of the Syriac and of that of both the Greek Recensions of the three Epistles to Polycarp, the Ephesians, and the Romans; and I have caused the particular variations of each to be printed in a different and distinct type, in order that their several peculiarities may be immediately obvious. I have also given a similar comparison of the text of the Longer and Shorter Recensions of the Epistles to the Magnesians, Trallians, Philadelphians, and Smyrneans. To these I have subjoined the rest of the Ignatian Epistles in Greek; and to all of them I have supplied their corresponding ancient Latin versions. I have likewise appended to the rest the Three Letters attributed to St. Ignatius, of which Latin copies only are known

to exist. This furnishes a complete collection of all the Epistles which have ever been assigned to the venerable Bishop of Antioch.

To these Epistles I have subjoined all the Testimonies respecting Ignatius himself, and all the extracts from the Ignatian Epistles which have been quoted by various authors in Greek and Latin down to the tenth century—so far at least as my own knowledge extends, and I have been able to collect them. I have not thought it necessary to add those of a later period. The Acts of Martyrdom, as exhibited in the Colbert manuscript, follow. I have also diligently collected and supplied all the extracts from the Ignatian Letters, and all the passages respecting Ignatius himself, in Syriac, which I could find among the rich and valuable treasures of the British Museum, or could obtain elsewhere, to make the work more complete. These, as well as the Syriac text of the Three Epistles, I have translated into English, for the use of such as may not have studied the Aramaic tongue.

I have also appended several extracts attributed to St. Ignatius, found among the Ethiopic collection in the British Museum, with a Latin translation. These, I believe, constitute the whole of the documents up to this time available, upon which any discussion respecting Ignatius and his Epistles can be based.

In the Introduction and Notes I have very freely explained my own views and convictions on the several subjects which presented themselves; and I have stated the arguments upon which they have been founded. Should these appear to be less uniform and consecutive than the entire tenour of the whole investigation may seem to require, I trust that the reader will kindly grant me his indulgence in this respect, when he is informed that the little leisure which I have at my own disposal has never permitted me to give more than an hour or two at one time, and that after the fatigues of my daily occupations, to a subject which, from its interest and importance,

might well have demanded my whole and undivided attention. The task which I imposed upon myself would perhaps have been much better executed by some one who is happy enough to have his time sufficiently at his own command to be able to direct and apply the whole energies of his mind to any subject like this, which he may be desirous to investigate and illustrate. Still, however, I have not shrunk from it, with all its difficulties. How far I have been successful others must judge. The only merit which I can venture to claim to myself is that of zeal in attempting, and of perseverance in executing, as the task of my *Horæ Subsecivæ*, a work of so great extent, requiring so much laborious research and thought, upon a controverted matter, in which I must necessarily expect that those to whose particular views or prejudices the results of my inquiries may prove unfavourable will be ready to catch at every slip, and to expose every error. The conscious determination to seek diligently and impartially for the truth, and to state plainly and unhesitatingly my honest convictions, has given me the courage not to be dismayed or deterred by any such considerations as these.

Indeed, when I first published my volume in 1845, I felt assured that it would not be allowed to pass without censure; and I then resolved to avoid entering into any of the controversy which I could not but foresee it would create. It was, however, received far more favourably than I could venture to anticipate. This I can only attribute to the evident conviction afforded by the facts which it contains. Only one attack, so far as my knowledge goes, has been directed against it. This appeared in the English Review.* It is much easier to make a parade of orthodoxy, and thereby excite the fears, and prejudice the sympathy of the well-disposed but uninformed, than to argue logically, especially when the premises require some learning and research. Thus the Reviewer at-

* No. VIII. p. 309.

tempted to decry the work, by representing the Syriac version of the Ignatian Epistles as the production of an Eutychian heretic. I felt, therefore, that it was due to the late Archbishop of Canterbury to abandon the resolution which I had formed, and to shew that the Reviewer was mistaken in representing, as "a miserable epitome by an Eutychian heretic," a work in which the Archbishop expressed great interest, and, after having read the Epistles, had kindly allowed me to dedicate it to him. The Reviewer's attempt in this respect has been pronounced an unhappy failure by Dr. Jacobson, the present Regius Professor of Divinity at Oxford.* Dr. Lee, late Regius Professor of Hebrew in the University of Cambridge, has ably exposed many of the fallacies and gratuitous assumptions of the Reviewer.† How far I have succeeded in my own Reply‡ I must leave to others to determine.§

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* His words are, "Minus felix in eo quod Syrum pravitatis hæreticæ insimulaverit." See *Patt. Apost.*, edit. iii. p. liv.

† See *British Magazine*, Vol. xxx. p. 667.

‡ "Vindiciæ Ignatianæ, or The Genuine Writings of St. Ignatius, as exhibited in the Ancient Syriac Version, vindicated from the Charge of Heresy." 8vo. London. Rivingtons. M DCCC XLVI.

§ I may perhaps venture to quote here the opinion of some writer apparently unbiassed, and certainly unknown to me, on this head. "Diese Anklage ist nun offenbar der Art, dass, gelänge es, damit durchzudringen, es bei der hohen Geltung, welche stricte Orthodoxie in England noch jetzt inner- wie ausserhalb der Kirche hat, um den Credit der Uebersetzung wenigstens im Lande ihres Erscheinens geschehen sein würde. Nun scheint es zwar nicht, als ob diess gelungen sei, da nach einer Ankündigung am Schlusse des vorliegenden Schriftchens die ganze Auflage des angeklagten Werkes bereits vergriffen ist. Indessen kann man es Hrn. Cureton keineswegs verargen, wenn er sein Möglichstes thut, um diese Anklage als völlig unbegründet darzustellen. Es ist ihm diess unseres Erachtens auch nicht missglückt, denn er hat, wo nicht die Güte seiner eigenen Sache, doch sicherlich die Schwäche des Gegners dargethan und ihm den Stachel genommen. Schritt für Schritt folgt er dessen Erörterungen und deckt seine Ungenauigkeiten, Missverständnisse, Uebereilungen, Selbstwidersprüche und Verdrehungen, kurz alle die absichtlichen Kunstgriffe oder unbewussten Fehler einer von einseitigen Vorurtheilen geleiteten Polemik

In 1847 Dr. Hefele, one of the Professors at Tübingen, published his third edition of the works of the Apostolic Fathers, in which he has made such use of my labours as seemed most appropriate to the object which he had before him. The following are his own words, extracted from the *Prolegomena*, "Curetonus nobis persuadere conatur, versionem illam Syriacam *genuino* textui Ignatiano accuratissime respondere, et omnia, quæ in nostro Græco textu plura inveniuntur, ab aliis addita esse et introducta. Tantum vero abest, ut ei adstipulemur, ut versionem Syriacam non nisi epitomen Ignatianarum epistolarum a monacho quodam Syriaco in proprios usus pios confectam (cfr. infra, p. 156, not. 1)*, reputare possimus; præsertim cum iidem codices a Tattamo detecti et alia plura excerpta ex epistolis Ignatianis, necnon alios libellos asceticos, ut Curetonus ipse fatetur, contineant. Præterea sæpius inde ex eo, quod nexus sententiarum in versione Syriaca minus est arctus, apparet, mona-

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Polemik einen nach dem andern auf, versäumt auch nicht, zur Beruhigung ängstlicher Gemüther schliesslich darzuthun, dass der Bestand des Episcopalsystems von der Entscheidung der Frage über die Ignatianischen Briefe ganz und gar nicht abhängig sei. Uebrigens ist diese Vertheidigung, auch wo sie selbst zum Angriff wird, fast durchgängig ruhig und würdevoll gehalten, und bewegt sich, frei von Leidenschaftlichkeit, wenn auch nicht immer von Empfindlichkeit, die bisweilen doch zu Ungerechtigkeit oder mindestens Kleinlichkeit verleitet hat, in meist ernst und sicher erörterndem, doch auch nicht selten an Ironie streifendem Tone, wo dann der Vf. die deductio ad absurdum mit Geschick und Erfolg handhabt, in streng, wir möchten fast sagen pedantisch-kirchlichem Geiste, aber ohne Intoleranz, auf wissenschaftlichem Grund und Boden, so dass dieses Schriftchen die frühern Ansichten des Vfs. in nicht wenigen Stücken erläutert, ergänzt, verstärkt oder übersichtlicher zusammenfasst, und somit als ein nicht unwillkommener Nachtrag zu dem Hauptwerke zu betrachten ist." *Leipziger Repertorium*, 13. Nov. 1846. Heft 46, p. 254.

* The following is the note to which he refers: "Totum caput secundum deest in versione Syriaca: pius enim ille monachus, qui versionem Syriacum elaboravit, omnia omisisse videtur quæ ipsi et usui suo ascetico minus congrua minusve necessaria putabat. Paræneticos vero epistolarum Ignatianarum locos omnesque ad vitam bene instituendam exhortationes sedulo collegit."

chum illum non tam interpretis, quam *epitomatoris* partes egisse."* (p. lviii.). These observations I should not have thought at all deserving of notice upon the present occasion, had not Dr. Jacobson repeated them nearly in the very words of the writer, and likewise inserted, verbatim, in his own work, several of Dr. Hefele's notes which relate to the Syriac version.

It is quite obvious that Dr. Hefele's knowledge on the Ignatian question is too imperfect to allow his voice to have much weight upon this subject. In his first edition of the works of the Apostolic Fathers, which was published in 1839, he has stated that Daillé made an attack upon Bishop Pearson's celebrated Vindiciæ† ; while the truth of the case is exactly the contrary. Bishop Pearson made the attack in his Vindiciæ, which was not published till six years after Daillé's work had appeared ; the one bearing the date of 1666, and the other of 1672. Moreover, Daillé had in the meanwhile paid the last debt to nature, having expired on the 15th of April 1670.‡ This extraordinary blunder, which no one acquainted with the two most learned and famous works that had appeared during the Ignatian controversy could have made, has been successively repeated in each of the subsequent editions of Hefele's work. In the third, now before me, he gives further proof of his ignorance of the contents of Bishop Pearson's celebrated *Vindiciæ*. In the

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* In the same page Hefele has given the following note, which almost appears to contradict what he has stated above: "Qui breviores quoque S. Ignatii epistolas interpolatas putant, novissimis diebus validissimum interpolationis ejusmodi testimonium assecuti videntur versione Syriaca, a *Guil. Cureton* edita."

† Inter eos, qui pro epistolis hisce vindicias evulgarunt, Pearsonium eminere nemo nescit. Opus ejus oppugnare sunt aggressi Matthæus Larroquanus, Samuel Basnagius, Casimirus Oudinus, Joannes Dallaeus et alii, quibus frequens Episcoporum mentio in his epistolis præter alia minime placebat. See *Prolegomena*, p. xv.

‡ See *Abregé de sa Vie*, by his son, prefixed to *Les deux derniers Sermons de M^r^ Daillé, prononcez à Charenton le jour de Pasques, sixieme Avril* 1670, *et le Jeudy suivant*. 8vo. Geneve. MDCLXXI. p. 76.

Prolegomena, as an additional testimony from the second century, he has now adduced from the Dialogue of Lucian *de Morte Peregrini*, a fancied allusion to the Ignatian Epistles, and to some expressions contained therein, which he has taken from the Dissertation of Düsterdieck, published in 1843. This, however, had been already propounded by Bishop Pearson among his conjectural testimonies, and spoken of at considerable length. It is quite plain, therefore, that Dr. Hefele, although he refers to the Vindiciæ upon several occasions, could have had but a very slight knowledge of that famous work.

He also mentions Larroque among those who had replied to the learned Prelate's Vindiciæ; but it is evident that he could not have read his work at all, or he would not have fallen into the error above stated respecting Daillé. Indeed, he appears never even to have seen it; for not only has Larroque dedicated his book to Daillé's son, and in the dedication, which is but short, spoken of his father, and mentioned the circumstances which led to his own Reply to Bishop Pearson; but he also commences his book with the following words: "Ignatianæ eruditissimi Pearsonii vindiciæ à quibus nostras inchoamus observationes, nihil aliud sunt propriè quàm exceptiones ad Dallæi argumenta." In his Notes on the Epistle to Polycarp Dr. Hefele classes ὀψώνια among the *Latin* words used by Ignatius.*

Without adducing any other reasons, these, perhaps, would have been deemed sufficient to justify me in allowing Dr. Hefele's remarks, under other circumstances to have passed without observation. But since they have been copied and adopted by Dr. Jacobson, whose character and learning must at least entitle any thing which he has propounded to consideration, while the important position of Regius Professor of

* "Ignatius compluribus utitur vocabulis Latinis, ex re militari desumptis, a Græcis quoque usu receptis: ὀψώνια, δεσέρτωρ, δεπόσιτα, ἀκκεπτα." Edit. iii. p. 241.

Theology in the University of Oxford, which he has been so deservedly and honourably called to fill, will necessarily give weight to any thing which he has sanctioned by publishing, I have felt that I am no longer at liberty to consult solely my own feelings in this matter, but that it is due to the cause which I have undertaken not to allow these remarks to pass altogether unnoticed.

Professor Hefele therefore observes, "that so far from agreeing with me that the passages which the Syriac does not acknowledge have been interpolated into the Greek, he can only consider the Syriac Version as an Epitome made by some Syrian monk for his own pious use; and especially so, since the same manuscripts discovered by Dr. Tattam contain several other extracts from the Ignatian Epistles, and also other ascetic works, as I myself admit. Moreover, it appears, from the fact of the connection of the sentences in the Syriac being less close, that the monk did not so much act the part of a translator as of an epitomizer."

It is quite certain that the copies of the Syriac Version were found in a monastery; and it is extremely probable that they were transcribed by monks, as almost all works of every kind were during the ages in which those copies must have been written: but this does not at all prove that the translation was made by a monk, any more than it would prove that the Syriac Version of the writings of Chrysostom, Basil, Gregory of Nazianzum, Cyril of Alexandria, &c., which are also found in considerable numbers in the same monastery, was the work of a monk. Some of them, I know, were certainly not translated by monks; and I have no evidence to prove that any of them were.

The Syriac Version having been discovered in a monastery with several ascetic treatises cannot shew it to be the work of a monk; otherwise, if that reasoning were correct, not only would the translations of the writings of the great Fathers of the Church which I have just specified appear to be monkish,

but also the Treatises of Aristotle and Galen, which have been found in the same company in the same monastery. Moreover, although the copies of the Syriac Version of the Epistles of Ignatius were discovered in the Nitrian convent, in the possession of monks, there is no reason whatever to conclude that any of them were written there: one of them, we know, was procured in the neighbourhood of Bagdad, and deposited in this convent more than nine hundred years ago.

Is there, therefore, any thing in the Three Epistles themselves which would tend to shew that, in their present form, they are an epitome of monkish and ascetic origin? The Epistle to the Romans consists almost entirely of arguments, which Ignatius urges upon those to whom he was writing, in order to induce them to refrain from making any effort to reverse the decree of Trajan, and to save him from the death to which he was condemned. Now it is a well-known fact that monasticism and asceticism, in their simplest and purest form, chiefly derived their origin from the desire which some converts to Christianity felt to avoid persecution, and consequent martyrdom, for the profession of their faith, by retiring to those wild and sequestered spots, where they might escape the observation of their Pagan persecutors. Moreover, I am not aware that in any subsequent ages such an earnest desire for the crown of martyrdom, as that evinced by Ignatius in the Epistle to the Romans, has ever been considered so peculiarly appropriate to the aspirations of monkish asceticism, that we should reasonably expect a Syrian monk to retain this Epistle for his own "pious use," in preference to any of the others which he has rejected. Nor would it, indeed, have been a very pious act to mutilate in so unsparing a manner the only few remains of so great and holy a man as Ignatius, the disciple and companion of the Apostles.

The Epistle to the Ephesians, contains an acknowledgment on the part of Ignatius for the kind attentions which they had

shewn to him, an exhortation to them to imitate the good example of their Bishop, and advice how they should comport themselves towards their opposers, in returning kindness for injuries, and meekness for railing. The Epistle to Polycarp also gives further advice as to relative duties in common life; and likewise adds some instructions respecting matrimony, with an admonition to wives to love their husbands, and to husbands to cherish their wives. These surely could not have been peculiarly appropriate to the "pious use" of a monk, whose very name indicates that he had quitted the busy world, renounced the holy tie of matrimony, and, consequently, could not stand in need of any of those instructions which relate peculiarly to a state with which he has no concern.

These considerations do not seem to have suggested themselves to the learned Professor; nor does it appear to have occurred to him to inquire why the Syrian monk should have chosen to abridge the Ignatian Epistles, which in themselves are but short, rather than to curtail any of the long Treatises of the Fathers above mentioned, which are found altogether whole and entire in the same library of the Nitrian monks; and some even in the same volume as the Epistles of Ignatius. The Syriac Version, however, did not contain all that he had previously published as the genuine Epistles of St. Ignatius; and consequently he was fain to consider it as an epitome, in the same manner as the Reviewer of whom I have spoken above. The one, however, regarded it as "a miserable epitome," made by some designing Eutychian for heretical purposes; the other considers it as an abridgement adapted by some religious monk to his own "pious use." Both of these learned men cannot surely be right. It does not contain all that they wish; and they therefore agree at least in concluding that it must be an epitome. Neither of them, however, appears to have been sufficiently acute and ingenious to discover and state the reason why this epitomizer, whoever he might have

been, monk or Eutychian, should have selected for the peculiar ends which he had in view, precisely the very three Epistles, and those three only, for the existence of which there is any evidence in early Christian antiquity for more than two centuries after the death of Ignatius, and, in accommodating them to his own purposes, whether of pious asceticism or crafty heresy, why he should have omitted precisely the very passages which the ablest European critics, without any knowledge of his prevoius labours, pointed out, a thousand years later, as inconsistent with the character of the times of Ignatius, and designated as spurious.

The next consideration which Professor Hefele advances as an argument to shew that the Syriac is an epitome, is based upon the fact that numerous other extracts from the Ignatian Epistles are found among the manuscripts brought from the Nitrian convent. But if this argument will prove any thing, it must prove rather more than the learned Professor would be willing to admit ; since there are found among these extracts passages from some of the other Ignatian Epistles which he himself rejects as manifestly spurious, such as those to Hero the Deacon and to the Tarsians ; and the latter of these in one of the most ancient manuscripts, certainly transcribed about the sixth century. These Ignatian extracts, however, have no bearing whatever upon the case before us. With the exception of the passages in the Epistle of John the Monk, which agree almost word for word with the Syriac Version of the Epistles, all these extracts are found quoted in works originally written in Greek, and thence translated into the Syriac. They belong, therefore, in no way to any Syriac Version of a collection of the Ignatian Epistles. Moreover, they are all taken from authors who wrote subsequently to the time when these Epistles had assumed nearly the form in which they are found in the Medicean text : they exhibit, however, considerable variations from that text, as the comparison will shew. If,

further, the simple fact of these extracts having been quoted by those authors is to be considered as giving them any authority, we must place upon the same level with them in this respect the works of Pseudo-Dionysius the Areopagite, and several other fabrications, which are quoted by them with the same degree of respect and authority as the Ignatian Epistles.

The last ground for considering the Syriac Version an epitome, and, indeed, the only one which has any pretence to be considered of weight, is the assertion, that after the passages rejected by the Syriac are removed, the tenor of the Epistles is broken, and the several sentences do not closely and naturally follow each other. This is, however, only a matter of opinion; and others take a very different view of it from the learned Professor, who has adduced no stronger argument in confirmation of his own view of the subject than several bare assertions, such as the following: "Syrus omisit—melius vero cohæret," p. 162. "Arctius vero—cohærent," *ibid.* "Posteriora hæc verba a Syro male cum antecedentibus conjuncta esse, nemo non videt," p. 169, &c. &c. Simple assertions such as these will not generally be accepted as arguments, even when they are alleged by persons who may have far greater claims to be considered of authority upon this question than those to which Professor Hefele seems to be entitled.

I regret that I should have felt myself obliged to make these remarks upon Dr. Hefele's observations, in consequence of several of them having been adopted by Dr. Jacobson in his last edition of the works of the Apostolic Fathers. It is also necessary for me to say a few words respecting some of his own observations.

He writes in the following terms: "Curetono nobis persuadere conanti Versionem hanc Syriacam nunc demum scripta Ignatii genuina exhibere, et omnia quæ in Græco Textu nostro plura leguntur, ab aliis fuisse addita, adstipulatus est clarissi-

mus Christianus Car. Jos. Bunsen, Borussiæ Regis legatus, vir nullo doctrinæ genere non excultus.

Ego quidem, ut quod sentio dicam, non sum is qui pro Recensionis brevioris integritate ita propugnem, ut nullas sententias perplexas, corruptas, interpolatas habere contendam. Neque tamen video cur a Textu ad quem defendendum Pearsonius Vindicias suas conscripsit illico ad eum a Curetono editum nosmet recipiamus necesse sit. Monachus enim Syrus, uti monet Hefelius, non tam interpretis partes egisse videtur quam epitomen in usus pios confecisse. Et Codices Tattamiani alia plura Excerpta ex Epistolis Ignatianis, atque alia opuscula ascetica continent." p. liv.

To these concluding observations, in which Dr. Jacobson has followed the steps of Dr. Hefele, I have already replied. In those which precede he admits that the Medicean Recension contains involved, corrupt, and even interpolated passages; but at the same time he states that he nevertheless does not see why he is immediately to abandon that text in defence of which Bishop Pearson wrote his celebrated Vindiciæ, and adopt the Epistles which I propose as the only genuine production of Ignatius. According to his own admission, that learned Prelate wrote to defend an involved, corrupt, and interpolated text. However able or clever, therefore, his defence may be, it cannot remedy these defects. Archbishop Usher, a still more learned man and an abler critic, and certainly at least as ingenuous an inquirer after the truth, not only spoke of these defects, but also intimated his hope and expectation that the ancient Syriac Version might at some future time be discovered, and serve as the means of correcting them. Its discovery has placed the whole of the Ignatian question in a very different light from that in which it was exhibited when Bishop Pearson wrote; and to abandon this now, and return again to the position which it occupied in the middle of the seventeenth century, would be as preposterous as to neglect

the great discoveries which have been recently made in various branches of science, and revert to the works even of the most distinguished authors who, two hundred years ago, may have written most ably upon any such matters, but whose conclusions subsequent discoveries have proved to be far from correct.

Whenever the means of forming our opinions and judgment are equal, I should certainly think it prudent most cautiously to examine my own conclusions again and again, if I found them to differ from those of a scholar so able, learned, and acute, as Bishop Pearson; but still, even then I should think it my duty to adopt and state freely, although modestly, my own convictions, rather than follow, against my own persuasion, the authority of any one, however great, or learned, or wise he may have been. In the present state, however, of the question before us, we have far better materials to form a judgment respecting the Ignatian Epistles than were accessible to Bishop Pearson; and I doubt not, had the same degree of evidence been laid before him, that learned Prelate would have come to the same decision. Certainly his celebrated work exhibits more of the character of a very able advocate of a particular cause than of that of a simple inquirer after the truth. There have been several important objections raised against the Ignatian Epistles, to which he has not attempted any reply in his celebrated Vindiciæ. And if the answers which he has given with great learning, skill, and plausibility, to one specific objection were placed in contrast and juxtaposition with those which he has applied with not less ingenuity to other specific objections, it will be seen that many of the arguments which he advances, to say the least, very much weaken, if they do not nullify, one another.*

* In the whole course of my inquiry respecting the Ignatian Epistles I have never met with one person who professes to have read Bishop Pearson's celebrated book; but I was informed by one of the most learned and eminent

Of the two Recensions of Epistles attributed to Ignatius, which are now presented to us for our decision and choice, even had we no better grounds for the preference, we should surely act wisely not to select that which we know to contain involved, corrupt, and interpolated passages, rather than the other, which is free from such grave objections. The latter, even if it were not entire, would not mislead us, but conduct us truly so far as it goes; but the former, by causing us to take falsehood for truth, may turn us from the right path into the intricacies and difficulties of error. But when the grounds for rejecting as spurious all the rest of the Ignatian Epistles, except the Three in the form in which they are found in the Syriac Version, are so very strong and cogent, as I believe I have proved them to be, it becomes our duty immediately and at once to reject that which is false, however agreeable the testimony which it may seem to bear, or the conclusions to which it may appear to lead, may be to our own views and our own wishes. Christ came into the world to bear witness to the truth: our highest moral obligation is to fulfil those commands of charity and virtue which he has given us; our highest intellectual duty is to seek for the truth simply and honestly, and when we are convinced that we have found it, to embrace it at all temporal hazards.

No one can be more sincerely and warmly devoted to our own Church-system than myself; and I believe it to be based upon far higher and surer grounds than to stand in any need whatever of the testimony of the Ignatian Epistles; still less do I think that it can incur any risk by the great mass of that testimony being proved to be spurious. Those who are firmly attached to that system from other convictions would hardly need the additional authority which the Ignatian Epistles were

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nent of the present Bench of Bishops, that Porson, after having perused the *Vindiciæ*, had expressed to him his opinion that it was a "very unsatisfactory work."

supposed by some to give; and those who have objected to it upon other grounds have always, and I must confess it appears to me justly, rejected the Ignatian testimony, so long as there were such strong and well-grounded reasons to doubt of its authenticity. Surely, therefore, we have rather gained than lost by the rejection of those Epistles and passages which the Syriac Recension shews to be spurious, if, after the removal of all just grounds of doubt and suspicion, the Epistles still afford us incidental, and consequently unsuspected evidence to the fact of the establishment of a Bishop, Presbyters, and Deacons, in their several capacities in the Church of Smyrna at the period when St. Ignatius wrote, and of their having received in those capacities the commendation of that holy Martyr, the disciple and companion of the disciples and companions of our Lord.

There is another, and, in my opinion, a still more important aspect in which this subject may be viewed. In late years several attacks have been made upon the very charters of our holy faith, even upon the inspired books of the Apostles themselves, which the evidence afforded by Ignatius was in a great measure sufficient to refute, but which could not be successfully urged, so long as the great admixture of spurious matter rendered the whole authority of the Epistles attributed to him doubtful;—I mean the citations and evident allusions to certain books of the New Testament, which are still found in the genuine Epistles; and which therefore indubitably prove those books to have been written before Ignatius suffered, and not many years later, as the theories of a certain class of critics in Germany have endeavoured to establish. This is not the place for me to make further mention of this matter; nor should I have deemed it requisite now to allude to it at all, had not Baur*, being aware that if the Three Epistles of the Syriac

* *Die Ignatianischen Briefe und ihr neuester Kritiker. Eine Streitschrift gegen Herrn Bunsen.* 8vo. Tübingen, 1848.

Recension were received as genuine, the grounds of his hypothesis must fail, felt it therefore to be necessary for him to endeavour to prove that they also are spurious, in an answer to the Chev. Bunsen, who had applied the evidence afforded by Ignatius to refute some of the dangerous theories of the Tübingen school of Theology. Baur's main argument is based upon the assertion that these Three Epistles, even in their present form, are so like the rest that they must all have come from the same hand.* There cannot be a more complete refutation of this imagined, than that which I had already supplied in my Introduction, before I had any knowledge whatever of Baur's assertion. I have there shewn that a marked difference, as to matter and manner, between these Three Epistles in their present form and the rest, was seen and pointed out by the ablest critics on the Ignatian question nearly two centuries before the Syriac Version was discovered, and proved the depth of their discernment, and the justice and propriety of their observations.

I have expressed, in another part of this volume, my obligations to the Archdeacon of Bedford, M. Munk, and Dr. Dillman, for the assistance which they have kindly rendered to me. I should be ungrateful to pass without acknowledgment the help of my wife, in executing for me the facsimile of the manuscripts upon the authority of which the Syriac text of the Epistles of Ignatius is based.

* He concludes his argument on this head with these words: "Ich glaube nur, man kann demselben Betrüger auch noch auf eine weitere Spur seines Betruges kommen, woraus sich auch jene Verfälschungen am einfachsten erklären, dass er nämlich bei jenem Briefen nicht blos, um sie zu verfälschen, seine Hand im Spiel gehabt, sondern sie, was freilich arg genug ist, sogar selbst geschrieben hat!" p. 74.

INTRODUCTION.

LITERARY HISTORY OF THE IGNATIAN EPISTLES TILL THE DISCOVERY OF THE SYRIAC VERSION.

Exactly three centuries and a half intervened between the time when Three Epistles in Latin* attributed to St. Ignatius first issued from the press, and the publication, in 1845, of Three Letters in Syriac, bearing the name of the same Apostolic writer.† Very few years passed before the former were almost universally regarded as false and spurious; and it seems not improbable that scarcely a longer period will elapse before the latter be almost as generally acknowledged and received as the only true and genuine Letters of the venerable Bishop of Antioch that have either come down to our times, or were even known in the earliest ages of the Christian Church.

Of the Three Epistles in Latin, two were addressed to the Apostle St. John, and the third to the Holy Mother of our Lord, to which was subjoined a Letter in the name of the Blessed Virgin herself to the Disciple whom her Son the Lord loved. These were annexed to a

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* Orlandi speaks of an edition of *six* Epistles published seventeen years earlier. "S. Ignatius *Martyr Episcopus Antiochenus*, A.D. 71 florebat. Epistolæ ejus Sex. Coloniæ 1478." See *Origine e Progressi della stampa o sia dell' Arte Impressoria e notizie dell' opere stampate dall' anno* M.CCCC.LVII. *sino all' anno* MD. *Bologna*, 1722, 4to. p. 349. Maittaire copies from Orlandi. See *Annall. Typograph.* tom. v. par. i. p. 515. Fabricius speaks of three Epistles only bearing that date. "Latina trium Epistolarum, 1. ad Mariam Virginem, et 2 ac 3 ad Johannem Apost. Colon. 1478." See *Bibliotheca Græca*, vol. v. p. 42. Harles has the following note upon this passage of Fabricius: "Hanc editionem Colon. *Maittaire* A. T. in ind. ex Orlando, p. 349, memorat; sed dubia esse videtur et cl. *Panzerus* ejus mentionem omisit. Vol. vii. p. 40." None of the writers who have discussed the subject of the Ignatian Epistles in the seventeenth century seem ever to have referred to or mentioned any edition previous to that of 1495; and it appears, therefore, most probable that no such edition existed.

† The ancient Syriac version of the Epistles of St. Ignatius to St. Polycarp, the Ephesians, and the Romans, &c., edited, with an English translation and notes, by William Cureton, M.A. London, MDCCCXLV.

Life of Thomas Becket, Archbishop of Canterbury, printed at Paris in 1495.*

Three years later, Eleven Epistles, also in Latin, issued from the same press, appended to the works of Pseudo-Dionysius the Areopagite, and followed by the Letter of St. Polycarp to the Philippians.† They were arranged in the following order:—1. To the *Trallians*, 2. *Magnesians*, 3. *Tarsians*, 4. *Philippians*, 5. *Philadelphians*, 6. *Smyrneans*, 7. *Polycarp*, 8. *Antiochians*, 9. *Hero*, the Deacon of Antioch, 10. *Ephesians*, 11. *Romans*. This Latin version is of considerable antiquity, having been quoted by Ado Viennensis‡, who lived in the ninth century.§ The editor, J. Faber Stapulensis (*Le Febvre d'Etaples*), supplied a short preface to these Epistles, but assigned no reason for the omission of the Letter to Maria of Cassobolita, which usually stands at the head of them in this collection.

These Epistles were reprinted several times in the interval extending to the year 1529.||

In 1536 Symphorianus Champerius (*Champier*) published an edition of

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* Vita et processus sancti Thome cantuariensis martyris super libertate ecclesiastica. At the end: "Explicit quadripertita hystoria continens passionem sanctissimi thome martyris archipresulis cantuariensis et primatis anglie una cum processu ejusdem super ecclesiastica libertate. que impressa fuit Parisius (*sic*) per magistrum Johannem Philippi: commorantem in vico sancti Jacobi ad intersignium sancte barbare. Et completa Anno domini Millesimo quadringentesimo nonagesimo quinto. vicesimaseptima mensis Martii." The Epistles attributed to Ignatius occupy the first page of the last leaf: "Hee sunt quattuor epistole de quibus due prime mittuntur beato iohanni euuangeliste: ex parte beati ignatii. tertia mittitur beate virgini marie: ex parte ejusdem. quartam vero mittit beata virgo eidem ignatio."

† Dionysii Celestis hierarchia. Ecclesiastica hierarchia. Divina nomina. Mystica theologia. Undecim Epistolæ. Ignatii Undecim epistole. Polycarpi Epistola una. 4to. The preface of J. Faber Stapulensis to the Ignatian Epistles commences on fol. 103, b., and the Epistles themselves on fol. 104, b. At the end of the volume is the following colophon:—"Operum Beatissimi Dionysii et Undecim Epistolarum divini Ignatii Antiochensis ecclesie Episcopi, et unius beati Polycarpi Smyrneorum antistitis: discipulorum sanctorum Apostolorum, et martyrum Ihesu salvatoris mundi felicissimorum: ad ipsius ihesu salvatoris, sapientie sapientium, et regis martyrum omnium honorem finis. In alma Parhisiorum schola per Joannem Higmanum et Wolfgangum Hopylium artis formularie socios. Anno ab incarnatione ejusdem domini nostri Jhesu Christi 1498 die sexta Februarii."

‡ See Mart. Mæstræus' *Notæ*, pp. 18, 90.

§ See *Dissertation* prefixed to Archbp. Usher's Edition of the Ignatian Epistles, p. cxl.

|| Argentinæ 1502. Paris. 1515. Basil. 1520. Argentor. 1527. August. Vindel. 1529. See Fabricius, *Bibl. Græc.* Vol. v. p. 42. Du Pin, *Nouvelle Bibl. des Auteurs Eccles.*, Vol. i. p. 40.

the Ignatian Letters, comprising, besides the Eleven above enumerated, that addressed to Maria Cassobolita and the Three which were first mentioned. These also accompanied the works of Pseudo-Dionysius the Areopagite, and were printed at Cologne. Several other editions followed in the course of the next twenty years.*

The Ignatian Epistles were first published in Greek at Dillingen in 1557.† They were edited by Valentinus Paceus, whose real name was *Hartung Frid*, from a manuscript in the Library of Augsburg. He gives no description of the condition or probable date of the manuscript.

The Twelve Epistles contained in this edition are arranged in the following order:—1. Πρὸς Μαρίαν Κασσοβολίτην, 2. πρὸς Τραλλησίους, 3. πρὸς Μαγνησίους, 4. πρὸς τοὺς ἐν Τάρσῳ, 5. πρὸς Φιλιππησίους, 6. πρὸς Φιλαδελφεῖς, 7. πρὸς Σμυρναίους, 8. πρὸς Πολύκαρπον, 9. πρὸς Ἀντιοχεῖς, 10. πρὸς Ἥρωνα, 11. πρὸς Ἐφεσίους, 12. πρὸς Ῥωμαίους.

From this William Morel printed two editions at Paris; one in 1558‡, the other in 1562. He also published a new Latin translation of these Epistles in 1558.§

In 1560 And. Gesner, apparently without any knowledge of the edition by Valentinus Paceus, published these Ignatian Epistles in Greek, from a manuscript in the possession of Caspar von Nydpruck,

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* Colon. 1557, 1569. Antverp. 1540. Complut. 1541. Venet. 1546. Paris. 1569, besides others in the *Patrum Bibliothecæ*. See Fabricius, *ibid.* Several other editions are mentioned by Du Pin. *Ibid.*

† ΤΟΥ ΜΑΚΑΡΙΟΥ, ΕΝ ΤΟΙΣ ΑΓΙΟΙΣ, ΙΕΡΟΜΑΡΤΥΡΟΣ ΙΓΝΑΤΙΟΥ, ὃς καὶ ΘΕΟΦΟΡΟΣ, ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΘΕΟΥΠΟΛΕΩΣ ΑΝΤΙΟΧΕΙΑΣ, ἅπαντα. τῇ ἐπιμελείᾳ καὶ τῇ σπουδῇ ΟΥΑΛΕΝΤΙΝΟΥ ΤΟΥ ΕΙΡΗΝΑΙΟΥ. οὐκ ἄνευ προνομίας, καὶ τοῦ προτερήματος. Beati inter Sanctos Christi defunctos, Hieromartyris Ignatii: cui etiam nomen Theophoro: Archiepiscopi divinæ civitatis Antiocheîæ, opuscula, quæ quidem extant, omnia, idque, certè in originali, qua ab ipso primùm perscripta sunt, lingua Græca, cura et opera Valentini Pacei. Cum privilegio Magistratus utriusque summi, *ne quis nostra, invitis aut clam nobis usurpet, néve falcem in messem mittat alienam, Ne quis dicat sibi non prædictum, caveto.* 4to. At the end is the following colophon:—ΕΤΥΠΩΘΗ ΕΝ ΔΙΛΙΓΓΙΑ ΠΑΡΑ ΣΕΒΑΛΔΩ ΤΩ ΜΑΗΡ, ΜΗΝΙ μαιμακτηριῶνι, ἔτει δὲ ἀπὸ τῆς τοῦ Χριστοῦ γεννήσεως χιλιοστῷ πεντακοσιοστῷ πεντηκοστῷ ἑβδόμῳ.

‡ ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΙΕΡΟΜΑΡΤΥΡΟΣ ΙΓΝΑΤΙΟΥ ἀρχιεπισκόπου Ἀντιοχείας, ἐπιστολαί. Sancti Martyris Ignatii Antiochiæ *archiepiscopi, Epistolæ.* Βασιλεῖ τ' ἀγαθῷ κρατερῷ τ' αἰχμητῇ. Parisiis, m.d.lviii. *Apud Guil. Morelium, in Græcis typographum Regium.* 12mo. The edition of 1562 exactly agrees with this in size, type, and pagination. There is some variation in the notes; and the title-page is printed in Roman letters instead of Italics.

§ Sancti Martyris Ignatii, Antiochiæ Archiepiscopi, Epistolæ. *De Græcis in Latinas denuo conversæ. Parisiis,* m.d.lviii. *Apud Guil. Morelium, in Græcis typographum Regium.* Privilegio Regis. 12mo.

accompanied by a translation, or rather a paraphrase, by J. Brunner.* Three other editions, and another Latin translation by Hieronymus Vairlenius, appeared before the end of the sixteenth century.†

Up to this period the editors had done little or nothing in the critical examination of the Ignatian Epistles. At the beginning of the seventeenth century more attention was given to this subject; and Martialis Mæstræus, in the notes to his edition‡, entered slightly upon an examination of the grounds of the pretensions of the Epistles to be considered as authentic. The Three Epistles, of which Latin copies only were found, he thought would be more safely classed among Apocryphal writings; both because there were no copies of them existing in Greek, and because no mention had been made of them by any ancient writer before the time of St. Bernard. Of the Twelve in Greek he received Nine as genuine, on the authority of the testimony borne to them by Ecclesiastical writers—namely, the four cited by Theodoretus, which are included in the seven enumerated by Eusebius, the Epistle to the Antiochians, cited by Johannes Damascenus, and that to the Philippians,

* ΤΟΥ ΑΓΙΟΥ ΙΕΡΟΜΑΡΤΥΡΟΣ ΙΓΝΑΤΙΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΘΕΟΠΟΛΕΩΣ ΑΝΤΙΟΧΕΙΑΣ, ΕΠΙΣΤΟΛΑΙ ΔΩΔΕΚΑ. Ignatii Beatissimi Martyris, et Archiepiscopi Antiocheni, Epistolæ Duodecim. *Interprete Ioanne Brunnero Tigurino.* Per Andreum Gesnerum. F. m.d.lx. fol. This edition is comprised in a collection, called, "Theologorum Aliquot Græcorum veterum orthodoxorum libri Græci et iidem Latinitate donati: quorum plerumque partim Latinè, partim Græcè antehac non sunt editi." In the preface to the volume, which is dated 1559, the editor writes: "Ignatium verò cum ille Latine tantum ediderit ego Græcum exemplar manuscriptum nactus ex bibliotheca CL.V. piæ memoriæ D. Gaspari à Nydprugck existimavi neque Henrico Petri molestum, studiosis autem plerisque gratum fore, si ea quæ hactenus Latinè tantum circumferebantur, Græcè simul et Latinè à me fuissent edita, præsertim denuo nuper translata, et id cum rerum Indice copiosissimo." p. 4.

† D. Ignatii Archiepiscopi Antiochiæ, et Martyris Epistolæ, prorsus Apostolicæ: Hieronymo Vairlenio Syluio interprete, cum breuiss. in easdem scholiis. *Antverpiæ*, Ex officina Christophori Plantini, Prototypographi Regii. Anno m.d.lxxii. 12mo. It is printed in the same size as a companion to the following edition.

ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΙΕΡΟΜΑΡΤΥΡΟΣ ΙΓΝΑΤΙΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΑΝΤΙΟΧΕΙΑΣ, ΕΠΙΣΤΟΛΑΙ. Sancti Martyris Ignatii, Antiochiæ Archiepiscopi, Epistolæ. Antverpiæ, Ex officina Christophori Plantini, m.d.lxxii. On the last leaf it is said to have been printed a year later. "Antverpiæ excudebat Christophorus Plantinus Prototypographus Regius, Anno m.d.lxxiii."

‡ ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΙΕΡΟΜΑΡΤΥΡΟΣ ΙΓΝΑΤΙΟΥ, ΑΡΧΙΕΠΙΣΚΟΠΟΥ Ἀντιοχείας Επιστολαί. Sancti Martyris Ignatii, Antiochiæ Archiepiscopi Epistolæ. *Nunc demùm, cum Latina interpretatione è regione Græcis apposita, in lucem editæ, recognitæ, et Notis illustratæ.* Per Martialem Mæstræum, Doctorem Theologum. Parisiis, apud Marcum Orry, via Iacobæa, ad insigne Leonis salientis. m.dc.viii. 12mo.

which he supposed to be the Letter alluded to in the Epistle of Polycarp. The remaining Three, to Hero the Deacon, to the Tarsians, and to Maria Cassobolita, although not mentioned by Eusebius, he felt constrained to admit with the rest, on account of the conformity of the style, and because Twelve letters are mentioned by Simeon Metaphrastes, and Twelve also are contained in the old Latin version, which is of greater antiquity than the time of Ado.* He acknowledged, however, that the

* "Quod attinet ad duas priores epistolas ejusdem ad B. Ioannem Evangelistam, aliasque duas sequentes; alteram Ignatii ad Mariam Deiparam, et alteram Mariæ ad Ignatium: tametsi eas, ut germanas, vindicari sciamus a pluribus recentioribus,—— cum tamen Græcè nunquam conscriptæ repertæ fuerint, nec illarum ullus veterum patrum ad Bernardum usque meminerit; tutius meo judicio fuerit, easdem in commentationum apocrypharum numero collocare.

Verum cum præter antedictas, aliæ duodecim epistolæ B. Ignatio assignentur, quæ non modo Latinis sed etiam Græcis characteribus expressæ esse reperiuntur; est quod illarum certitudinem paucis ad amussim examinemus. ——

Quod autem ad earundem literarum numerum spectat atque seriem, Theodoretus Cyrensis e quatuor tantum piam Ecclesiæ doctrinam in dialogis suprà citatis confirmat, ex epistolis nimirum ad Romanos, ad Ephesios et Trallianos dialogo 1, et ex epistola ad Smyrnæos dialo. 2. et 3. Ruffinus dum lib. histor. Eccles. 3. cap. pridem cit. literas Ignatii Apostolicas refert, quatuor superioribus alias duas, illas scilicet, quæ ad Magnesianos et Polycarpum scriptæ fuerunt, adjicit. Hieronymus in Catalogo præter has sex antedictas septimam ad Philadelphenos, non secus ac Sophronius ejus interpres, Eusebius atque Nicephorus locis nuper citatis commemorant. Damascenus ἠθικὴν quandam ejusdem martyris sententiam ex epistola ad Antiochenos lib. i. Parall. c. 21. mutuatur: et Polycarpus ipse vir Apostolicus expressum illius quæ ad Philippenses legitur, in suis ad illos literis reddit testimonium. E quibus certè aptè inter se compositis Patrum assertionibus, novem nobis è duodecim indubitatæ fidei (si veteribus credamus) constant Ignatii epistolæ: ad Trallianos videlicet, ad Magnesianos, ad Philippenses, ad Philadelphenos, ad Smyrnenses, ad Polycarpum, ad Antiochenos, ad Ephesios, et demum ad Romanos.

Ex prælibato igitur Ignatii epistolarum numero, tres consequuntur, ad Heronem scilicet, ad Tarsenses, ad Mariam Cassoboliten, quæ magis in dubium videntur posse revocari, eo quod illarum antiquissimi Ecclesiæ scriptores nullam fecerunt mentionem. Verum præter id quod sapientissime Baronius tomo 2. Annalium, cum de hisce literis dissereret, observavit: illas videlicet in unum corpus initio simul non fuisse redactas, sed singillatim Asiaticarum Ecclesiarum solicitudine, prout in Epistola Polycarpi ad Philippenses suprà citata videre licet: tres illæ duplici potissimum de causa, ad Ignatium auctorem referri debent. Una est, quod mira styli conformitas et sententiarum similitudo in his tribus cum novem reliquis reperiatur, prout planius atque perspectius animadverteret, quisquis illas invicem καὶ παραλλήλως contulerit. Altera verò quæ illas Ignatio vindicat ratio est, quod Simeon Metaphrastes auctor antiquus duodecim epistolarum tandem in vita illius meminerit totidemque præterea vetus Ignatii interpres, quem ipso Adone antiquiorem infra declarabimus, è Græco in Latinum commutarit.——Ex tot igitur tamque gravibus patrum antiquorum auctoritatibus, rationumque momentis, satis liquidò constare potest: has esse germanas et verè aureas Ignatii epistolas, quæ licet ab hæreticis et a Græculis posterioribus,

Greek text of the Ignatian Epistles had been in some places interpolated and corrupted by heretics and later Greek writers.

Robert Cardinal Bellarmin also, in his treatise *De Sacramento Eucharistiæ*, remarked that the Greek copies contained many errors*; and in his Catalogue of Ecclesiastical writers he observes that no great trust is to be placed upon the Greek copies whenever they differ from the Latin.†

Nicolaus Vedelius (*Vedel*), a Professor at Geneva, was the first to attempt a discrimination between the Epistles bearing the name of Ignatius. In 1623 he published an edition ‡, in which he divided the Greek Epistles

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terioribus, alicubi interpolatæ et depravatæ fuerint, ut potissimum in epistola ad Philadelphenses videre licet," &c. See *Notæ ad Epistolas S. Ignatii, eodem Martiali Mæstræo auctore.* Paris. 1608, pp. 15—21.

In this criticism Mæstræus has not advanced much further than Baronius, in whose steps he has evidently trod. Baronius writes thus: "Ceterum, quod ad Ignatii epistolas pertinet, de illis agens Eusebius, illarum tantum meminit, quæ datæ sunt Smyrnæ primum, ac deinde Troade: sic et Hieronymus easdem recenset, omnes numero septem, videlicet ad Ephesios, ad Magnesianos, ad Trallenses, ad Romanos, postea quæ datæ sunt Troade ad Philadelphios, ad Smyrnenses, et Polycarpum; omnes scilicet, quas priusquam ex Asia profisceretur conscripsit. Quæ autem ab eo sunt scriptæ Philippis in Macedonia, ad Antiochenos, et ad Heronem ejus ecclesiæ diaconum, quæve ad Tarsenses, eos præteriisse videntur, sicut et quæ novissime scripta ab eo fuit ad Philippenses; quas Ignatii esse germanas, easdemque sincerissimas, nemo jure poterit dubitare: sicut et quæ data est ad Mariam Cassobolitem, de qua superius actum est: de quarum fide parum est ut citem vetustissimos Græcos codices, qui non in Urbe tantum in diversis bibliothecis habentur, sed et aliis ubique locorum; vel Photium in testem adducam: quandoquidem judicio omnium eruditorum, stylo, charactere, aliisque compluribus notis verborum, sententiarum, ac rerum, ex septem illis omnium auctoritate probatis epistolis certam sibi vendicant fidem, adeo ut nulla manifestior vel vehementior de earum integritate possit afferri probatio, quam ex reliquis epistolis ejusdem Ignatii, contesseratione et connexione quadam sibi invicem omnibus cohærentibus: ut nulla prorsus de impostura possit oriri suspicio." See *Ann. Eccles.* ad An. 109. Edit. Lucæ. 1738—1757. Vol. ii. p. 50.

* "Neque multum fidendum est Græcis codicibus quos Kemnitius magni facit: Multi sunt enim in eis errores, ut quivis facilè animadverteret, qui conferret eos codices Græcos, qui nunc extant, cum testimoniis Ignatii, quæ citantur ab Athanasio in Epist. ad Epictetum, et à Theodoreto in Dialogis contra Eutychianos." Edit. Ingolstad. 1601, Vol. iii. p. 906.

† De Scriptoribus Ecclesiasticis Liber unus; Romæ. M.DC.XIII. "Unum hoc loco admonendum videtur, non esse magnam fidem habendam codicibus Græcis, qui nunc extant, quando discrepant à Latinis: sæpe enim emendatiores inveniuntur codices Latini quàm Græci." p. 36.

‡ ΤΑ ΤΟΥ ΑΓΙΟΥ ΙΓΝΑΤΙΟΥ ΜΑΡΤΥΡΟΣ ΕΠΙΣΚΟΠΟΥ ΑΝΤΙΟΧΕΙΑΣ *Εὑρισκόμενα ἅπαντα.* S. Ignatii Episcopi Antiocheni et Martyris quæ extant omnia, in duos libros distincta, Quorum prior continet Epistolas genuinas, alter supposititias. *Cum* XII. *Exercitationibus in eundem Ignatium pro antiquitate Catholicâ adversus Baronium*

into two classes, one of which he considered to be genuine, and the other spurious. To the former he assigned the seven Epistles — 1. To the *Trallians*, 2. *Magnesians*, 3. *Philadelphians*, 4. *Smyrneans*, 5. *Polycarp*, 6. *Ephesians*, 7. *Romans*, which had been enumerated by Eusebius; to the latter he attributed the remaining five which had not been mentioned by him in his Ecclesiastical History. The Three Latin Epistles he passed over, as being too manifestly spurious to need any notice. Besides this division into classes, he also marked several passages which he considered to be interpolated, even in the Epistles which he received as genuine. The Latin version of Vairlenius, as corrected by Mæstræus, with Vedelius' own emendations noted in the margin, is printed in parallel columns with the Greek text. This is accompanied with critical notes, an apology for Ignatius, or *Prolegomena de auctoritate Epistolarum Ignatii*, and twelve *Exercitationes*, in which the authority of these Epistles is turned against the tenets of the Romish Church.

But far greater progress was made in the investigation respecting the claims of the Ignatian Epistles by James Usher, Archbishop of Armagh, than by any of those who had preceded him in this field of interesting inquiry. He had observed that a passage cited by Theodoretus, Bishop of Cyrus in the fifth century, as from the Epistle of Ignatius to the Smyrneans, was not found to exist in any of the Greek or Latin copies of those Epistles then published, but that a quotation similar to that made by Theodoretus had been adduced by Robert Grosseteste, Bishop of Lincoln, in his Commentary on Pseudo-Dionysius the Areopagite, about 1250, and by William Wodeford about 1396, and John Tissington, both in their writings against Wickliff.* As all these three authors were Englishmen, the thought suggested itself to the learned Archbishop that the source from which these quotations were derived must once have been current in this country, and might probably be still in existence. Under this impression he instituted an inquiry, and had the gratification of discovering two copies of an ancient Latin translation of the Ignatian Epistles, one in the library of Gonville and Caius College, Cambridge, and the other in the private collection of Richard Montacute (or Mountagu), Bishop of Norwich, in which the passage of

Baronium et Bellarminum, Auctore Nicolao Vedelio Professore in Academiâ Geneuensi et Verbi Diuini ministro. *Accessit versio Latina ab eodem emendata cum ejusdem Apologia pro* Ignatio *et Appendice notarum Criticarum, ac Indice quatruplici.* Genevæ, m.dc.xxiii. 4to.

* See Archbp. Usher's *Dissertation*, p. xv.

the Epistle to the Smyrneans was found to agree with the quotations made by those three authors, and with the Greek as cited by Theodoretus.

In these copies the Epistle to the Philippians was omitted; and the arrangement of the rest differed from that of the Greek and Latin editions previously made public. They were exhibited in the following order:— 1. ad *Smyrnenses*, 2. ad *Polycarpum*, 3. ad *Ephesios*, 4. ad *Magnesios*, 5. ad *Philadelphicos*, 6. ad *Trallesios*, 8. *Mariæ*, proselytæ Chassaobolorum, ad *Ignatium*, 8. *Ignatii* ad *Mariam* proselytam, 9. ad *Tarsenses*, 10. ad *Antiochenos*, 11. ad *Eronem*, 12. ad *Romanos*.*

Besides this difference in the arrangement of these Epistles, the text itself was found to display considerable variations from the previous editions, to omit altogether many passages, and likewise to amplify and extend, in the manner of paraphrase, numerous others. A comparison of some other passages which had been cited in the Dialogues of Theodoretus, in a Letter concerning the Synods of Rimini and Seleucia, attributed to Athanasius, and in the Ecclesiastical History of Eusebius, convinced the learned Archbishop that the recension contained in the manuscripts which he had discovered might be considered as a tolerably accurate representation of the text of the Ignatian Epistles in the fourth and fifth centuries, although not precisely corresponding with it in every particular. Furnished with these additional means of criticism, he endeavoured to separate the spurious Epistles attributed to Ignatius from the genuine, and to restore the latter to their pristine condition, by removing the interpolations by which they had been falsified and deformed. Following, therefore, in the steps of Vedelius, he rejected as fictitious all those Letters which had neither been mentioned by Jerome or Eusebius, nor cited, in his Dialogues, by Theodoretus. Moreover, having observed that the style and manner of the Epistle to Polycarp varied considerably from the rest which he was induced to receive as genuine, he was led to reject this also as spurious; and in doing so he believed that he was supported by the authority of Jerome†, whose words as they now stand would certainly lead to the conclusion, either that the Epistle to Polycarp was formerly different from what it now is, or that it and the Epistle to the Smyrneans were identical. But it is evident, from comparing the passage with Eusebius, that the obscurity has arisen from a considerable omission having been made by Jerome in transferring the words of Eusebius to his own Catalogue of Ecclesiastical Writers. The learned Primate in this place seems to have

* See Archbp. Usher's *Dissertation*, p. cxli. † See *ibid.* vii. See p. 165.

considered the words of Jerome as independent testimony respecting the Epistles of Ignatius, although it could scarcely have escaped his knowledge that Jerome had borrowed his information altogether from Eusebius without mentioning the source from which it was taken, as Vossius* and Bishop Pearson afterwards observed.†

Archbishop Usher published his edition of the Ignatian Epistles, together with the Epistle of Polycarp to the Philippians, at Oxford, in 1644.‡ He divided them, as Vedelius had done before him, into two classes. The former comprehended the Epistles to the *Ephesians*, *Magnesians*, *Trallians*, *Romans*, *Philadelphians*, and *Smyrneans*. The latter, which he regarded as spurious, contained the remaining six Greek Epistles, and the Three which are found only in Latin.§ To these he subjoined the ancient Latin version of the Shorter Recension of the eleven Ignatian Epistles discovered by himself in the manner which has been stated above.‖

In this volume the Greek text and the old Latin Version, first edited by J. Faber Stapulensis, are printed in parallel columns. In republishing this Version Archbishop Usher not only consulted the previous

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* See his edition of Ignatius, p. 265.

† See *Vindiciæ S. Ignat. Epist.*, p. 10, and my *Vindiciæ Ignatianæ*, p. 36.

‡ Polycarpi et Ignatii Epistolæ: Vna cum vetere vulgata interpretatione Latina, ex trium manuscriptorum codicum collatione, integritate suæ restitutâ. Accessit & Ignatianarum Epistolarum versio antiqua alia, ex duobus Manuscriptis in Angliâ repertis, nunc primùm in lucem edita. Quibus præfixa est, non de Ignatii solùm et Polycarpi scriptis, sed etiam de Apostolicis Constitutionibus et Canonibus Clementi Romano tributis, Jacobi Usserii *Archiepiscopi Armachani* Dissertatio. Oxoniæ. Excudebat Leonardus Lichfield Academiæ Typographus. *Ann. Dom.* m.dc.xliv.

§ To these is prefixed the following title-page:—Epistolæ B. Ignatio adscriptæ, a mediæ ætatis Græcis, sex: Quæ, simul cum vetere Vulgata Versione Latina, hic habentur editæ. i. Ad *Mariam Cassobolitam*, ii. ad *Polycarpum*, *Smyrnæ Episcopum*, iii. ad *Tarsenses*, iv. ad *Antiochenos*, v. ad *Heronem*, *Antiochenum Diaconum*, vi. ad *Philippenses*. A recentioribus Latinis additæ, aliæ tres: nempe ad S. Ioannem Apostolum, Duæ: ad Beatissimam Virginem, Matrem Domini, Vna. Prioribus præmissa est *Mariæ Cassobolitæ*, posterioribus subjuncta *B. Mariæ Deiparæ* nomine ad *Ignatium* edita Epistola: unâ cum *Ignatii* Elogio, ipsius in sede Antiochenâ successoris *Heronis* titulum præferente. p. 125.

‖ To these he affixed the following title, from which it appears that they had been already printed two years before the volume was published:—Epistolarum Ignatii vetus Latina Versio; ex duobus Manuscriptis, in Anglia *repertis, nunc primùm in lucem edita:* ubi, Vt in Græcâ editione præcedente minio signata cernuntur quæ ab hâc versione aberant, ita hîc signis [ ] inclusa sunt quæ in Græcis nostris non leguntur: numeris etiam ad marginem appositis, quibus Græci contextûs paginæ, huic interpretationi respondentes, indicantur: Oxoniæ, Excudebat Leonardus Lichfield, *Anno Dom.* 1642.

editions, but also compared two ancient manuscripts belonging to the libraries of Baliol and Magdalene Colleges, Oxford; and, further, he procured a collation of a very ancient copy in the possession of Alexander Petau, at Paris.*

It does not, however, appear that the learned Prelate had the opportunity afforded him of consulting any fresh manuscript authority for the Greek text; but by causing all those words and passages which had no equivalent in the Shorter Latin Version to be printed in red letters, he exhibited at once the chief variations between the Greek recension of the Ignatian Epistles which he then edited and another recension hitherto unknown, which that Latin translation must have followed. By such means he felt that he had made considerable progress in detecting that which was spurious and had been interpolated into the text; but inasmuch as he saw that there still remained in that Shorter Latin Version many passages and expressions which could scarcely be received as the genuine words of Ignatius, he declared that he could not venture to promise† that the genuine Ignatius could be recovered without the aid of another Greek text, which he hoped to obtain from a manuscript in the Medicean Library at Florence, of which he had already received permission to have a transcript‡; or at least without the aid of a Syriac copy, which he did not despair of procuring from Rome.

To this edition he prefixed a very learned and able Dissertation respecting the writings of Ignatius and Polycarp, and also the Apostolic Constitutions and the Canons attributed to Clemens Romanus, which he sums up with the following passage respecting the Ignatian Epistles: "Ut igitur totum hoc negotium tandem aliquando finiamus: quod olim de libro, qui *Prædicatio Petri* inscriptus est, disquirendum *Origenes*

* See Preface to his *Annotationes*.

† Ut ex eâ solâ integritati suæ restitui posse *Ignatium*, polliceri non ausim: nisi alterius exemplaris subsidium accesserit; vel *Græci*, cujus ex Bibliothecâ *Florentinâ* obtinendi spes mihi nuper est injecta non exigua; vel saltem *Syriaci*, quod *Romæ* reperiri adhuc posse non despero. Ibi enim, ni fallor, *Ignatius* recentior Patriarcha *Antiochenus* (qui sub Gregorio XIII Reformationi Calendarii interfuit) vitam finiens, Chaldaicos et Arabicos suos libros reliquit: inter quos *Ignatii* etiam nostri *Epistolas* Chaldaicâ sive Syriacâ linguâ exaratas extitisse, ex Catalogo eorum didici, quem inde in *Angliam* secum adduxit Vir Clarissimus, et mihi dum vixit conjunctissimus, patriæ suæ immortale decus, *D. Henricus Savilius*. See *Dissertatio*, p. xxvi.

‡ Integri quoque Ignatii deinceps primæ suæ simplicitati ex *Florentino* exemplari restituendi expectationem movi: eamque ut explerem, summâ serenissimi Principis Ferdinandi benignitate (D. Americi Salveti, Magni Ducis apud Regem nostrum residentis, interventu) codicis illius ex Bibliothecâ Mediceâ, in cœnobio S. Laurentii repositâ, describendi potestatem impetravi. See APPENDIX IGNATIANA: in *Lectori*. p. 1.

proposuit, *sit nécne genuinus liber, an nothus, an mixtus:* idem de Græcis quæ circumferuntur *Ignatii* Epistolis hodie si quæratur; omninò respondendum esse concludimus, earum sex *nothas*, totidem alias *mixtas*, nullas omni ex parte sinceras esse habendas et *genuinas*."* To this volume is appended a body of notes, which, although they were printed in Oxford in the same year as it was published, have a distinct pagination, and bear a different printer's name in the title-page.†

Two years later the learned Isaac Vossius, having obtained permission from the Grand Duke of Tuscany, published the Greek text of the Ignatian Epistles from the volume in the Medicean Library to which Archbp. Usher had already called attention.‡ This manuscript, which Turrianus (*Torrès*)§ had described as very *ancient and very correct*, is attributed by Bandini|| to the eleventh century, and contains, together with various Epistles by several other authors, the eight first, and a part of the ninth, of the Ignatian Epistles, in the same order and form as they are found in the Shorter Latin Version discovered by Usher, which manifestly was made from this recension of the Greek, although apparently from a more correct copy than this Medicean transcript.¶

In his edition Vossius divided the Epistles into three classes: the first containing the *Epistles of Ignatius*, to the Smyrneans, Polycarp, Ephesians, Magnesians, Philadelphians, and Trallians, from the Medicean manuscript, and the Epistle to the Romans from the earlier editions: the second, *Epistles falsely attributed to Ignatius*, being the Letter of Maria Cassobolita to Ignatius, his Letter to her, from the

* See p. cxxxviii.

† In Polycarpianam Epistolarum Ignatianarum *Syllogen* Annotationes; Numeris ad Marginem interiorem appositis respondentes: in quibus *Græcorum Ignatii exemplarium, & inter se, & cum utrâque vetere Latinâ interpretatione, comparatio continetur:* Oxoniæ, Excudebat Henricus Hall, 1644.

‡ Epistolæ Genvinæ S. Ignatii Martyris; quæ nunc primum lucem vident ex bibliotheca Florentina. *Adduntur* S. Ignatii Epistolæ, quales vulgo circumferuntur. *Adhæc* S. Barnabæ Epistola. Accessit universis translatio vetus. *Edidit*, & notas *addidit*, Isaacus Vossius. Amstel. cIↃ IↃC XLVI.

§ In Explanat. in Clement. Constitut. Apost., lib. ix. cap. 17. Id. pro Epist. Pontif., lib. ii. c. 10. See Usher's Preface to *Appendix Ignatiana*.

|| "Cod. vii. Epistolæ incerti auctoris, seu potius S. Maximi, Athanasii, Basilii Magni, Gregorii Nazianzeni, et Ignatii Epistolæ.—No. xxxi. p. 242. τοῦ ἁγίου Ἰγνατίου ἐπιστολαὶ. S. Ignatii Epistolæ ix. Prima est ad Smyrnæos, ultima ad Tarsenses, cujus finis desideratur; desinit enim in verbis ἀνεπίστατοι γὰρ εἰσι τοῦ κι . . . Codex Græc. Membr. MS. in 4to. Majori, Sæc. xi: initio et fine mutilus, in cujus primo folio indiculus manu Lucæ Holstenii conscriptus legitur. Constat foliis scriptis 252." See *Catalogus Codd. Græc. Bibliothecæ Laurentianæ*, Vol. 2. p. 345.

¶ See Notes, pp. 280, 290, &c., below.

Medicean manuscript, with the Epistles to the Tarsians, Antiochians, Hero the Deacon, and the Philippians, from the former editions, and the Three Latin Epistles: the third class, *Interpolated Epistles*, comprises the Longer Recension of the Six Epistles of the first class, that to the Romans not being repeated. The Greek text is printed in parallel columns with the Latin. The Shorter Version, first published by Archbp. Usher, accompanies the two first classes, with the exception of the Epistle to the Philippians, which was not included in that Version: and the old Longer Vulgate Translation accompanied the *Interpolated Epistles*. The Epistle attributed to St. Barnabas is subjoined, followed by annotations upon the whole.

In the following year, 1647, Archbp. Usher having received the edition of Vossius, published in his *Appendix Ignatiana** the Six Epistles which he attributed to Ignatius, according to the text of the Medicean copy, accompanied with a Latin translation, compiled from the ancient Version which he had discovered, and from that of Hieronymus Vairlenius. In his Address to the Reader he complains of not having found the Medicean text *very correct*, as Turrianus has described it, observing, that nothing further could be done than to remain satisfied with it till a more correct copy should be discovered.†

In 1672, J. B. Cotelerius (*Cotelier*) published the Ignatian Epistles in his edition of the Apostolic Fathers. He arranged them in the same

* Appendix Ignatiana. In quâ continentur: i. *Ignatii* Epistolæ genuinæ, à posterioris Interpolatoris assumentis liberæ, ex Græco Mediceo exemplari expressæ; et nova versione Latinâ explicatæ. ii. *Ignatii* Martyrium, à *Philone Agathopode*, et aliis qui passioni illius interfuerant, descriptum; ex duobus antiquis Latinis ejusdem versionibus nunc primùm in lucem editum. iii. *Tiberiani*, *Plinii Secundi* & *Trajani Imp.* de constantiâ Martyrum illius temporis, Epistolæ. iv. *Smyrnensis* Ecclesiæ de *Polycarpi* martyrio Epistola, cum antiquâ Latinâ ejusdem metaphrasi, integrè nunc primùm edita. v. In *Ignatii* et *Polycarpi* Acta, atque in Epistolas etiam *Ignatio* perperàm adscriptas, Annotationes Jacobi Usserii Armachani. *Londini*, 1647. 4to.

† "Id tantùm de quo jam conqueramur, habemus: non reperisse nos Mediceum codicem, qualem eum nobis Turrianus commendaverat, emendatissimum. Quo tamen & cum vetere nostro Interprete-Latino (quem hanc editionem secutum fuisse constat) & cum vulgatis libris Græcis collato, ita correctionem temperandam censuimus: ut quæ ex illis addendæ videbantur voculæ, uncis [ ] includerentur; manifestiora errata è textu tollerentur quidem, sed scriptâ lectione cum notâ γρ. simul appositâ; meliores vulgatorum codicum lectiones, et de dubiis locis conjecturæ, à D. Patricio Junio, et Isaaco Vossio suppeditatæ, suis in locis ad marginem apponerentur. Quibus respondens Latina etiam versio addita, ex nostro Interpretis antiquâ, et Hieronymi Vairlenii novâ utcunque conflata: quâ, intereà dum integrius Græcum nobis contingat exemplar, contenti esse poterimus." See *Lectori*, p. 5.

manner as Vossius.* I. *Epistles of Ignatius*, comprising the seven mentioned by Eusebius. The text of the six other Epistles is taken from the Medicean manuscript; but that of the Epistle to the Romans from the earlier editions, emended by the aid of the copy as exhibited by Simeon Metaphrastes, and of the old Latin Version of the Shorter Recension.† II. *Interpolated Epistles of Ignatius*, being the Longer Recension of the same Seven Epistles; and III. *Supposititious Epistles*, comprising the rest of the Letters which have been ascribed to Ignatius, in Greek, and that of Maria Cassobolita. To all of these Cotelerius has supplied a new Latin translation. These are followed by the spurious Ignatian Letters, which exist only in Latin; by the ancient Latin Version both of the Longer and Shorter Recensions, and by the Acts of the Martyrdom of Ignatius from Metaphrastes; and by the Latin Acts of Martyrdom first published by Archbp. Usher in his *Appendix Ignatiana*.

In 1689 T. Ruinart printed, from a manuscript belonging to the collection of the famous J. B. Colbert, Acts of Martyrdom of Ignatius ‡, in which was inserted the Epistle to the Romans, in a shorter form than that of the previous editions, very closely corresponding with the old Latin Version discovered by Archbp. Usher, and evidently belonging to the same recension of the Ignatian Epistles as that which exists in the Medicean manuscript. These Acts, and the Epistles contained therein, were reprinted by J. E. Grabe§ in 1699.

In the same year T. Ittigius (*Ittig*)|| first published all the Seven Epistles of the Shorter Recension together, six from the Medicean text with the translation of Cotelerius, and the Letter to the Romans from the text of the Colbert manuscript, as edited by Ruinart, and with his Latin translation.¶ To these he subjoined the old Latin Version of the Shorter Re-

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* SS. Patrum qui temporibus Apostolicis floruerunt, Barnabæ, Clementis, Hermæ, Ignatii, Polycarpi; opera edita et inedita, vera et suppositicia. Una cum Clementis, Ignatii, Polycarpi Actis atque Martyriis. Johannes Baptista Cotelerius Societatis Sorbonicæ Theologus, Ex MSS. Codicibus correxit, ac eruit; Versionibus, Notis et Indicibus illustravit. Luteciæ Parisiorum, M.DC.LXXII. p. 847—1013.

† Hæc Epistola adhuc Græcè inveniri non potuit. Consarcinata autem est ex antiqua Interpretatione, et ex Epistola interpolata, necnon ex Metaphraste. P. 866.

‡ Acta primorum Martyrum sincera et selecta ex libris cùm editis tum manuscriptis collecta, eruta vel emendata, notisque et observationibus illustrata. *Paris*, 1689. 4to. P. 700.

§ In "Spicilegium SS. Patrum, ut et Hæreticorum, Sæculi post Christi natum, i. ii. & iii." *Oxon.* 1698—9. 2 Vol. P. 9. Vol. ii.

|| In "Bibliotheca Patrum Apostolicorum Græco-Latina. Præmissa est Dissertatio de Patribus Apostolicis, autore L. Thoma Ittigio." Lipsiæ, MDCIC. 12mo.

¶ Sancti Ignatii Epistolæ, p. 1.

censionem*, the same Epistles in the Longer form, with the corresponding ancient Latin Version†, the remaining Ignatian Epistles with the Vulgate Version‡, the four Latin Epistles, and the Acts of Martyrdom, from the edition of Ruinart.§ In editing these Ignatian Epistles Ittigius thus expresses his opinion respecting them: "Etsi autem septem Ignatii epistolas ab Eusebio recensitas genuinas dici posse haud inficier, et pleraque in istis epistolis, quales e Florentino codice prodierunt, autorem Ignatium spirare existimem, asserere tamen haud ausim, quod Florentinus ille codex omni ex parte genuinus sit, et Ignatii Epistolæ per tot secula ab omni corruptione et interpolatione ad nostram usque ætatem permanserint."||

In 1709 Dr. Thomas Smith published the Seven Epistles of the Shorter Recension, together with the ancient Latin Version of that Recension, entirely omitting all the other Epistles.¶

In 1711 W. Whiston edited both the Recensions in parallel columns, the Shorter accompanied by the English Version of Archbishop Wake, and the Longer by a new translation of his own.** To this edition he prefixed a dissertation in which, agreeably to the opinion previously announced by the very learned J. Morin††, he endeavoured to prove that

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* Earundem Epistolarum Ignatii Vetus Latina Versio; ex duobus Manuscriptis, in Anglia repertis à Jacobo Usserio, Archiepiscopo Armachano, *Oxoniæ*, 1642, primum edita, p. 93.

† S. Ignatii Epistolæ Interpolatæ, cum *Versione vulgata* Latina, p. 139.

‡ Epistolæ S. Ignatio falso adscriptæ, tam Græcæ cum versione latina vulgata, quam Latinæ. Præmissa est Græcis Epistola *Mariæ à Cassobelis* ad Ignatium. Latinis subjuncta *B. Mariæ Virginis* Epistola. Utraque non minus spuria, p. 279.

§ Acta Martyrii S. Ignatii Græce et Latine ex editione Theodorici Ruinart, p. 355.

|| See *Dissertatio de Patribus Apostolicis* prefixed to this edition, p. 286.

¶ S. Ignatii Epistolæ Genuinæ, juxta Exemplar *Mediceum* denuo recensitæ, Una cum Veteri Latina Versione. Annotationibus D. Joannis Pearsoni nuper Episcopi Cestriensis, et Thomæ Smithi S. T. P. illustratæ. Accedunt Acta genuina Martyrii S. Ignatii, Epistola S. Polycarpi ad Philippenses, et Smyrnensis Ecclesiæ Epistola de S. Polycarpi Martyrio; cum Veteribus Latinis Versionibus, et Annotationibus Thomæ Smithi. Oxonii e Theatro Sheldoniano. Anno mdccix. 4to.

** In "Primitive Christianity Revived: in four volumes. Vol i. containing the Epistles of Ignatius, both Larger and Smaller, in Greek and English, &c., by William Whiston, M.A." London, 1711. 8vo.

†† In *Commentarius de sacris Ecclesiæ Ordinationibus*, fol. Paris, m.dc.lv. Par. iii. pp. 45, 46, he writes thus:—"Nova textus Ignatiani ex antiquo codice Florentino editio, licet ab antiquis editionibus plurimùm differat, in eundem tamen sensum hac in causâ conspirat, iisdemque nonnumquam verbis aliquando disparibus.—— Percontabitur forsan Lector unde tanta textus diversitas? Paucis dicam, quod censeo. Utrumque legendo non conjicio dolo id factum esse. Itaque hoc contigit aut festinatione scribæ, qui multa prudens omisit, ut pensum celerius absolveret, et quæ

the Longer Recension contained the genuine Letters of Ignatius, and that the Shorter was only an abstract or abridgment.* By those, however, who have acknowledged any of these Epistles to be the genuine work of an Apostolic Father, the Seven of the Shorter Recension have been most generally received and quoted as the Letters of Ignatius; and several editions of them in that form have appeared in the interval between the end of the seventeenth century†, and the publication of the ancient Syriac Version. In the meanwhile but little has been done towards any further correction of the text beyond a few

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quæ hiare videbantur verbis propriis resarsit: Aut quod mihi probabilius videtur, aliquis sui causâ exemplar exscribens, non putavit sibi necesse esse integrum describere, ideo sparsim multa hic et illic transiliit, et transennas ne nimium hiarent, aliquando verbis suis conjunxit. Quapropter antiqua Ignatianarum Epistolarum editio genuinum textum nobis exhibet. Nova verò mancum et interpolatum. Hinc negotium non facessit id quod in Epist. ad Magnesios novæ editionis negatur è Silentio Christum processisse. Est enim additamentum quo brevissimè Valentinianorum hæresis prestringitur, ab exscriptore non abs re textui infartum, quo caret antiquæ editionis textus. Neutrum tamen textum omnis mendæ purum asseruerim. Quædam etiam, sed paucissima, in antiqua deficiunt, in nova vero innumera."

* A Dissertation upon the Epistles of Ignatius. "Proposition: *The* Larger Epistles *of* Ignatius, *which of late have been stil'd* his Interpolated Epistles, *are alone the* Genuine and Original *Epistles of that Father. And the* Smaller *are only an* Epitome *of several of the* Larger; *made most probably about the middle of the fourth century of the Church.*" p. 1.

† 1742, at Bâsle, by J. L. Frey, in "Epistolæ SS. PP. Apostolicorum Clementis, Ignatii, Polycarpi, atque duorum posteriorum Martyria, cum variorum adnotationibus et præfatione J. L. Frey." Basiliæ, 1742. 8vo.

1746, at London, by R. Russell, in "SS. Patrum Apostolicorum Barnabæ, Hermæ, Clementis, Ignatii, Polycarpi, Opera Genuina; una cum Ignatii et Polycarpi Martyriis: Versionibus antiquis ac recentioribus, Variantibus Lectionibus, selectisque Variorum Notis illustrata. Accesserunt S. Ignatii Epistolæ, tum Interpolatæ, tum Supposititiæ." Curâ Richardi Russell, M.A. London, M.DCC.XLVI. 2 Voll. 8vo.

In 1765 at Venice, by Gallandi, in "Bibliotheca Veterum Patrum Antiquorumque Scriptorum Ecclesiasticorum. Cura et studio Andreæ Gallandii." Tom. i. Venetiis, CIↃIↃCCLXV. pp. 243—303.

1821, at Halle, by Thilo, "S. Ignatii Epistolæ. In usum prælectionum Academicarum, edidit Joh. Carolus Thilo." Halæ. 1821. 12mo.

1829, at Copenhagen, by C. T. Hornemann, in "Scripta genuina Patrum Apostolicorum: edit. C. F. Horneman." Hauniæ, 1828-29. 4to.

1839, at Tubingen, by Hefele, in "Patrum Apostolicorum Opera. Textum ex editionibus præstantissimis repetitum recognovit, brevi adnotatione instruxit et in usum Prælectionum Academicarum eddit Car. Jos. Hefele." Tubingæ MDCCCXXXIX. 8vo.

An edition without date or name of place, but evidently printed in Holland; with no other title-page than simply "IGNATII EPISTOLÆ." 8vo. 46 pages.

conjectural emendations, as no additional Greek manuscript, or other ancient version of these Epistles had been brought to light. Aldrich * had indeed printed again in 1708 all the Ignatian Epistles contained in the Medicean copy, from a transcript made expressly for that purpose by A. M. Salvini; and Dr. Jacobson collated afresh, for his edition of the Apostolic Fathers published in 1838 †, all the manuscript authorities upon which the previously-existing editions of the Seven Epistles had been grounded.

An Armenian Version of the Ignatian Epistles had also been printed at Constantinople in 1783 ‡; but its existence seems to have been unknown to the various editors of the writings of the Apostolic Fathers: at any rate it has not been applied by them to the criticism of the text of Ignatius.

VARIOUS OPINIONS AND CONTROVERSY RESPECTING THE IGNATIAN EPISTLES.

From the first appearance of the Greek Epistles bearing the name of Ignatius down to the middle of the seventeenth century, when the publication of the editions of Usher and Vossius formed a new epoch in their history, a great variety of opinion respecting the genuineness and authenticity of the whole or part of these Letters prevailed. Some,

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* Sancti Martyris Ignatii Antiochensis Episcopi Epistolæ septem genuinæ, Quas nimirum collegit S. Polycarpus suæque ad Philippenses Epistolæ subjecit. Oxonii e Theatro Sheldoniano. An. Dom. MDCCVIII.

† S. Clementis Romani, S. Ignatii, S. Polycarpi, Patrum Apostolicorum, quæ supersunt. Accedunt S. Ignatii et S. Polycarpi Martyria. Ad fidem codicum recensuit, annotationibus variorum et suis illustravit, indicibus instruxit Guilielmus Jacobson, M.A. Oxonii, e Typographeo Academico, MDCCCXXXVIII. 2 Voll. 8vo.

‡ This version is assigned to the fifth century of our era by Pl. Sukias Somal in *Quadro delle opere di vari autori anticamente tradotte in Armeno. Venezia*, 1825. 8vo. "Epistole di S. Ignazio Martire, e Vescovo d'Antiochia, dirette 1. A que' di Smirne, 2. A. S. Policarpo, 3. A que' di Efeso, 4. di Magnesia, 5. di Filadelfia, 6. di Trallia, 7. di Roma. A queste sette Epistole genuine vanno aggiunte altre sei col seguente ordine. 1. A que' di Antiochia, 2. Una lettera di Maria proselita spedita a S. Ignazio, 3. La Riposta fattale da S. Ignazio, 4. A que' di Tarso, 5. Ad Erone diacono d'Antiochia, 6. A que' di Filippi. Queste ultime credute furono apocrife in un colle sopraccennate genuine tradotte sul testo Greco, e per la prima volta stampate in Constantinopoli nel 1783." p. 10. This account by Pl. Sukias Somal has been translated word for word, and inserted by Carl. Fried. Neumann in *Versuch einer Geschichte der armenischen Literatur, nach den Werken der Mechitaristen frei bearbeitet.* Leipzig, 1836. 8vo. p. 73.

with the Cardinal Baronius* and the Jesuit Halloix†, received them all as the genuine and unadulterated writings of the disciple of St. John; while others, with J. Calvin‡, did not scruple to denounce the whole as a barefaced and stupid forgery. The Magdeburg Centuriators spoke doubtfully of the whole§. The opinion, however, which seems most generally to have prevailed among moderate and reflecting persons was, that Ignatius did indeed write Epistles; but that those which then bore his name had been much corrupted and interpolated by later hands. Scultetus sums up the arguments respecting them thus: "Rationibus his in omnem partem probe diligenterque excussis, in tertiam nonnulli secesserunt sententiam, statueruntque esse quidem epistolas hasce Ignatii: sed adulteratas, sed interpolatas. Quorum in judicio et nos acquiescimus."*

* See Baronius' words, cited above, note, p. vi.

† See Apologia pro epistolis Ignatii, p. 435 of "Illustrium Ecclesiæ Orientalis Scriptorum, qui sanctitate juxta et eruditione primo Christi sæculo floruerunt et Apostolis convixerunt, vitæ et documenta. Auctore R. P. Petro Halloix. Duaci, M.DC.XXXIII."

‡ "Nihil næniis illis quæ sub Ignatii nomine editæ sunt putidius, quo minus tolerabilis est eorum impudentia, qui talibus larvis ad fallendum se instruunt." See *Institutio Christianæ Religionis*, Lib. i. c. 13. sec. 19.

§ "Ecclesiastica Historia, integram Ecclesiæ Christi ideam —— secundum singulas Centurias, perspicuo ordine complectens: singulari diligentia et fide ex vetustissimis et optimis historicis, patribus, et aliis scriptoribus congesta: per aliquot studiosos et pios in urbe Magdeburgica. Basiliæ per Ioannem Oporinum, fol."

They wrote thus: "Lectori autem pio et attento considerandum relinquimus, quantum sit illis epistolis tribuendum. Non enim dubitamus, quin in lectione earum cuilibet ista in mentem veniant: Primùm, quòd ferè in omnibus epistolis, licet satis copiosis, occasio scribendi prætermittitur: nec vel divinare licet, quare potissimum ad hanc vel illam Ecclesiam literas voluerit mittere. Deinde, ipsius peregrinationis ratio non parvum injicit scrupulum considerantibus, quòd multo rectiore et breviori itinere Romam potuerit navigare, ut testatur vel ipsius Pauli exemplum: quòd non fuerit ei integrum longas ambages quærere, quia captivus ducebatur: quòd decem leopardis, ut ipsemet eos nominat, traditus erat: neque fiat mentio, eum exercitum Imperatoris secutum: imò ne historiis quidem proditum sit, Imperatorem per tantos circuitus Romam profectum esse. Expende quàm longum iter sit, Antiochia ad littus Ægæi pelagi se recipere, ibique rectà sursum versus septemtrionem ascendere, et præcipuas civitates in littore sitas usque ad Troadem perlustrare, cum tamen Romanum iter sit destinatum versus occasum. Tertio, res ejusmodi in istas literas inspersæ sunt, ut ad eas propemodum obstupescat lector: ut quòd ex rebus mediis seu ceremoniis res prorsus necessariæ constituuntur, ut de Paschate et jejuniis certorum dierum, ad quæ etiam ipsam conscientiam alligat: et quædam alia, de quibus paulo post dicetur. Denique quòd multo plures hodie Ignatio adscribantur epistolæ, quam tempore Eusebii et Hieronymi factum sit. Hæc cum aliàs non somnolento lectori incidant, non existimavimus nobis vitio vertendum, si huc apponeremus ——. Est et hoc annotandum, quòd hoc anno Domini 1558, epistolæ Ignatii Græcè sint impressæ et publicatæ, quæ hactenus per aliquot secula latuerunt. Cent. 2. Cap. x. p. 165.

* Medullæ Theologiæ Patrum Syntagma. In quo Theologia Priscorum Primitivæ

At the period of the publication of the Shorter Recension by Usher, and of the corresponding Greek text of some of the Epistles by Vossius, and, indeed, even before that time, party feelings with respect to Church Government had begun to operate greatly upon mens' minds; and so far to influence their judgment as to cast a great impediment in the way of candid and impartial criticism respecting the Ignatian Epistles. The strong hierarchical tendency of these Letters, their frequent exaltation of the Episcopal office, and the positive declaration contained therein—*Without these* (that is, the Bishop, the Presbyters, and Deacons) *there is no Church,* with other sentences, such as the following:—*Let no man do any thing of what belongs to the Church without the Bishop.—Wheresoever the Bishop shall appear, there let the People also be.—It is not lawful without the Bishop, neither to Baptize, nor to celebrate the Holy Communion*†—while they necessarily caused great offence to such as had adopted the Presbyterian form of Ecclesiastical government, both on the Continent and in Great Britain, gave, on the other hand, a value to these Epistles in the eyes of their opponents far beyond any other intrinsic merit which they might possess. If these writings were indeed, as they professed to be, the genuine production of the disciple and companion of one of the holy Apostles, their authority, although not so imperative upon Christians as that of the Sacred Scriptures themselves, would undoubtedly carry very great weight; nor could it be rejected without much presumption and consequent spiritual danger. The positive and distinct manner, therefore, in which the method of Church Government, and of the administration of the Holy Sacraments by Bishop, Presbyters, and Deacons, is laid down and insisted upon in these Letters, would be decisive at once as to the question at issue between the two parties. We find, therefore, as we might naturally expect, the one party exerting itself to the utmost to disprove the genuineness of the Ignatian Epistles, and the other not less zealous and strenuous in endeavouring to establish it. Each, in the eagerness to secure its own object, caught only at such points as were favourable to its own views, and thus heedlessly, if not intentionally,

tivæ Ecclesiæ Doctorum, qui ante et post Concilium Nicænum floruerunt, methodo analyticâ et syntheticâ expressa, atque a Roberti Bellarmini, Cæsaris Baronii, Gregorii de Valentia, aliorumque Pontificiorum corruptelis ita vindicatur: ut liquido appareat, penes solas Reformatas Ecclesias esse doctrinæ et Veritatis Evangelicæ Antiquitatem. Authore Abrahamo Sculteto. Anno M.DC.XXXIV. Francofurti. 4to. p. 351.

† Epistle to the Trallians, ch. iii., and to the Smyrneans, ch. viii., Archbp. Wake's Version.

overlooking all those which had the contrary aspect, was carried away beyond the bounds of that sober and cautious criticism which is essentially necessary in all our inquiries after truth.

The attacks made upon these Epistles by the celebrated Claude De Saumaise, under the assumed name of Walo Messalinus*, and by David

* In his work entitled *Walonis Messalini de Episcopis et Presbyteris contra D. Petavium Loiolitam Dissertatio Prima.* Lugd. Bat. 1641. He writes concerning these Epistles in the following terms:—"Quod permirum mihi videretur, nisi apud me constaret, omnes illas Ignatii Epistolas suppositicias esse, vel certe multis locis interpolatas. Stylus tamen, qui nimis rhetoricatur, nec simplicitatem redolet Apostolicam, et præterea multorum rituum mentio, et rerum, morumque quos in Ecclesia nondum ætate Ignatii usus receperat, satis evincunt, non posse illud opus auctori quem ementitur, adscribi. Κυριακῆς observandæ traditio, ἱερέων et ἀρχιερέων de Episcopis et Presbyteris appellatio, Altarium mentio pro mensis, Laicorum et Clericorum distinctio, Judæorum odium, quos non adeo tunc aversabatur Ecclesia Christiana, et alia infinita, quæ alibi notabuntur, inaudita Ecclesiæ eo tempore quo vixit et scripsit Ignatius, id quod dico plane probant. Et sane στιχομετρία vetus præfixa est operi Georgii Syncelli et Theophanis in antiquissimo exemplari, quo recensentur scripturæ ἐκκλησιαζόμεναι et κεκανονισμέναι, item spuriæ et ἀπόκρυφοι inter τῆς νέας γραφῆς ἀπόκρυφα. Ignatius omnia reponit cum Pastore Hermæ, Periodis Petri, Pauli, et Johannis, cum Evangelio secundum Thomam et Clementis operibus. Epistolæ illæ natæ aut suppositæ videntur circa initium aut medium secundi sæculi, quo tempore primus singularis Episcopatus supra presbyteratum introductus fuit. Ideo ut eum commendaret, et confirmaret, in omnibus epistolis septem prioribus usque ad nauseam sæpe iterat et inculcat, Episcopo tanquam Christo esse obediendum. Nihil sine Episcopo in Ecclesia agendum; quem definit, πάσης ἀρχῆς καὶ ἐξουσίας ἐπέκεινα πάντα κρατοῦντα ὡς οἷόν τε ἄνθρωπον κρατεῖν. Quæ si quis Apostolorum genium spirare contendat, næ ille haud unquam trivit illa Apostolica scripta. Sed et falsissimum quod in Epistola ad Trallenses scribit, venerandum esse Episcopum sicut Christum, quemadmodum Apostoli præceperunt. Αἰδεῖσθε δὲ καὶ τὸν Ἐπίσκοπον ὑμῶν ὡς Χριστὸν, καθὸ ἡμῖν οἱ μακάριοι διετάξαντο Ἀπόστολοι. Ubinam hoc Apostoli præceperunt? Paulus certe in priore ad Timotheum præcipit: τοὺς καλῶς προεστῶτας Πρεσβυτέρους διπλῆς ἀξιοῦσθαι τιμῆς. Qui bene præsunt Ecclesiæ Presbyteros duplici honore dignos esse. Quod ille de omnibus Presbyteris, sive Episcopis, qui plures unam tunc regere solebant Ecclesiam, non de singulari aliquo et locali Episcopo dixit. Quasi idem esset pendere à Christo et pendere ab Episcopo, et quasi nemo posset Christianus cum Christo sentire qui dissentiret ab Episcopo, utriusque mentem in unum conspirare, Christi et Episcopi, ut qui affirmaret, non posse quæ Christi sunt sapere qui contra Episcopi sententiam ullo modo faceret. Quæ toties de Episcopi auctoritate repetita, eo sensu, et illa verborum ὑπεροχῇ, putida sunt, inepta, sed et falsa, et pæne impia. Quæro enim, quis unquam talia in commendationem Episcopalis dignitatis scripserit? Quæ, ut dixi apparet de industria et affectatione composita, ad extollendam Episcopi auctoritatem, circa initia introducti Episcopatus, ut populi, qui antiquæ et Apostolicæ æqualitati presbyterorum assueverant, facilius ac lubentius eum reciperent, nec propter novitatem exosi aversarentur. Quo primum tempore, cœptus est Episcopatus superstrui ac superponi presbyteratui, scriptum illud prodiisse, id argumento est, quod ita Episcopum extollit, ut Presbyteros non deprimat." &c. p. 252.

Blondel* of the Presbyterian party, were answered by Dr. Hammond †, the very learned and zealous supporter of the cause of the Church of England against the Puritans. This provoked a rejoinder from the London Ministers in their *Jus Divinum Ministerii Evangelii* ‡, and from

* In his *Apologia pro sententia Hieronymi de Episcopis et Presbyteris*, Amstelodami, MDCXLVI., he thus expresses his opinion: "Sic denique antiquior (sed qui post Clementis Alexandri dormitionem emersisse videtur) ὑποβολεὺς, Ignatii martyris nomen septem Eusebio, Athanasio, Hieronymo, etc., laudatis epistolis appixit, quas alii recentiores cum interpolassent, animis à crimine sumptis, quinque alias veteribus ignotas, adjecerunt, suoque exemplo Latinos nostros ad binas suâ linguâ conscribendas permoverunt. Quam primum priorum sex è vetustissimo Laurentianæ Bibliothecæ codice suo labore exscriptarum dignus celeberrimo patre filius Isaacus Vossius copiam fecit, eas avidis oculis hausi, manu propria descripsi, cum citatis à Veteribus locis studiose contuli, sæculo nostro gratulatus quod illud ipsum exemplar quo ante 1300 annos usus erat Eusebius novam ipsi propediem affulsuram lucem sponderet. Sed postquam attentiore animo, singularum et phrasim et materiam et ordinem expendi, blandientes antea spes pudibundus abjecere coactus, bonæ patrum fidei impudenter illusum dolui. Quis enim Apostolorum discipulo, imò (si Chrysostomum audiamus) *Apostolo*, in vinculis martyrium anhelanti dictionis genus affectatum putrique epithetorum ad pompam compositorum fermentò turgens adeo placuisse credat; ut quæ ne semel in celeberrimis Clementis ad Corinthios, Polycarpi ad Philippenses, Ecclesiæ Smyrnensis ad Philomeliensem, Lugdunensis ad Phrygias epistolis, aut in Justini, Tatiani, Irenæi, Theophili, quæ supersunt operibus, aut in Papiæ, Hegesippi, Dionysii Corinthiaci, Polycratis, Melitonis, etc. Eusebiano operi insertis fragmentis occurrunt, ab antiquissimo omnium (si Clementem excipias) Ignatio habeamus: *θεοφόρος, χριστοφόρος, ναοφόρος, ἀγνοφόρος, ἁγιοφόρος, σαρκοφόρος, νεκροφόρος, θανατηφόρος, θεομακάριος, θεομακάριστος, θεομακαριστότατος, ἀξιόθεος, ἀξιαγαπητὸς, ἀξιοθαύμαστος, ἀξιονόμαστος, ἀξιοπλόκος, ἀξιοπρεπέστατος*," &c.—*Prefatio ad Ecclesiarum Rectores*, p. 39.

"His argumentis (quæ præstantissimo Salmasio nuper probata gaudeo) priore quam de Ignatianis epistolis imbiberam, opinione ante biennium depulsus, eas omnes suppositicias credere coactus sum: recte ne an secus judicent *φιλάρχαιοι*. *Ibid.* p. 46.

† Dissertationes quatuor, quibus Episcopatus Jura ex S. Scripturis et Primæva Antiquitate adstruuntur, contra sententiam D. Blondelli et aliorum. Quibus præmittitur Dissertatio Proœmialis, de Antichristo, de Mysterio Iniquitatis, de Diotrephe, et *ἐν παρόδῳ*, de Gnosticis sub Apostolorum ævo se prodentibus. Authore Henrico Hammond S. S. Theol. Professore, Presbytero Anglicano. Lond. 1651. 4to.

‡ *Jus Divinum Ministerii Evangelici.* Or The Divine Right of the Gospel-Ministry; divided into two Parts. The first Part containing a Justification of the Gospel-Ministry in general; the necessity of ordination thereunto by Imposition of hands; the Unlawfulnesse of private mens assuming to themselves either the office or work of the Ministry without a lawfull Call and Ordination. The second Part containing a Justification of the present Ministers of *England*, both such as were ordained during the prevalency of Episcopacy from the foul aspersion of Antichristianism: And those who have been Ordained since its abolition from the unjust imputation of Novelty; Proving that a Bishop and Presbyter are all one Scripture; and that Ordination by Presbyters is most agreeable to the Scripture-Pattern. *Together with an Appendix, wherein the Judgment and Practice of Antiquity about*

Dr. John Owen in the preface to his work entitled, *The Saints' Perseverance**, dedicated to the Protector Cromwell. To the former of these Dr. Hammond replied in his *Vindication of the Dissertations concerning Episcopacy, from the answers or exceptions offered against them by the London Ministers in their Jus Divinum Ministerii Evangelici;* and to the latter in *An Answer to the Animadversions on the Dissertations touching Ignatius's Epistles, and the Episcopacy in them asserted.*

But a far more able and elaborate attack upon the Ignatian Epistles than any which had yet appeared was published by the very learned Frenchman J. Daillé, in 1666†; and England has the honour of having furnished an antagonist equally learned and not less dexterous in John Pearson, then a Presbyter, and afterwards a Bishop of the Church of England, whose celebrated rejoinder appeared in 1672.‡ This provoked a counter reply, published anonymously in 1674§, by Mat. de Larroque; and with this the controversy ceased. Pearson was soon afterwards elevated to the see of Chester, a reward to which he was most justly entitled for his great learning, diligence, and virtues; but which he probably obtained from the fact of his labours being favourable to the ecclesiastical and political views of those who were then invested with the power of bestowing it. The not less excellent Hammond, who had been deprived of his preferment at Christ Church by the Parliamentary

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the Whole matter of Episcopacy, and especially about the Ordination of Ministers, is briefly discussed. Published by the Provincial Assembly of *London.* London, 1654. 4to.—The arguments insisted on by the London Ministers are chiefly drawn from Saumaise and Blondel; and so also are those which are urged by Dr. John Owen.

* The doctrine of the Saints' Perseverance explained and confirmed; or the certain permanency of their acceptation with God, and sanctification from God manifested and proved, &c. Also a Preface, manifesting the judgment of the Ancients concerning the truth contended for; with a discourse touching the Epistles of Ignatius, the Episcopacy in them asserted, and some animadversions on Dr. H. Hammond's Dissertations on that subject. London, 1654. 4to.

† Joannis Dallæi de Scriptis quæ sub Dionysii Areopagitæ et Ignatii Antiocheni nominibus circumferuntur libri duo, quibus demonstratur illa subdititia esse; diu post Martyrum, quibus falso tribuuntur, obitum ficta; idemque de illis judicandum quæ de operibus Christi Cardinalibus inter Cypriani nonumenta habentur. Genevæ, M.DC.LXVI.

‡ Vindiciæ Epistolarum S. Ignatii. Autore Joanne Pearson Presbytero. Accesserunt Isaaci Vossii Epistolæ duæ adversus David Blondellum. Cantabrigiæ, 1672. 4to.

§ Observationes in Ignatianas Pearsonii Vindicias. Et in Annotationes Beveregii in Canones Sanctorum Apostolorum. Rothomagi, 1674. 12mo.

Visitors in 1648, had been designed for the Bishopric of Worcester by Charles the Second after the Restoration; but he died on his way to London in 1660 before the appointment was confirmed. The danger which had threatened the entire constitution of the Church of England by the abolition of Episcopal authority had passed away with the Commonwealth; and in the year 1661 the Bishops having previously had their spiritual authority restored to them, were again reinstated in their seats in Parliament. No external pressure, therefore, rendered it necessary to defend the cause of Episcopacy in England; and consequently the interest respecting the Ignatian Epistles, which had been supposed to afford such important testimony in its favour, abated and died away. Nor has the discussion respecting them ever been renewed again in this country, except by Whiston, who endeavoured to vindicate the Longer Recension and the whole twelve Epistles as genuine, because he believed them to be favourable to the Arian views which he had adopted, and was anxious to defend.

Many of our theological writers have subsequently quoted the authority of the Ignatian Epistles; but none of them seems to have entered again into any critical examination of their genuineness or integrity. The weight of Bishop Pearson's name has been generally considered conclusive; and many authors, without either the inclination or the learning requisite to enter into the question themselves, or even to examine the arguments of that learned prelate, and ascertain how far they are valid, have not scrupled to cite the Ignatian Epistles as unquestionable evidence, whenever the passages which they adduced were favourable to their own opinions. The frequency of the occurrence of this, even in the works of some of our most respectable theologians and controversialists, shews how natural a thing it is for men under such circumstances, when the conclusions coincide with their own wishes and ideas, to rely upon and put forward the authority of some great name rather than undergo the labour of investigation for themselves, and incur the responsibility of propounding conclusions of their own.

Various authors on the Continent, subsequently to the reply of De Larroque to Pearson's *Vindiciæ*, have expressed, in different works, a judgment more or less favourable to the Ignatian Epistles*; but almost all of them have concurred in the opinion, that even in their Shorter

* See "Opinions of various learned men respecting the Ignatian Epistles from the year 1650 down to the discovery of the Syriac Version in the Appendix to my *Vindiciæ Ignatianæ*. London, Rivingtons', 1846. 8vo."

form they exhibit manifest indications of interpolation and corruption. Within the last few years the subject of the Ignatian Epistles has been again brought more prominently forward; and the question touching their genuineness and the two different Recensions has been renewed and discussed with various grades of opinion in Germany. The Longer Recension has again found an advocate*: the Shorter has gained new supporters†. Both have been denied to be perfectly genuine, but still have been acknowledged, although much corrupted and changed from their original condition, to contain in them part, if not the whole, of the genuine text‡; and further, their authenticity has been altogether denied§. All this discussion, however, has been carried on, and this variety of opinion been propounded, without the introduction of any new element of criticism, either from the discovery of additional copies in Greek, or of any unknown ancient version, or from any passages having being found to be cited by early authors which had not been previously known and applied.

DISCOVERY OF THE SYRIAC VERSION.

I have already observed that so early as the year 1644 Archbp. Usher had hinted at the probability of additional light, at some future period, being thrown upon the obscure and difficult subject of the Ignatian Epistles by means of a Syriac Version. He further drew attention to the fact of the existence of such a version from its having been mentioned in a catalogue of manuscripts belonging to a recent Patriach of Antioch, also bearing the name of Ignatius, which had been brought to England by the learned Henry Saville.||

* Fr. K. Meier, in *Ullmann, Theologische Studien und Kritiken. Hamburg*, 1836, p. 340.

† Arndt, *ibid.*, 1839, p. 136. Huther, in *Illgen, Zeitschrift für die historische Theologie.* Vol. xi. Heft. 4. 1841, p. 2. Ric. Rothe, *Die Anfänge der Christlichen Kirche*, p. 739. Düsterdieck, *Quæ de Ignatianarum Epistolarum authentia duorumque textuum ratione et dignitate hucusque prolatæ sunt sententiæ enarrantur et dijudicantur. Gotting.* 1843. 4to.

‡ Neander, *Kirchengeschichte*, 2d edit. p. 1140. *English Translation by Torrey*, Vol. ii. p. 443. Schmidt, *Versuch über die gedoppelte Recension der Briefe des Ignatius:* in *Hencke, Magazin für Religions Philosophie*, Vol. iii. p. 91. Netz, in *Ullmann, Theol. Studien et Krit.* 1835, p. 881. Car. Hase, in *Kirchengeschichte*, p. 88. Third Edition.

§ Baur, in *Tubinger Zeitschrift für Theologie*, 1836, fasc. iii. p. 199, et 1838, fasc. iii. p. 149., and *Über den Ursprung des Episcopats. Tubingen*, 1838. 8vo pp. 148—185.

|| See above, p. x., note.

Ebed Jesu, Metropolitan of Soba, in his catalogue of works in the Chaldee or Syriac language, translated into Latin by Abraham Echellensis, and published in the year 1653, had also spoken distinctly of the writings of St. Ignatius, Bishop and Martyr. In the midst, therefore, of the discussion respecting the Ignatian Epistles, which the publication of the Medicean copy had rather aggravated than allayed, Dr. Fell, Dean of Christ Church, afterwards Bishop of Oxford *, began to cherish the hope, formerly expressed by the Primate of Armagh, of solving this difficult question by obtaining a copy of the ancient Syriac or Chaldee version of the Letters of St. Ignatius. He conceived that a favourable opportunity of endeavouring to procure a copy of that translation was now opened to him through the assistance of Robert Huntington, then Chaplain to the British merchants at Aleppo, and afterwards successively Provost of Trinity College, Dublin, and Bishop of Raphoe. Huntington undertook this commission of Dr. Fell with the greatest zeal, as his correspondence with different dignitaries of the Oriental Churches sufficiently proves. In a Letter to Stephen Peter, Maronite Patriarch of Antioch, dated Feb. 24, 1680, he writes: "Majora insuper a tanto Viro speramus beneficia: vel cætera ejusdem Patris (Ephremi Syri) opera, vel beati Ignatii Epistolas, in Syriacam, uti aiunt, linguam versas. Hujus succedis throno, succedis pietati; ideoque tuum est a squalore et vermibus Antiochenæ sedis gloriosum Præsulem vindicare, et tenebris hucusque obrutum Maronitis Tuis et Christiano orbi luce donare et immortalitate. Si inveneris ubicumque Monasteriorum tuorum, Librum hunc, vestrâ dialecto exscriptum, quocunque pretio redimere vellem, ut in Europa jugis Libani liberiore frueretur aurâ, et privilegiis tanto Authore dignis." † In another to the same Patriarch, dated July 1, 1681, he writes: "Sancti Ignatii Epistolas non alibi reperio, Syriace versas, licet ab Ebed Jesu in Catalogo suo, ut probæ notæ, recensentur: ideoque in te spes mea est, et quod liber cedro dignus Libani jugis debebit resurrectionem suam et immortalitatem." ‡ In a Letter addressed to John Lascaris, Archbishop of Mount Sinai, dated Feb. 10, 1680, he urges the same inquiry: "Si D. Ignatii Epistolæ, Syro, Græco, vel aliquo alio idiomate, apud vos scriptæ, retineantur, vellem eas quocunque licet pretio redimere." § And writing again to the same Archbishop on the following day, he says: "Rogavi insuper Catalogum Codicum

* See Dr. Smith's Life of Huntington prefixed to his edition of his Letters, p. ix. *D. Roberti Huntingtoni Rapotensis Epistolæ.* 8vo. Londini, 1704.

† *Huntingtoni Epistolæ*, p. 8. ‡ *Ibid.* p. 12. § *Ibid.* p. 15.

omnium, qui in inclyta celeberrimi monasterii Bibliotheca latitant, Manuscriptorum; denique Epistolas beatissimi Martyris Ignatii, Præsulis Antiocheni, quocumque idiomate, præsertim Syriaco, exaratas."* And in another Letter to the same Archbishop, dated Caïro, Dec. 10, 1681: "Insuper, pluribus literis, et modo appulerint, ad nauseam usque repetitis, alios etiam desideravi Codices, tuo, hoc est æquissimo, prætio redimendos: quales sunt, D. Ignatii Epistolæ, vel Græco, vel Arabico, et præsertim Syriaco, idiomate conscriptæ."†

Nor did he in his zeal limit his researches to inquiry by Letter only: he also made several journeys in quest of books, and twice undertook a voyage to Egypt for this purpose. On one of these occasions he even proceeded as far as the monasteries in the Desert of Nitria, and visited the Syrian convent dedicated to St. Mary Deipara, which at that time was in possession of two copies of the Three Syriac Epistles, and of a third of that to St. Polycarp. It is evident, however, that the monks did not shew him their collection of manuscripts, as the only book which he particularly speaks of having seen there was a copy of the Old Testament in the Estrangelo character, in two large volumes.‡ Although all the endeavours of Huntington to obtain the Syriac version of the Epistles of St. Ignatius were unsuccessful, his inquiries tended nevertheless to throw some further light upon the subject of their existence, as the following passage from a Letter of Stephen Peter, the Maronite Patriarch of Antioch, shews: "Ci accenna per causa delle lettere di Santo Ignatio, Patriarcha di questa Antiochena sede, se si ponno trovare nella lingua Sira; è certo che quelli antichi Padri l'havessero tradotte in questa lingua, mà in quanto a noi, l'habbiamo mai viste; e per aggradire alla sua pia domanda, non mancaremo di far tutto il possibile in cercare, se si ponno trovare in questi paesi."§

The learned Eusebius Renaudot, in his work on the Oriental Liturgies||, published in 1716, had also called attention to the existence of an ancient Syriac version, from the fact of his having found various passages from the Ignatian Epistles cited in an ancient collection of Canons in that language. I have given the extracts to which he alludes in this volume, pp. 197—201, 232—235. I have also quoted Renaudot's words relating to them, and made some observations thereon in my notes, p. 344, to which the reader is referred.

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* *Huntingtoni Epistolæ*, p. 16.
† *Ibid.* p. 20. See also pp. 18, 24, 25, 32, 34.
‡ *Ibid.* p. 68.
§ *Ibid.* p. 111.
|| *Liturgiarum Orientalium collectio.* 2 Voll. Paris, 1716.

In 1725 Jos. Sim. Assemani printed the catalogue of Ebed Jesu, above mentioned, in the original language, and at the same time indicated the existence of a Syriac copy of the Acts of Ignatius' Martyrdom among the treasures of the Vatican.*

In the valuable collection of Syriac manuscripts procured by the late Claudius James Rich during his Residency at Bagdad, and purchased after his decease by the Trustees of the British Museum, is an imperfect volume, containing lives of Saints and Martyrs: among them is found the Fragment of the Martyrdom of St. Ignatius, and of his Epistle to the Romans usually inserted therein, which is printed at pp. 222—225, 252—255 of this work. So early as the year 1839 I had transcribed this fragment; and I further entertained great hopes of being able to procure a complete copy of the Martyrdom of St. Ignatius, in which I concluded the Epistle to the Romans would be comprised, from a very ancient manuscript containing numerous Acts of Martyrs, and among them those of St. Ignatius, which had been obtained from the monastery of St. Mary Deipara of the Syrians, in the Desert of Nitria, by J. S. Assemani, in 1715, and deposited in the Vatican. † I trusted to be able to procure from Rome a copy of one at least of these Epistles; and thus to have some grounds for forming an opinion as to what value we might reasonably expect should be attributed to the Syriac version of the whole collection, should it ever come to light. I was, however, sadly disappointed in this my expectation; for although my application was made and repeated through a channel which I had every ground to suppose would prove successful, the only reply which I could obtain was, that no such book existed. It is, nevertheless, distinctly stated to be in the collection of Syriac Manuscripts in the Vatican both by J. S. Assemani ‡, and also by his cousin, Step. Evod. Assemani. §

But fuller means of investigating this subject, than I had even ventured to hope for, were unexpectedly thrown in my way by the acquisition of several very ancient Syriac manuscripts, procured from the same monastery in the Desert of Nitria, called also the Valley of Scete, or of the Ascetics, by the Rev. Henry Tattam, now Archdeacon of Bedford, during his visit to Egypt in the years 1838 and 1839. ||

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* In *Bibliotheca Orientalis Clementino-Vaticana*, tom. iii. pars. 1. p. 16.

† See J. S. Assemani, Preface to *Bibliotheca Orientalis*, §. xi. tom. i.

‡ See *Ibid.* p. 606. Cod. i. no. 28.

§ See *Acta Sanctorum Martyrum Orientalium et Occidentalium*, Vol. ii. p. 5. no. 15.

|| See an account of this collection of manuscripts, and of the manner in which it was

No sooner was this collection deposited in the British Museum than I anxiously examined the contents of every volume, to ascertain if any of the Epistles of St. Ignatius were among them; and I was rejoiced to discover, not only several extracts from these Epistles, cited by different ecclesiastical writers, but also the entire Epistle to St. Polycarp, in a volume of great antiquity.

Several of these manuscripts contained notices of the donors by whom they had been presented to the monks of St. Mary Deipara. Among them were some in the handwriting of Moses of Nisibis, some time Superior of the convent; in which he stated, that in the year of the Greeks 1243, or 931 of our era, he had added to the library no less than two hundred and fifty volumes, which he had procured by donation and purchase during a recent visit to Bagdad. A few of these I was aware had been obtained and transported to the Vatican by Elias Assemani in 1707, and by J. S. Assemani in 1715; but from the accounts given to me by Dr. Tattam, by Lord Prudhoe, now Duke of Northumberland, who had visited this convent in 1828, and by the Hon. Robert Curzon, who had also been a guest of the monks of the Nitrian Desert about nine years later, I had every reason to conclude that there were still lying in obscurity in the Valley of the Ascetics at least two hundred volumes, of an antiquity anterior to the close of the ninth century. Encouraged by finding one Syriac Epistle of St. Ignatius to hope for the discovery of others, and extremely desirous of exploring the remainder of those volumes of such venerable antiquity, and of rescuing them from the obscurity in which they were lying, and from the destruction with which they were threatened, I naturally felt a most intense anxiety that some measures should be speedily taken to endeavour to obtain for the library of the British Museum the rest of the manuscripts belonging to the Nitrian convent. Archdeacon Tattam, equally zealous with myself in the same cause, voluntarily offered his services to undertake another voyage into Egypt, and to endeavour to negociate for the purchase of them. The present Duke of Northumberland most cordially approved and effectually aided our endeavours; and in the year 1842, the Trustees of the British Museum having applied for and obtained a special grant from the Lords of the Treasury for this purpose, Archdeacon Tattam

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was obtained for the British nation, in an article, headed *British Museum—Manuscripts from the Egyptian Monasteries*, in No. CLIII. of the Quarterly Review, pp. 39—69.

shortly afterwards started upon his second expedition into Egypt, in quest of manuscripts. This undertaking was crowned with very great success; and on the 1st of March, in the year 1843, between three and four hundred additional volumes, from the monastery of the Valley of the Ascetics, arrived in the British Museum. I immediately began to examine their contents, and had the rare satisfaction of having my hopes realized by finding among them, not only several additional passages from St. Ignatius, quoted by various authors, but also three entire Epistles—to St. Polycarp, to the Ephesians, and to the Romans—in a volume of very considerable antiquity.

Although Archdeacon Tattam's second journey to Egypt had been attended with such eminent success, and had added so many invaluable stores to the British Museum, he had not exhausted the whole of the rich mine of the Valley of the Ascetics, nor transferred all the literary treasures of the Egyptian Desert to the library of the British metropolis. At the same time as they professed to dispose of the whole of the collection, nearly half of their volumes were concealed and withheld by the monks for some future occasion. In the year 1847 M. Auguste Pacho* was fortunate enough to become the possessor of the remainder of the manuscripts belonging to the Brethren of St. Mary Deipara; and the Lords Commissioners of Her Majesty's Treasury having most liberally purchased them from him to complete the collection already deposited in the British Museum, I had the happiness of discovering among them another copy of the Three Epistles of St. Ignatius in one of those volumes which had been presented to the Monastery in the year 931 by the Superior, Moses of Nisibis.

NOTICE OF THE MANUSCRIPTS FROM WHICH THE SYRIAC TEXT IS TAKEN.

1. A thick manuscript in quarto, consisting of two volumes bound together. The first is made up of two distinct manuscripts, of which the former, written in a large hand, contains, 1. *The Asceticon of Father Pachomius;* and 2. *A Narrative relating to an aged Cœnobite, whose name was Malcus.* The latter, written in a small hand in two columns, comprises, 1. *Questions and Answers of the Egyptian Fathers;* 2. *The*

* See an account of M. Pacho's acquisition in the Preface to my edition of the *Festal Letters of Athanasius*, p. v.—xiii.

Epistles of Evagrius to Melania; and 3. *The Epistle of my Lord Ignatius the Bishop.* This is written on the last leaf of the manuscript, and seems to have been added to the rest of the contents of the volume on account of its brevity, being sufficient to fill up the vacant space of vellum, which was too precious to be left unemployed. It is the Epistle to Polycarp, the first in the order of the Three Syriac Epistles; and the text of this manuscript has been followed in this work: it is indicated in the notes by the letter α.

This volume is not dated; but the other, which is bound up with it, and likewise contains various *Ascetic works of Evagrius and Marcus the Monk—Lives of the Egyptian Fathers—the Peshito Version of the Prophecy of Iṣaiah,* and *a Letter from Basil to Gregory of Nazianzum,* bears a subscription at the end, in which the date was noted, but it has been partly erased. Enough however remains to shew that it was transcribed between the year of the Greeks 840 and 850, which will give the date of the manuscript between A.D. 530 and 540. The other volume bound up with it, on the last leaf of which the Epistle of Ignatius to Polycarp is found, was undoubtedly written about the same period; and indeed the hand-writing seems to be identical. We may therefore safely conclude that this copy of St. Ignatius' Epistle was transcribed in the first half of the sixth century, or before A.D. 550.

On the first page of the manuscript, as it now stands, is written ܗܢܐ ܣܦܪܐ ܕܝܠܗ ܕܒܝܬ ܐܒܪܗ ܕܡܪ ܡܪܝ ܐܓܢܛܝܘܣ ܕܐܬܝܩܪ ܒܝܫܘܦܐ ܕܐܢ ܕܫܪܐ ܠܗ ܘܕܢܣܒ ܠܗ ܡܢ

ܐܝܬ ܗܢܐ ܕܥܕ ܕܝܪ ܕܦܪܐ ܕܥܠ ܛܘܪܐ ܕܣܟܝܬܐ ܕܐܬܩܢܝ ܡܬܝ ܘܐܒܪܗܡ ܘܬܐܘܕܘܪܘܣ ܘܝܘܣܦ ܕܟܪܝܛ ܕܩܢܝ ܡܢ ܗܢܘ ܕܐܠܗܐ ܝܗܒ ܠܗܘܢ ܡܢ ܗܢܘ ܕܠܐ ܫܒܩ ܠܗ ܐܠܗܐ ܒܗ ܐܢ ܡܢ ܕܩܪܐ ܒܗܕܐ ܣܦܪܐ ܢܫܒܘܩ ܠܗ ܡܪܢ ܒܚܫܒܢ ܕܐܢ ܡܢ ܕܡܚܐ ܗܕܐ ܢܬܡܚܐ ܫܡܗ ܡܢ ܣܦܪ ܚܝܐ ܘܢܐܬܐ ܥܠܘܗܝ ܟܠ ܐܠܝܢ ܠܘܛܬ ܕܟܬܝܒܝܢ ܒܢܡܘܣ ܕܡܘܫܐ ܘܢܗܘܐ ܡܬܠܥܢ ܡܢ ܪܘܚܐ ܩܕܝܫܐ ܥܕ ܥܠܡ ܥܠܡܝܢ ܐܡܝܢ "This book belongs to the convent of Deipara of the Syrians, in the Desert of the Ascetics, which Mathew, Abraham, Theodorus, and Joseph, of Tecrit, acquired from that with which the grace of God supplied them. Whosoever readeth in this book, let him pray for them on our Lord's account; but whosoever wipeth out this memorial, may his name bé wiped out of the book of life; and may there come upon him all those curses which are written in the law of Moses, and may he be accursed from the Holy Ghost, to eternity. Amen." Then follows, in another hand, ܐܦܪܝܡ ܙܝܢܝܐ ܐܣܪ ܘܩܛܥ ܗܢܐ ܣܦܪܐ ܗܘ ܡܪܝ ܢܣܠܚ ܠܗ ܐܡܝܢ "Ephraem Xenaias arranged and bound it: may the Lord pardon him. Amen." This manuscript was obtained by Dr. Tattam when he first visited Egypt in 1839. British Museum Additional MS., 12,175.

II. A manuscript on vellum, in 4to., written in a peculiar hand. The date appears to me to be certainly not later than the seventh or eighth century. It is imperfect in the beginning and at the end. In the first part is a fragment of a Letter of consolation on the death of a child; but as there is no subscription at the end, the author's name does not appear. Then follow the three Epistles of St. Ignatius. 1. ܐܓܢܛܝܘܣ ܐܝܓܢܛܝܘܣ *The Epistle of Ignatius.* At the end, ܫܠܡ "It is ended." 2. ܐܓܢܛܝܘܣ ܕܟܬܒ ܠܐܦܣܝܐ *Of the Same, the Second, to the Ephesians.* At the end, ܫܠܡ "It is ended." 3. ܐܓܢܛܝܘܣ ܕܟܬܒ ܠܐܝܪܘܡܝܐ *The Third Epistle of the same Ignatius.* At the end, ܗܟܢܐ ܣܠܩ ܐܓܢܛܝܘܣ ܐܦܣܩܘܦܐ ܘܣܗܕܐ ܫܠܡ "Here end the Three Epistles of Ignatius, Bishop and Martyr." The text of the Epistles to the Ephesians and Romans has been copied accurately from this manuscript; and the various readings of that to St. Polycarp are also given in the notes to that Epistle, where it is designated by the letter β. The rest of the contents of this volume is miscellaneous, comprising *An Epistle of Gregory Theologus to Evagrius.—Sermons of Mar Jacob, Bishop of Serug, or Batnæ.—Sermons of Mar Isaac.—Extracts from the Philosophers concerning the soul.—Charge of Plato to his disciple.—Admonition of one of the Seniors to monks commencing their exercises.—Sermons of St. Basil and Gregory of Nyssa on the Trinity.—Various questions respecting the soul, &c., put to John the Monk by Eusebius and Eutropius.* This is one of the

volumes procured by Dr. Tattam during his second visit to Egypt in 1842. British Museum Additional MS., 14,618.

III. A manuscript on vellum, in 12mo. It has no date; but belonged to the collection acquired by Moses of Nisibis in A.D. 931, and was written apparently about three or four centuries earlier. On the second leaf is the following notice:—

ܠܡܢ ܕܝܪܐ ܩܕܝܫܐ ܕܐܡܐ ܕܣܩܛܝܣ ܕܡܬܩܪܐ ܢܨܝܒܝܢ ܐܬܪ ܡܘܫܐ ܚܛܝܐ ܘܫܦܝܠ ܕܐܬܩܪܒ ܘܙܒܢ ܣܦܪܐ ܗܕܐ ܥܡ ܣܓܝ̈ܐ ܕܐܚܪܢ ܕܗܘ ܡܢܗܘܢ ܕܙܒܢ ܠܗ ܘܡܢܗܘܢ ܕܝܗܒ ܠܗ ܡܢ ܒܥܘ̈ܬ ܐܢܫ̈ܐ ܒܗ ܕܐܙܠ ܠܒܓܕܕ ܘܒܗ ܕܐܬܪ ܕܝܪܐ ܗܕܐ ܘܒܟ̈ܝ ܕܒܗ ܘܒܟ̈ܝ

from ܐ to ܟ respectively. On the reverse of the second leaf is the following general title of the contents, in red letters:—ܒܫܡ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܢܫܪܝ ܠܡܟܬܒ ܡܕܡ ܕܢܦܠ ܡܢ ܩܕܡ ܐܒܗܬܐ ܩܕܝܫܐ ܥܠ ܐܓܪܝܣ ܡܪ ܐܓܪܝܣ ܐܡܝܢ "In the strength of our Lord Jesus Christ we begin to transcribe a *Collection from the Holy Fathers:* first from *Evagrius.*" At the end, ܗܟܢ ܣܦܪ ܐܓܪܝܣ ܩܕܝܫܐ. "Here end the Epistles of the blessed Evagrius." Then follows a piece without any name, commencing thus: ܡܝܬ ܐܢܐ ܕܣܡܟܬܘ ܥܠ ܡܐ. ܐܡܪ ܠܝ ܒܪ ܐܢܫ ܕܐܝ ܐܬ ܠܟ ܠܡܐ ܕܐܢ ܐܬ ܠܟ ܠܡܐ ܕܐܢ.

On the second leaf of the 8th quire the Epistles of Ignatius commence. 1. ∴ ܐܓܢܛܝܘܣ ܕܐܢܛܝܟ ܐܦܣܩܘܦܐ ܘܐܪܝܟ ܠܐܢܛܝܟ *The Epistle of Ignatius, Bishop of Antioch.* At the end, ܗܟܢܐ ܡܐ ܩܕܡܝܐ "Here endeth the First." 2. ∴ ܐܓܢܛܝܘܣ ܠܐܦܣܘܣ ܕܟܘ ܐܦܣܐ ܠܐܦܣܘܣ *The Second Epistle, to the Ephesians.* At the end, ܗܟܢܐ ܐܓܢܛܝܘܣ ܠܐܦܣܘܣ: "Here endeth the Second Epistle." 3. ܐܓܢܛܝܘܣ ܠܪܘܡܝ *The Third Epistle.* At the end, ܗܟܢܐ ܠܪܘܡܝ: "Here ends the Third." Then follows a Letter, entitled ܐܓܢܛܝܘܣ ܒܪ ܚܒܐ *A Letter of Love:* it begins ܐܡܐ ܕܟܬܒ ܚܒܐ ܠܐܦܣܘܣ ܕܐܢܛܝܟ ܐܦܣ: to which is subjoined another Letter, without any rubric or heading, commencing thus: ܐܡܐ ܐܦ ܐܢܫ. ܒܪܟܐ; and at the end, ∴ ܗܟܢ ܕܐܓܢܛܝܘܣ ܕܐܡܪ ܐܦ ܐܢܐ ܒܪ ܐܓܢܛܝܘܣ ܩܕܝܫܐ. "Here endeth what is of Ignatius." (These two last Letters, thus appended to the Three of Ignatius, are the work of John the Monk, as I find upon comparing them with a very ancient MS. 17,167, in which they occur with this title to the first, ܐܓܢܛܝܘܣ ܒܪ ܚܒܐ ܕܟܬܒ ܠܝܘܚܢܢ ܡܢ ܡܕܡ ܐܒܗܬܐ *Epistle of John the Monk on Love.*) Then follows ܗܝܡܢܘܬܐ ܕܒܪܝ ܡܪܝ ܐܓܪܝܣ ܐܡܝܢ *Faith of my Lord Evagrius;* at the end of which is written ∴ ܗܟܢ ܐܡܪ ܐܓܪܝܣ ܗܝܡܢܘܬܐ ܕܐܓܪܝܣ ܗܟܢ ܐܡܪ ܐܓܪܝܣ ܩܕܝܫܐ ∴ ܗܟܢ ܐܡܪ ܐܓܪܝܣ ܗܝܡܢܘܬܐ ∴ ܗܟܢ ܐܡܪ ܐܓܪܝܣ ∴ ܗܟܢ ܐܡܪ ∴ ∴ ∴

Bishop Theodorus, and to Father Epiphanius, his friends, who had requested it of him.—Letter of St. Basil, Bishop of Cæsarea of Cappadocia, which he wrote to his brother Gregory, Bishop of Nyssa.—The seventeenth Sermon of St. Cyril, on the Festivals of the Saints.†—A Sermon by Mar Isaac Malfono on Spiritual Beings.—Extract from the Sermon of the Blessed Proclus, Bishop of Constantinople, on the Birth of Christ.—Life of my Lord the Blessed Epiphanius, who was Bishop of Constantina in the Island of Cyprus,* written by John, who was a disciple of Epiphanius.—*Admonition of the Holy Fathers.—Life of the Blessed John, who was of Rome.—A Sermon on Privation, by Gregory, Bishop of Nyssa.—A Sermon by the Blessed Alexander on the Incarnation of our Lord, and on Soul and Body.—The Life of the holy and beloved, my Lord John the Evangelist, who preached and made disciples, and baptized with the Baptism of our Lord Jesus Christ in the city of Ephesus.* The titles and subscription to each of these works are written in red letters.

At the end of the volume is the following subscription:—

ܗܢܐ ܣܦܪܐ ܕ . . . . . ܗܘ ܕܫܡܗ ܕ . . . . . ܘܫܠܡ ܠܗ ܡܢ ܒܝܬ ܡܠܟܘܬܗ ܕܠܐ ܥܬܝܕ ܠܐܒܕܐ ܘܡܢ ܒܝܬ ܓܢܙܐ ܕܠܐ ܡܬܚܣܪ ܠܗ ܘܠܟܠ ܡܢ ܕܐܙܠ ܒܐܪܥܐ ܩܕܡ ܠܗ ܘܠܟܠ ܡܢ ܕܩܪܐ ܒܗ ܫܪܝ

DIFFERENCE BETWEEN THE SYRIAC AND THE SHORTER GREEK RECENSION AS TO EXTENT AND ARRANGEMENT.

In viewing the Three Epistles of St. Ignatius now before us as they correspond with the Syriac version, the first thing which strikes our notice is their comparative brevity, even with respect to the Shorter Recension published from the Medicean and Colbert manuscripts. This arises from the omission of words, sentences, and even long passages, found in that Recension, which are not recognised in the Syriac. The first question, therefore, which we are naturally led to consider, is, whether these passages have been omitted by the Syriac translator, or whether they have been introduced into the Greek text subsequently to the period of the Syriac translation, or at least of the transcription of the copy from which it was made. In either case, their nature and extent preclude the possibility either of the omission or addition being the effect of accident, or the result of mere carelessness or wantonness on the part of any transcriber. We can hardly suppose that the Syriac translator, in dealing with a work entitled to such veneration as the Epistles of this holy Martyr, and secondary in importance only to the inspired writings of the Apostles themselves, should have made such omissions simply for the sake of brevity, more especially when these Epistles in themselves are so short. If, therefore, he did presume to omit any thing, he must have done so with some particular object, with the design of promoting some end which he had in view, or of supporting more effectually some doctrine or opinion which the authority of these passages in the Epistles of St. Ignatius seemed to discountenance or disprove. On the other hand, if at any period subsequent to their original composition such passages were inserted into the genuine text of these Epistles, it is altogether unreasonable to suppose that this could have been done without design. It frequently indeed happens that words, or even sentences, added in the margin of a manuscript for the purpose of explanation or illustration, find their way into the text through the ignorance or carelessness of subsequent transcribers, instances of which may perhaps be pointed out in these Epistles; but it is altogether contrary, both to experience and reason, to suppose that such passages as those, which are not recognised in the Syriac translation, could have been introduced into the Greek text otherwise than designedly, and for purposes similar to those for which such omissions would have been made, although with the opposite

intention of giving them that additional weight which the authority of St. Ignatius must bring with it.

The examination of one or two of those passages not found in the Syriac translation, which have direct reference to a particular subject, may enable us to draw some probable conclusions from which we may form a tolerably accurate judgment respecting this matter. Taking, therefore, the long passage omitted from the Epistle to the Ephesians, which comprises nearly the whole of chapters II.—VIII., pp. 17—24, we find that this bears immediately upon several very important questions relating both to doctrine and discipline. The leading feature, however, which pervades the whole, is the matter respecting the Clergy. The three orders of the ministry of Christ's Church are distinctly mentioned, the necessity of Episcopacy is maintained, and the duty of union with, and of submission to, the Bishop and Presbytery strongly insisted upon. Again, this subject is referred to in the twentieth chapter of this Epistle, and likewise in the seventh and eighth of that to St. Polycarp, and also in the ninth of that to the Romans, none of which are found in the Syriac version. It seems certain, then, that either it must have been the design of the Syrian translator to omit these passages, which speak in such distinct terms of Episcopacy and the Clergy, because they militated against his own notions, and were repugnant to his own opinions; or, on the other hand, that it has been the object of some interpolator to insert and mingle them with the genuine writings of St. Ignatius, in order that he might give more authority to his own views by alledging them as the testimony of that holy Martyr and disciple of the Apostles.

That they have been omitted by the Syriac translator for any such purpose as that which we have mentioned seems to be highly improbable, from the fact of his having retained the following words in the Epistle to St. Polycarp, in which the same things are also expressly asserted: Ἐὰν γνωσθῇ πλὴν τοῦ ἐπισκόπου, ἔφθαρται. Πρέπει δὲ τοῖς γαμοῦσι καὶ ταῖς γαμουμέναις, μετὰ γνώμης τοῦ ἐπισκόπου τὴν ἕνωσιν ποιεῖσθαι, ἵνα ὁ γάμος ᾖ κατὰ Κύριον, καὶ μὴ κατ' ἐπιθυμίαν· πάντα δὲ εἰς τιμὴν Θεοῦ γινέσθω. Τῷ ἐπισκόπῳ προσέχετε, ἵνα καὶ ὁ Θεὸς ὑμῖν. Ἀντίψυχον ἐγὼ τῶν ὑποτασσομένων τῷ ἐπισκόπῳ, πρεσβυτέροις, διακόνοις· μετ' αὐτῶν μοι τὸ μέρος γένοιτο ἔχειν παρὰ Θεῷ, p. 9. The retention of this one passage, speaking with so much precision and distinctness on this subject, would render all the other omissions, which might have been made with the intention of invalidating it, futile. If

the design had been to raise any doubts respecting it, or to weaken the arguments in its favour by alledging the silence of St. Ignatius on this head, it would have been necessary, not to omit part, but all of the passages which refer to it; for even one, only incidentally mentioned, would afford sufficient testimony to establish the existence of the fact, which the omission of all the others could not invalidate, although, if adduced, they may serve to exhibit it with more distinctness and precision.

But the question assumes a different aspect when any particular object is to be enforced and substantiated. A skilful advocate, to make good his cause, will naturally bring forward all the evidence that he can collect, and will summon to his aid every available authority which seems likely to strengthen his cause. Nor will he hesitate, if he be deficient in candour and integrity, to adduce such fictitious documents as appear likely to strengthen his argument, and thereby to effect his purpose, whenever he can do so without fear of detection. That the cause of Episcopacy is strongly advocated, not only in the places now before us, but also in almost all the Epistles to which the name of St. Ignatius has been attached, is acknowledged on all hands. It is therefore plain that these passages, whether they be the genuine words of that holy Martyr, or whether they be the subsequent addition of an interpolator, have been written in a great measure with this object in view. But it has been shewn already that it is highly improbable that they should have been omitted by the Syrian translator, with the design of favouring any purposes or opinions of the opposite tendency; while, on the other hand, the circumstance of St. Ignatius himself having mentioned the three orders of the clergy, and recommended the duty of obedience to them in the passage of the Epistle to St. Polycarp quoted above, would have afforded an interpolator an occasion for urging in stronger terms, and more distinctly and frequently, a subject which really had been adverted to by the author whose name and character he had ventured to assume. Moreover, it is but just to state, that these passages, speaking in such positive terms on this subject, and so constantly and directly referring to it, are the very passages which, of all others, have tended to throw the greatest doubts upon the Epistles of St. Ignatius, and which, independently of their omission from the Syriac, have otherwise afforded to the impugners of the authority of these Epistles very strong arguments against their genuineness and authenticity. Daillé felt so much confidence in the argument drawn from this consideration,

that he styles it *Argumentum Palmarium**; and I must confess that the answer of Bishop Pearson to this seems to me to be very far from full and satisfactory.

Further, in the same chapters from the Epistle to the Ephesians which are not recognised by the Syriac, we find sentences bearing upon a matter of no less importance than one of the most essential articles of our faith, the Godhead of our blessed Lord and Saviour Jesus Christ. Thus, for instance: ἐν σαρκὶ γενόμενος Θεὸς (ch. 7. p. 23), ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς (ch. 18. p. 33). Again, in the last chapter of the Epistle to St. Polycarp: ἐν Θεῷ ἡμῶν Ἰησοῦ Χριστῷ (p. 13); and further, in the Epistle to the Romans, in the Inscription: Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν; ἐν Ἰησοῦ Χριστῷ τῷ Θεῷ ἡμῶν (p. 39); ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς (ch. 3. p. 43); Ἐπιτρέψατέ μοι μιμητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου (ch. 6. p. 49); in all of which this doctrine is expressly mentioned. And not only is it asserted in places like these directly, but also in others, by the mere addition or change of a single word; as, for example, in the inscription of the Epistle to the Ephesians, the simple insertion of the conjunction καὶ, omitted in the Syriac, in the sentence ἐν θελήματι τοῦ Πατρὸς [καὶ] Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν, affirms the doctrine of the Godhead of our Lord by limiting τοῦ Θεοῦ ἡμῶν to the latter member of the sentence, Ἰησοῦ Χριστοῦ: † and again, the substitution of Θεοῦ for υἱοῦ in the nineteenth chapter of the same Epistle (p. 35) contains a declaration of the same truth. It is quite evident, therefore, that in all these places this object has been kept distinctly in view; and that either these words must have been omitted and altered by the Syriac translator for the purpose of undermining and weakening this article of our belief, or that they must have been inserted and changed with the design of giving additional force to the arguments upon which this most vital doctrine is based.

But it is most clear that the Syriac translator could not have omitted or altered these passages for the purpose of denying the divinity of our blessed Lord by suppressing the testimony of St. Ignatius to this essential doctrine, or he would not have retained others in which it is as fully intimated, and even directly asserted. Thus, for example, in the Epistle to Polycarp: τὸν ὑπὲρ καιρὸν προσδόκα, τὸν ἄχρονον, τὸν ἀόρατον, τὸν δι' ἡμᾶς ὁρατὸν, τὸν ἀψηλάφητον, τὸν ἀπαθῆ, τὸν δι' ἡμᾶς πα-

* See Dallæus, *de Scriptis Dionysii Areopagitæ et Ignatii*, cap. xxvi. p. 386.

† See Notes, p. 277.

θητὸν, τὸν κατὰ πάντα τρόπον δι' ἡμᾶς ὑπομείναντα (p. 7. l. 1). In the same Epistle, εἰς τὸ Θεοῦ ἐπιτυχεῖν (p. 5. l. 3); and in the Epistle to the Romans, δύσκολόν ἐστιν τοῦ Θεοῦ ἐπιτυχεῖν and, καιρὸν τοιοῦτον Θεοῦ ἐπιτυχεῖν (p. 41. l. 5, 6); δι' ὧν ἔνεστιν Θεοῦ ἐπιτυχεῖν (p. 45. l. 4), compared with ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω, and μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω (p. 49. l. 3, 6). Again, in the Epistle to the Ephesians: μιμηταὶ ὄντες Θεοῦ (p. 15. l. 10), compared with μιμηταὶ δὲ τοῦ Κυρίου in the same Epistle (p. 29. l. 1). Also, in the Epistle to the Ephesians: μαθητὴς εἶναι Θεοῦ (p. 17. l. 4) with ἔσομαι μαθητὴς ἀληθῶς Ἰησοῦ Χριστοῦ of the Epistle to the Romans (p. 45. l. 8). Further, in the Epistle to the Romans: Καλὸν τὸ δῦναι ἀπὸ τοῦ κόσμου εἰς Θεὸν, ἵνα εἰς αὐτὸν ἀνατείλω (p. 43. l. 3) compared with Αλλ' ἐὰν πάθω, ἀπελεύθερος γενήσομαι Ἰησοῦ Χριστοῦ, καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος (p. 47. l. 3), and with ἵνα κρείττονος ἐλευθερίας ἀπὸ Θεοῦ τύχωσιν of the Epistle to St. Polycarp (p. 7. l. 9). Again, in the Epistle to the Romans: Ἄρτον Θεοῦ θέλω, ὅς ἐστιν σὰρξ Χριστοῦ (p. 51. l. 3), and also in the same Epistle: ἐκὼν ὑπὲρ Θεοῦ ἀποθνήσκω (p. 45. l. 2). Moreover, in the Epistle to the Ephesians we have directly, ἐν αἵματι Θεοῦ (p. 15. l. 10); and at the close of that to the Romans we find ܝܫܘܥ ܡܫܝܚܐ ܐܠܗܢ "Jesus Christ our God."

We see, therefore, that this great doctrine is frequently stated and maintained in these Epistles of St. Ignatius, even as they are exhibited in the Syriac translation; not, indeed, in so direct and formal a manner as in those passages which have been omitted, but equally plainly and fully, and more in accordance with the style of the inspired writings themselves, and the simplicity of the Apostolic times*; just as we might naturally expect that holy Martyr, with this conviction always present in his mind, to write, sometimes calling the author and finisher of his salvation his Saviour; sometimes his Lord; at others, Jesus the Christ, and at others, God. Each and all of these appellations conveyed

* We have an illustration of this in the history of the Creeds. In the Apostolic times, and those immediately following, a simple formula, such as that called the Apostles' Creed, was considered a sufficient profession of faith. At the beginning of the fourth century it became necessary to introduce the more complex formula of the Nicene Creed, subsequently the Constantinopolitan, the Chalcedonian, &c. At page 336 I have made some observations upon the period when the term *Catholic Church* is first found to be in use. I need scarcely remark, that although the copies of the Apostles' Creed generally in use in our own and other Churches have "the holy *Catholic Church*," the word *Catholic* is a later interpolation. See Usher *de Symbolis*, p. 12. The Lord Chancellor King's *History of the Apostles' Creed*. 8vo. *London*, 1703, p. 338. Routh's *Reliquiæ Sacræ*, Vol. v. p. 333.

equally to his mind that great truth which was the foundation of all his hopes—God in the flesh. It would not, therefore, be natural for him to state this truth so frequently in its direct and complex form, unless with the design of opposing some who denied it; nor, indeed, would it be necessary for him to do so in writing to one who had been, as well as himself, a disciple of St. John the Evangelist, or hardly to those congregations of Christians to whom it must have been familiar. The hypothesis, therefore, that the passages bearing upon this subject might have been omitted by the Syrian translator for the purpose of invalidating this great doctrine, which could have been the only probable design of their omission, seems to be altogether untenable.

But, on the other hand, there is no improbability in the supposition that any one wishing to support this doctrine by the authority of St. Ignatius should put this truth into a more direct and positive form, and insert it among his genuine writings, which he might venture to do with less fear of detection, from the fact of its having been so manifestly inculcated by that Apostolic Father. Indeed, the circumstance of this direct and formal affirmation of the Godhead of our blessed Lord, so frequently repeated in the Shorter Recension of these Epistles, has been used as an argument against the authenticity of that Recension; not by any of the opponents of the writings of St. Ignatius, but by advocates of the Longer Edition, because these passages contain that direct and positive assertion of this truth, which does not appear to have been generally made use of till after the Arian heresy and the subsequent decisions of the Council of Nice.*

It would be easy to bring forward many other instances of a similar nature to those which have been already advanced, from such parts of the Greek as are not found in the Syriac translation.

But besides those passages, which have reference to some particular

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* The smaller Epistles most frequently change the other common names of our Saviour into *God*, &c. What can be the meaning of so often changing the usual words, and so frequently calling Christ *God*—so much more frequently, I mean, than the Scriptures, or any other Remains of the Apostolic age do—but to serve the turns of the *Athanasians*, who were then busy in advancing the divinity of our Saviour——? Now this cannot in reason be supposed to be *Omission* in the Larger Epistles; since they still call our Saviour *God*, as often and in the same manner as the first Christians did, but must be *Interpolation* in the Smaller: And so must, in all probability, have been designed for the purposes of the *Athanasians* in the Fourth Century." See Whiston's *Dissertation on the Epistles of Ignatius*, p. 86. See also Meier, *in Ullman, Studien und Kritik.* 1836. p. 340.

point of doctrine or discipline, there are various others, for the omission of which it seems hardly possible to assign any plausible reason, although it is very easy to explain why they might have been inserted into the text. Thus, for example, in the Epistle to St. Polycarp, the omission of the word *ἀδιαλείπτοις* after *προσευχαῖς σχόλαζε* (ch. 1. p. 3); and again, in the Epistle to the Ephesians, of *ἀδιαλείπτως* from *Ὑπὲρ τῶν ἄλλων δὲ ἀνθρώπων ἀδιαλείπτως προσεύχεσθε* (ch. 10. p. 27). Had this omission occurred in one instance only, we might readily have supposed it to have been an oversight of the transcriber; but the repetition of the same thing precludes that supposition: and we can hardly avoid the inference that it must have been either inserted or omitted designedly. It is difficult to imagine any ground which the Syriac translator could have had for making such an omission; but it is easy to see how any one, bearing in mind the corresponding passage of St. Paul, *ἀδιαλείπτως προσεύχεσθε* (1 Thes. v. 17)*, might have noted this in both instances in the margin, and that in this manner it might have found its way into the text. And not only may we thus account for these words having been introduced into the text, but also they might have been inserted with the intention of more effectually opposing the very heretics which in this same Recension of the Ignatian Epistles are spoken of in that to the Smyrneans, *Εὐχαριστίας καὶ προσευχῆς ἀπέχονται* (ch. 6.),† and to whom reference is again made in the fifth chapter of that to the Ephesians, which is not found in the Syriac, *Μηδεὶς πλανάσθω· ἐὰν μή τις ᾖ ἐντὸς τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ. κ.τ.λ.* (p. 21). Other similar additions are, *τοῦ ὑπὲρ ἡμῶν ἑαυτὸν ἀνενεγκότος προσφορὰν καὶ θυσίαν*, also in the Epistle to the Ephesians (ch. 1. p. 17)‡; from the words of St. Paul: *καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσιὰν* (Eph. v. 2.); and in that to the Romans, *Τὰ γὰρ βλεπόμενα πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα αἰώνια* (ch. 3. p. 43)§; from St. Paul to the Corinthians (2 Cor. iv. 18.); and in like manner, *νηπίοις οὖσιν* (pp. 53 and 77), from 1 Cor iii. 1.

Again, there are others, for the omission of which it seems difficult to give any satisfactory reason; although we may easily perceive how they might have been introduced into the text, by way of explanation or illustration. Such are *τῆς Ἀσίας*, in the Inscription of the Epistle to the Ephesians; *κοσμικὸν ἢ μάταιον*, in that to the Romans (ch. 4.

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* See Notes, p. 266.
† See *ibid.*, p. 336.
‡ *Ibid.*, p. 280.
§ See *ibid.*, p. 295.

p. 47)*; also ἀνατομαὶ, διαιρέσεις (ch. 5. p. 49)†; ἄρτον οὐράνιον, ἄρτον ζωῆς (ch. 7. p. 51)‡; οὐχ ὡς παροδεύοντα (ch. 9. p. 53); καὶ ἀένναος ζωή (ch. 7. p. 51)§; and εἰς καινότητα ἀϊδίου ζωῆς, in the Epistle to the Ephesians (ch. 19. p. 35). It would not be difficult to assign also a plausible reason for the addition of the two sentences last mentioned, upon the same ground of opposition to heresy, to which allusion has been already made.

But besides words and sentences like these, there are others which appear to be almost altogether indifferent in themselves, and which, unless we admit that the Syriac translator, thinking these Epistles too long, undertook the task of abridging them—which seems too improbable a supposition to be tenable—it is impossible to assign any cause for their omission, but which, on the other hypothesis, that interpolations have been subsequently inserted into the text, we should naturally expect to find. A cautious interpolator would introduce not merely such things as were directly adapted to uphold his own views on any specific subject, and which for that reason might be the more readily pointed out and detected, but he would further add, as a blind and covering for the rest, other indifferent matter, to which no particular suspicion respecting himself individually could be attached. The production of another copy, to compare with his own in which those particular passages only had been inserted—if any good reason could be shewn, from a knowledge of his peculiar sentiments and opinions, why he might be supposed to have added them—would doubtless render the detection of his fraud much more easy than if these copies were found to differ, not only by the addition of this particular matter, but also by the insertion of various other subjects for which no such direct cause could be alleged. Moreover, in the case of the introduction of spurious passages into the writings of any author, a skilful interpolator would endeavour, as much as possible, to conceal the additions which he made, by using the phraseology of the author, and, so far as it was practicable, even borrowing his very words. This is strikingly apparent through all those parts of the Greek which the authority of the Syriac translator would pronounce spurious. Several peculiar and idiomatic expressions of St. Ignatius are repeated again and again in sentences which otherwise have but little resemblance to his genuine style, as we shall see below‖: and indeed the interpolator seems to have gone beyond his mark; so that

* See Notes, p. 299. † *Ibid.*, p. 301. ‡ *Ibid.*, p. 303.
§ *Ibid.*, p. 303. ‖ *Ibid.*, pp. 309, 320.

this has been used by Daillé, in his thirty-first chapter, as one strong argument against the genuineness of the Epistles of St. Ignatius: "Quod scriptor eadem omnibus Epistolis, et quidem interdum iisdem, perpetuo βαττολογεῖ: neque fere quicquam semel dicat, quod a sanctissimi Martyris sapientia, et gravitate alienum videtur."*

The argument from the consideration of design respecting the introduction of these passages into the Greek text seems to be conclusive in itself; for many reasons, and those, too, highly probable, may be alleged why, and how, they might have been inserted; but it seems almost impossible to assign any other why they should have been omitted in the Syriac, than that this was done for the sake of abbreviation, which appears to be altogether unfeasible. To this we should add another consideration—that we know of no instances of such abridgment as this in any other early Christian writer; while examples of fabrication, additions, and interpolations, are most numerous, and that especially in the interval between the death of Ignatius and the publication of the Ecclesiastical History of Eusebius, in which we find the first mention of Seven Epistles ascribed to the venerable Bishop of Antioch.

Again, there is another internal argument to be adduced, from the structure of these Epistles. In arranging a Greek text from the two Recensions to correspond with the Syriac, the passages which have been removed, even from the Shorter, are very numerous; and in the Epistle to the Ephesians at least two-thirds of the matter has been omitted. Now had these passages so omitted belonged to the original Epistle it seems hardly possible that they could have been taken away in the manner in which they have been, sometimes entire chapters, at others considerable parts, sometimes whole sentences, and at others half sentences, or single words, without interrupting the general tenor of the Epistle, or causing any hiatus, and producing obscurity. But what is now the state of the case? Not only is no obscurity caused, nor the tenor of the Epistle broken, but, on the contrary, several places, which before were unintelligible, become now clear; the whole Epistle runs on uninterruptedly; each sentence adheres closely to that which precedes it; and, what is still more remarkable, all this almost without the necessity of making any grammatical change in the order or construction of the sentences; and further, one passage omitted in the Greek, which Bishop Pearson had previously pointed out as necessary to complete the context,

* See Daillé, *de Scriptis Dionysii Areop. et Ignatii Antioch.* p. 421.

is restored and supplied by the Syriac.* This seems hardly possible to be otherwise accounted for, than by the hypothesis that the interpolator was anxious to add without changing, and to insert such passages and phrases as would seem to promote the object which he had in view, and still to allow the original words of Ignatius to remain, as far as possible, unaltered. Consequently, in some instances this has produced obscurity, and interrupted the natural course of the Epistle. That numerous passages might have been added in this way, without much subsequent violation of the general sense, is not unlikely; we have seen abundant instances of this in various paraphrastical expositions: but that an abridgment upon so extensive a scale, and in so varied a manner, could have been made so successfully as not to interfere with the original grammatical construction, and to leave the whole order of the Epistle thus abbreviated clear, simple, and uninterrupted, seems hardly probable. Moreover, this Epistle, as it now stands, is a short, simple, earnest Letter, such as we may well suppose St. Ignatius to have written under the circumstances in which he was then placed, and further it is freed from many very grave objections against its authenticity, which of themselves alone are sufficient to shake the credit of the Epistle as it stands in either of the Greek Recensions.†

Having said thus much, generally, respecting the passages in the Greek which are not recognised by the Syriac version, it may be necessary to make one or two remarks with reference to others found in the Syriac which do not now exist in the Greek. The first of these is at the end of the Epistle to St. Polycarp: ܐܝܟ ܕܦܩܕܬ ܠܝ ܒܗ "In my stead as I charged thee." Ἀντ' ἐμοῦ, καθὼς ἐνετειλάμην σοι (or διαταξάμην σοι)‡. This immediately follows Ὁ Χριστιανὸς ἐξουσίαν ἑαυτοῦ οὐκ ἔχει, ἀλλὰ Θεῷ σχολάζει. Ἀσπάζομαι τὸν μέλλοντα καταξιοῦσθαι τοῦ εἰς Ἀντιοχείαν πορεύεσθαι. (p. 13). Instead of these two sentences, we have in the Greek two whole chapters, abounding in terms and expressions very different from any thing that had preceded, in which, indeed, the first, and the former part of the latter of these sentences are included. In these we find, besides other things, instructions given to St. Polycarp by St. Ignatius as to the manner in which

* See Notes, p. 280, where I have also suggested the probable cause of this omission from the Greek.

† See Notes on the Epistle to the Ephesians, pp. 312—320.

‡ See Notes, p. 275.

he was to choose one "who shall be called a messenger of God (θεόδρομος), that going into Syria he may glorify your incessant love to the praise of God."*

That this holy Bishop, when carried away from his own flock to receive the crown of martyrdom, should have been solicitous to send another shepherd to watch over and feed the sheep once entrusted to his care, and that, next to his desire to depart and be with the Lord, the wish nearest his heart should have been to provide for their spiritual wants, is most natural, and altogether consistent with his character. We therefore should reasonably expect that he would take all the means in his power to procure such a successor, which, from the fact of his having been put into chains immediately upon his confession before Trajan, he could not do before he left Antioch; and that, being himself a close prisoner, and therefore unable to appoint and duly constitute a suitable person to fill that sacred office, he should seek the help of St. Polycarp, his friend and fellow disciple of St. John, in this necessity. This, therefore, so far from being neglected by him when they met at Smyrna, doubtless occupied much of his attention. He would naturally explain all his own feelings and wishes, and ask the advice and assistance of Polycarp in his endeavours to carry them into effect. Nay, more than this, it seems highly probable that the merits and character of some individual, who might be qualified to fill that important office, should have been duly considered by them; and in this manner his successor might even in some measure have been fixed upon then, and this important matter, so far as it was possible, have been decided upon before these two faithful pastors and affectionate brothers in Christ separated, in the conviction that they should see each other's faces no more till they met in the kingdom of God. What, then, could be more natural and simple than the allusion to this circumstance in the Epistle to St. Polycarp, as it is represented to us in the Syriac? St. Ignatius sends an especial salutation to him who should be deemed worthy to go as his successor to preside over the Church in Antioch, intimating, at the same time, the duty of his obedience to the call, should he from any cause manifest a reluctance to undertake so responsible an office:—"The Christian has no power over himself, but must be ready to be subject to God. I salute him who is deemed worthy to go to Syria in my stead, as I charged thee." Such an allusion as this to

* See Archbishop Wake's Translation.

a subject which could hardly have failed to occupy their attention when they had met at Smyrna only a very short time before, seems in itself much more probable than that Ignatius, under the circumstances in which he was placed, should have deemed it necessary to give express directions to St. Polycarp as to the manner in which he was to proceed in this matter, such as we find in the seventh and eighth chapters of the Greek, which in themselves seem more consonant to the practice of rather later times: and further, these two chapters contain other matter which appears to carry great improbability, if not contradiction, upon the face of it. Respecting this I refer the reader to what I have stated at pp. 311, 312.

Moreover, we are at a loss to imagine any reason why the Syriac translator should omit such positive directions relative to the appointment of a person to go to Syria, if they really had been written by St. Ignatius, and simply insert this allusion to some previous instructions. But the allusion having been made, we may easily see how an interpolator might make this a handle for introducing spurious matter favourable to his own views.

Another passage in the Syriac, not now found in the Greek, is ܐܬܝܬ ܠܘܬ ܘܚܙܝܬ ܠܝ "Ye were diligent to come and see me," in the Epistle to the Ephesians, p. 17. The insertion of this is necessary for completing the sense of the passage, as Bishop Pearson observed more than a century and a half before the Syriac version came to light*; and the ancient Latin version of the Shorter Recension, which has *videre festinastis*, shews that it existed in that recension anterior to the later corruptions of the text in the Medicean manuscript.

A third is ܗܫܐ ܒܗܕܐ ܕܐܙܠ ܐܢܐ ܠܪܘܡܐ "Now, therefore, being about to arrive shortly at Rome," in the Epistle to the Romans, p. 53, which forms a sort of introduction to the remaining part of that Epistle. Of these words we find still traces in *περὶ τῶν προελθόντων με εἰς Ῥωμην—ἐγγύς με ὄντα* of the last chapter, even as it now stands in the Greek. The passages which follow next in the Syriac do not belong to the Epistle to the Romans according to the Greek Recensions, but constitute the fourth and fifth chapters of that to the Trallians. The question, then, to be considered, is, whether these chapters have been displaced by the Syriac translator, or by some editor of the Greek Epistles who arranged them in their present form.

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* See Notes, p. 280, and my *Vindiciæ Ignatianæ*, p. 24.

In viewing the case simply, they certainly seem to occupy a more appropriate position in the Epistle to the Romans than in that to the Trallians. St. Ignatius, as he drew near to Rome to be devoured by the beasts, according to the edict of Trajan, writes to the Christians there, to tell them that now at length the desire which he had long ago cherished of seeing their faces was fulfilled; that according to all appearances he should soon terminate his earthly course, by martyrdom; that he was most anxious to seal his testimony for Christ with his blood, and to obtain the privilege of many of his Lord's own immediate Disciples—that of suffering for His sake. It seems to be quite evident from the whole tenor of the Epistle that some intimation had been conveyed to him from the Christians at Rome who had influence, that they were anxious to exert it in reversing the decree of the Emperor, and to save him from suffering.* He begs them, therefore, in an earnest and impassioned manner, not to use any such influence which they might possess, but rather to pray that strength might be given him from within and without, to enable him to receive his crown without dread of the ordeal which he must go through to obtain it; and to enforce his request, he insists upon his desire to undergo the trial, and urges the advantage which he should obtain when it was overcome. Moreover, the Romans seem to have spoken of his great spiritual knowledge, and to have pressed it as an argument why he should desire to have his life spared for the benefit of the Church. In the latter part of this Epistle, therefore, as it stands in the Syriac, Ignatius still continues in the same tenor: he allows, indeed, that he has been favoured with much spiritual knowledge, but this also he seems to put forward as an argument on his side why they should consent to his request not to interfere to save him nor attempt to hinder his sufferings, because he was better acquainted with God's providence, and able to see further into His designs, with respect to himself, than they; at the same time adding, that the danger of being puffed up by his greater knowledge required greater humility and circumspection on his part; and finally, he urges this, as well as the danger which it may also throw in their way, as a reason why he should not write to them on heavenly things. And this he seems to have done by way of caution beforehand, lest, upon his arrival at Rome, they should be anxious to exercise too great a curiosity with respect to divine things, which they might have reason to suppose

* See Notes, p. 321.

a disciple of the beloved Apostle St. John, then on the point of receiving the crown of martyrdom, might be able to disclose to them. Such seems to be the bearing of this passage of St. Ignatius, than which nothing can be more natural in the place which it occupies in the Epistle to the Romans, as it is found in the Syriac version.

On the other hand, not only do the circumstances under which the journey of St. Ignatius is said to have taken place present so many difficulties as to time and distance as to render it extremely improbable that he should have been able to write any Letter at all to the Trallians from Smyrna*; but, also, it is difficult to understand for what especial purpose these chapters should have been introduced into an Epistle to the Trallians: and they seem to have little or no reference to what precedes or follows. We know of no reason why he should make any allusion to his knowledge of heavenly things when writing to the Trallians; nor even is there any apparent purpose to be gathered from that Epistle for his doing so as it now stands. More than two centuries before the discovery of the Syriac version shewed that these two chapters originally belonged to the Epistle to the Romans; the sagacity of Vedelius pointed out the incongruity of the place which they occupy in that to the Trallians.†

There are also two other places in these chapters themselves in which two or three words are found that have no equivalent in the Greek: one, ܗܠ ܟܕ̈ ܐ̈ "such things as these," to be added after *οἱ γὰρ λέγοντές μοι*, p. 53, and ܐ̈ ܐ̈ ܗ̈ "for I am cautious," to precede *μήποτε οὐ δυνηθέντες, κ.τ.λ., ibid.* In both instances the addition of these words makes the sense more clear; and in the former it is necessary to render the passage intelligible.‡ There are also a few other very slight alterations in the text of these Epistles, such as *νῦν* §, at the beginning of that to the Romans; and transpositions, such as *by Sea and by Land*, in the Syriac, for *διὰ γῆς καὶ θαλασσῆς* of the Greek in the same Epistle (p. 47), which, although apparently of little moment, are nevertheless of great critical importance in enabling us to form a correct judgment as to the whole question of the Ignatian Epistles. Respecting these the reader is referred to the notes in their several appropriate places.

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* See Notes, p. 330.
† *Ibid.*, pp. 331 and 304.
‡ *Ibid.*, pp. 304, 305.
§ *Ibid.*, pp. 290, 299, 304, 323.

DIFFERENCE AS TO STYLE AND MATTER.

A further comparison of the Greek text of the Three Epistles, after the removal and addition of such passages as were requisite to make it conformable to the Syriac, with the Shorter Recension as exhibited in the Medicean and Colbert manuscripts, will supply us with several very important data upon which to found some additional arguments that may enable us to draw still more certain conclusions respecting the whole question of the Ignatian Epistles. If the passages that have been so removed present a difference as to style and matter, from those which have been retained, so remarkable as to have been observed upon by critics about two centuries before the Syriac version came to light and confirmed their observations, we may very reasonably conclude that both of them cannot be by the same hand. If, further, the same writers have urged as objections against these passages so omitted, that they contain references and allusions, which they have pointed out, to facts and circumstances belonging to times subsequent to the latest period at which Ignatius could have written, and these do not exist in what has been retained, we can scarcely be wrong in drawing the inference in favour of the superior claims to antiquity and genuineness of the Syriac Recension, which is free from such objections; nor can we fail to be struck by the sagacity of those critics in making such observations, which other copies of the Letters of Ignatius, at that time unknown and lying in obscurity in the African desert, but transcribed about a thousand years before, have now appeared, nearly two centuries afterwards, to confirm. Moreover, those parts which are common to both of the Greek Recensions and to the Syriac will necessarily have a far better claim to be considered as belonging to the original Letters than such as are only peculiar to any one of these three.

To begin, then, with the Epistle to Polycarp, we find, upon comparing the Three Recensions together, but very little difference between them. In the Shorter Recension of the Greek the six first chapters exhibit scarcely any variation, in no place exceeding the alteration or insertion of a single word; and in the Longer Recension only a few very unimportant insertions have been made. The united testimony, therefore, of all the Three Recensions shews that these six chapters must remain most nearly in their original state, and consequently that they exhibit the style of the author in its purest form, not modified and obscured by the admixture of interpolated matter by another hand.

If we turn next to the Epistle to the Romans, we find that the Shorter Recension of the Greek, compared with the Syriac, is almost free from insertions in the five first chapters, although it has received very considerable additions in the inscription of the Letter as well as towards the end. The difference, also, between the Longer and Shorter Recensions in these five chapters is comparatively slight, amounting to no more than three short insertions in the whole of the three first chapters, one of two words, another of three, and the third of five. The original style, therefore, of this Epistle also has not been altogether obscured. Near the end of this Letter, as it stands corrected and arranged according to the authority of the Syriac, we have two entire chapters transferred from the Epistle to the Trallians as it is found in the Shorter Recension; and the Greek text of these chapters so transferred corresponds almost accurately with the Syriac. These also will serve to illustrate the style, because they supply a considerable passage in which the text of the Syriac and that of the Shorter Recension of the Greek corresponded with each other at a period anterior to the additions and changes in these Epistles which constituted the Longer, generally known as the Interpolated edition of the Greek. These additions, however, are comparatively slight in this place, consisting chiefly of insertions towards the end of the fifth chapter.

If we proceed next to compare the three Recensions of the Epistle to the Ephesians, and assume the Syriac to represent the most ancient text, which the far greater antiquity of the copies in which it is contained might alone justify us in doing, we find the additions and admixture, even in the Shorter Greek, to be so great, that it has been almost entirely changed from its primitive form, and that the original words of the Epistle have been so broken up and mingled with additional matter, that it would have been impossible to recognise and separate them without such aid as that which is supplied by the Syriac copies. The Longer Recension adds still more foreign matter, and further increases the difficulty. We have not, therefore, the same indications, as to the manner and matter of the original Letter of Ignatius, from the combined testimony of the three Recensions in this Epistle as we have in the other two. On the contrary, after the first chapter the insertions have been so many, and the additions so great, as to have amplified it to about four times its original size; and thereby to have completely obscured the primitive form and character of the Epistle, and to have substituted in its place the style of the interpolator by whom these additions were made.

In my observations upon the Epistle to the Magnesians at page 326,

although the fact, so far as my knowledge goes, has never been gainsaid, I have been at some pains to prove the identity of its authorship with that of the Epistle to the Ephesians as it is now exhibited in the Medicean text; and I believe that I have fully and satisfactorily established that point. This being done, I have not deemed it necessary to go through the same process with respect to the Epistles to the Trallians, Philadelphians, and Smyrneans, because they have been universally acknowledged to be the work of the same person as the Epistles to the Magnesians and the Ephesians, as they are all found together in the Medicean manuscript. The same arguments, therefore, as to style and matter, which relate to any one of these five Epistles will be applicable to them all.

From what I have stated above, it is evident that all the three Recensions concur in affording their united testimony in favour of the superior antiquity of the text of the Epistle to Polycarp over the rest of the Letters attributed to Ignatius; and that, if any part of his writings remain at all in their original state, it must be the six first chapters of this, which constitute nearly the entire Epistle. Even before proceeding further, I think I may here venture to express my conviction, that no person with a competent knowledge of the Greek language can read the six first chapters of this, and compare them with the Epistles to the Ephesians, Magnesians, Trallians, &c., without being struck by a difference as to style and matter between it and them, so remarkable as to lead him to infer that they cannot be the production of the same hand. This observation will equally apply to the Greek text of the Epistles to the Ephesians and Romans as I have restored it in conformity with the Syriac version.

But the evidence of this fact will become much stronger, and be apparent even to those who may not be sufficiently acquainted with the language to judge for themselves, if we consider what has been said on this head by learned and able critics many years, nay, even centuries, before the Syriac version came to light. I have already stated* that the difference as to style and matter between the Epistle to Polycarp and the rest—which indeed, as to some parts of it, had been previously observed by Scultetus†, Halloix‡, and Vedelius§—was considered so

* See above, p. viii.

† In hac tota fere epistola desidero γνήσιον Ignatium. See *Medull. Theolog.* p. 361.

‡ Respondeo nonnulla esse in ipsa epistola quæ non minimam suspicionis ansam afferant, aliqua in eam aliunde irrepsisse. See *Apologia pro Scriptis S. Ignatii*, ch. viii. p. 456, in *Illustt. Ecclesiæ Orient. Scriptt. Vitæ et Documenta.*

§ Τῷ ἐπισκόπῳ προσέχετε ἵνα καὶ ὁ θεὸς ὑμῖν. usque ad πρέπει πολύκαρπε θεο. &c.] Omnia

marked and decisive as to lead the acute and learned Archbishop Usher to reject it as spurious. Even the Cardinal Bona* acquiesced in his con-

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Omnia hæc suppositia sunt. Primò enim Ignatius ad Episcopum scribens cur diceret *Episcopo obedite?* Anne (ut rectè Scultetus ait) oblitus est se ad Episcopum scribere? Secundò, Omnia hæc non Polycarpum, sed alios, ad quos orationem convertit, respiciunt. συγκοπιᾶτε ἀλλήλοις. Quæ admitti deberent si Ignatius diceret Polycarpo, ut hæc referret Smyrnensibus. In antecedentibus verbis id factum erat, nam cùm Ignatius mulieres Smyrnenses officii monere vellet, monet Polycarpum, ut ea precepta ipsis exponeret: *Sororibus meis dicito, ut Dominum ament.* Hic autem nihil tale fit. Tertiò, inter alia Smyrnenses scilicet hîc monentur, ut simul et cubitum eant et surgant; quod sive de quiete mortis et resurrectione spirituali, sive de corporali quiete et resurrectione intelligatur, perinde ridiculum est. Quartò, Ratio quam addit ibi etiam inepta est, inquit: *simul cubitum ite et simul surgite, tanquam Dei Œconomi et assessores et ministri.* Ubi quintò, hoc ineptum est, quod cùm nominet Smyrnenses Dei Œconomos et ministros, eos etiam assessores illius nominet. Dei adsessores dici fortasse aliquomodo possunt fideles in altera vita per allusionem ad locum Evangelii, ubi dicuntur Apostoli insessuri duodecim thronis, ut judicent tribus duodecim. Sed in hac Fideles Dei assessores rectè dici posse quis putet? Meliùs Ignatius ὁ γνήσιος, qui in Epistola ad Ephesios dicit Episcopum, (nedum alios) τῷ κυρίῳ παρεστάναι: quod non est assidere Domino, sed astare. Sexto, corruptor voluit imitari Paulum Eph. vi. 15. de armis spiritualibus loquentem, sed quomodo? Paulus volens *fidelem* virtutum et donorum spiritualium omnium armis simul induere, vocat ea dona omnia simul πανοπλίαν; διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ. Hæc πανοπλία complectitur in se diversa arma, quæ ibi Paulus enumerat. At noster ineptus depravator tantum Patientiam vocat πανοπλίαν. Quid? anne Patientia est tota armatura spiritualis? aut anne Patientia est genus virtutum, omnes eas sub se tanquam species continens? Ergóne Fides, Veritas, Justitia, verbum Dei sunt species Patientiæ? Rursus Paulus galeæ appellationem tribuit τῷ σωτηρίῳ, ac corruptor eam tribuit fidei, cum tamen Paulus Clypei appellationem fidei tribuat. Septimò, Ineptiæ hominis se produnt in affectatione Barbarismorum seu vocum Latinarum, quas manifestum est, hîc studio infertas esse insipientissimo. Μήτις ὑμῶν δεσέρτωρ, &c., τὰ δεποσιτὰ ὑμῶν, &c. Τὰ ἀκκεπτὰ ὑμῶν, &c. Itane, ut cum Sculteto loquar, Græcæ linguæ rudis fuit scriptor Græcus, ut nesciret, quid *Depositum*, quid *accipere*, quid *desertorem* sermo Græcus vocet. See *Appendix Notarum Criticarum.* p. 138.

* Ut autem probet hanc opinionem, nullum illorum temporum testimonium profert, præter Ignatii Epistolam ad Polycarpum ita scribentis: *Decet, Beatissime Polycarpe, concilium cogere sacrosanctum, et eligere si quem vehementer dilectum habetis, et impigrum, ut possit divinus appellari cursor, et hujusmodi creare, ut in Syriam profectus laudibus celebret impigram charitatem vestram ad gloriam Dei.* Hac sola auctoritate fretus id adstruit Baronius, cui ne assentiar, ipsamet cogit epistola, quæ si attente legatur, non de Cursore loquitur, qui Synaxim indiceret, sed de Legato, qui mittendus erat in Syriam ad Antiochenos: unde circa finem ait, *Saluto eum, qui designandus est, ut mittatur in Syriam.* Adde quod hanc epistolam non genuinum Ignatii fœtum esse, sed suppositium viri eruditi dudum observarunt, et ad id probandum multa afferunt non parvi ponderis argumenta. See *Rerum Liturgicarum.* Lib. i. cap. xxii.

clusions. Vossius*, in his notes upon this Epistle, admitted that these grounds for suspicion were well founded, but at the same time he considered the external testimony in favour of this Epistle, commencing even with that of St. Polycarp, to be so strong as to prevent its being shaken by them. And Tillemont† defended it against the condemnation of Archbishop Usher, simply upon the external evidence given in its favour. Daillé observed upon the difference as to style between this and the rest of the Epistles in the following terms:—"Idem est de ea judicium quæ ad Polycarpum scripta est. Ipsa inscriptio, non ut aliarum, spinosa, et intricata, sed clara ac nitida, ab ipso statim limine orationem qualis sequitur, promittit, tersam, et cultam et facilem."‡ Mosheim writes respecting it: "I cannot help looking upon the authenticity of the Epistle to Polycarp as extremely dubious, on account of the difference of the style."§ Schroeckh also expressed a similar opinion.|| The following passage from Whiston relates equally to the Epistle to the Romans and to that to Polycarp:—"I observe, in confirmation of the former assertion, that those *Two Epistles*, and those *only*, which were sent on quite different designs from the rest———have the least alterations or omissions of any, I mean that to the *Romans*, and that to *Polycarp*, as is very easy to note upon the comparison. This observation at once proves that the Smaller Epistles are no other than an abridgment, and no other than an orthodox abridgment also. For surely these two Epistles were capable enough of *Addition* and *Interpolation*, had that been the case here; but because there is no sign that it was so, and because these Epistles alone, by their very nature and occasions, had little that offended the orthodox, our abridger had

* Inter omnes Ignatii epistolas nulla est de cujus veritate magis disceptatum sit inter doctos, quam illa ad Polycarpum. Nec inficior, aliqua hic esse, quæ potuerint reddere suspectam: plura tamen, majoraque esse puto, quæ aliud iis debuerant persuadere. Verba enim Polycarpi ex epistola ad Philippenses apud Eusebium ἐγράψατέ μοι καὶ ὑμεῖς, καὶ Ἰγνάτιος aliter intelligi, quam de hac epistola, neque possunt neque debent. Citat quoque eam Chrysostomus, homilia de uno legislatore, tom. vi. item Antiochus, et Damascenus. See Vossius' Edit. p. 264.

† *Mémoires pour servir à l'histoire ecclesiastique*, Vol. ii. p. 579. Edit. Par. 1701.

‡ *De Scriptis, quæ sub Dionysii Areop. et Ignatii*, &c., p. 377.

§ *Ecclesiastical History*. Maclaine's Translation. Lond. 1765. Vol. i. p. 51.

|| Noch hat der Brief an Polycarpus die merckliche Verschiedenheit der Schreibant, gegen die andern Briefe gehalten, wider sich: und vielen kommt es auch unnatürlich vor das in demselben eine weitlauftige Stelle an die Gemeine zu Smyrna gerichtet ist, an welche Ignatius besonders geschrieben hatte. *Christliche Kirchengeschichte*, Vol. ii. p. 341.

little cause to make alterations therein. I desire the admirers of the Smaller Epistles to give a clear account of the visible difference there is in this matter between those Two Epistles and the other Five."*

Although, as I have observed above, the five first chapters of the Epistle to the Romans have not suffered from interpolation in the same manner as the entire Letter to the Ephesians, numerous additions have been made to its Inscription, sufficient to expand it to three times the extent of the Syriac; and in the five last chapters of the Greek, even of the Shorter Recension, not more than one sixth part belongs to the original text which the Syriac translation followed. This will shew us the reason why the difference of style in the five first chapters of this Epistle has not been so distinctly noticed and observed upon as in the case of the Epistle to Polycarp. Still, however, Dr. Hammond† has remarked that this Epistle differed in matter from the rest; and Bishop Pearson also has observed that it is couched in terms abounding with pious fervour beyond any of the rest.‡ Neander likewise has stated that this "Epistle to the Roman Church possesses more decided marks of originality than the others." Of the others he had previously observed, "that they do not wear at all the stamp of a distinct individuality of character, and of a man of those times addressing his last words to the Churches. A hierarchical purpose is not to be mistaken."§ Moreover, with respect to the two chapters which, as the Syriac copies shew, have been transferred from the Epistle to the Romans to that to the Trallians, with little or no admixture, and which consequently exhibit a considerable passage of the original and unadulterated text, the difference of style between them and the rest of the Epistle to the Trallians was observed and pointed out by Vedelius more than 220 years before the Syriac text was brought to light.‖

Having adduced these testimonies to the fact that a difference in manner and matter between those parts of the Greek text which the Syriac

* See *Dissertation upon the Epistles of Ignatius*, p. 81.

† After extracting numerous passages respecting Bishops, &c., from the other Epistles, he writes: "In Epistolâ ad Romanos de Episcopis aut Presbyteris nihil occurrit." See *Diss. de Ignatio ejusque testimoniis*, cap. xxv.

‡ Quæ cùm in aliis tum in illa præsertim ad Romanos epistolâ verbis pio fervore plenissimis expressit. *Vindiciæ*, part ii. p. 9.

§ Der Brief an die römische Gemeinde trägt am meisten ein eigenthümliches Gepräge. *Allgemeine Geschichte der Christlichen Religion.* Second Edit. Vol. i. p. 1140. Torrey's Translation, Vol. ii. p. 444.

‖ See the passage cited at p. 331 below.

rejects and those which it confirms had been observed by various writers long before the Three Genuine Epistles were discovered and published, I will now point out very briefly some of the characteristics of that difference as they appear upon the comparison of the restored text with that of the Medicean Recension.

But it may be necessary first of all to make a very few general observations upon this restored text. If we examine closely the Three Epistles, we find that they are written in a plain, simple, and easy manner, without any affectation of studied phraseology; in short, nervous and detached sentences, with the single exception of the beginning of the Epistle to the Ephesians, where the first two or three sentences are a little involved, and do not run so easily, but seem to indicate that they were written in haste. This indeed appears to be the character of the whole Epistle. They also contain several manifest Aramaisms.* This, which is the case in the style of the writers of the New Testament, we might also reasonably expect in that of one of their successors, who was Bishop of Antioch, where Syriac was the vernacular language. Epithets are but very sparingly used, and those are of a simple form, except in the Inscription of the Epistle to the Romans, where not less than six compound adjectives are found together—*ἀξιόθεος, ἀξιοπρεπὴς, ἀξιομάκαριστος, ἀξιέπαινος, ἀξιομνημόνευτος, ἀξιεπίτευκτος.* One of these, *ἀξιομακαρίστῳ,* occurs also in the Inscription of the Epistle to the Ephesians, and another, *ἀξιόθεα,* in the first chapter of that to the Romans; and in that to Polycarp we find *ἀξιοπίστοι.*† The initial element of all of these is the word *ἄξιος*; the origin of which seems to be in the very common employment of the root ⟨ in the Syriac; and to this we may probably trace the frequent use of *ἄξιος* and its derivatives in the writings of the New Testament.

There is not, however, in the whole of the Three Epistles, a single instance of any other compound epithet of which either of its elements is one of the words which constitute the latter part of any of the seven above mentioned commencing with *ἄξιος.* All the Three Letters begin in the same manner, *Ἰγνάτιος, ὁ καὶ Θεοφόρος.* This last appellation seems to be nothing more than another name by which Ignatius was generally known. But whatever may be its meaning or purport, it is quite certain that

* See Notes, pp. 271, 280, 288.

† In my notes upon this word at page 270 I have observed that it does not accurately correspond with the Syriac. The translator seems to have read another word in this place.

this word occurs nowhere again in the whole of the Three Epistles, nor any other epithet whatever compounded of either of its elements. The Aramaic dialect, although it admits of some compound words, is generally averse to them*: we should not, therefore, expect the employment of many such epithets in the writings of one whose circumstances and position would lead us to look for a colouring of that dialect in any thing which proceeded from his pen. The formation of privatives by prefixing the negative ܠ, in the same manner as the *α* privative of the Greeks, is, however, very general in Syriac; and it is remarkable that we find in the Three Epistles very frequent instances of such words. Thus, in the Epistle to Polycarp, *ἀκίνητον, ἀκοίμητον, ἀκέραιος, ἀόρατα, ἀφθαρσία, ἄχρονον, ἀψηλάφητον, ἀπαθῆ, ἀκαυχησίᾳ.* In that to the Ephesians, *ἄτρεπτον, ἀμώμῳ, ἀδιηγήτῳ, ἀπιστία, ἀπιστοῦσι, ἄγνοια.* In that to the Romans, *ἀμώμως, ἀνεπποδίστως, ἀκαίρῳ, ἀδικήμασιν, ἄκοντα, ἀόρατα, ἄφθαρτος.* The word *ἄμωμος* is nothing more than ܠܥܘܠ ܠ adopted into the Greek.†

If we presume the restored text to represent the genuine words of Ignatius in the Three Epistles, and the additions which are found in the text of the Medicean and Colbert manuscripts to be interpolations introduced by another hand at a later period, unless the interpolator should have been most cautious in the application of every word which he employed, it is by no means improbable that he might have made use of terms and phrases which occur nowhere in the genuine text, even while he was endeavouring to imitate it by borrowing several of the author's peculiar expressions and mixing them up with his own. On the other hand, if we assume the restored text to be an abridgment, it is most highly improbable that not one of those terms peculiar to the passages omitted should occur in the whole extent of the Three Epistles, especially if they relate in no way to doctrine and opinion, and are merely linguistic. If we turn now to the seventh chapter of the Epistle to Polycarp, where the additions begin, we find that the first sentence not only presents a remarkable difference in length and construction from any which precede it, but that it also contains not less than seven words, none of which occur in the whole of the Three Epistles. In the second sentence we find *θεομακαριστότατε* and *θεοπρεπέστατον*; which epithets, although they occur again in the other Ignatian Epistles, and the second of them frequently, are

* See Hoffmann *Gram. Syriac.* p. 252.

† See Schleusner, *Lexicon in Novum Testamentum*, at this word.

not once found in the restored text, nor any thing resembling them. It is plain that these compounds, like numerous others in the Ignatian Epistles, have been formed, by taking the first element from Θεοφόρος*, and the second from ἀξιομακάριστος and ἀξιοπρεπὴς, which occur together in the Inscription of the Epistle to the Romans. Thus, in the ninth chapter of the Medicean text of the Epistle to the Ephesians we find Θεοφόροι, ναοφόροι, χριστοφόροι, ἁγιόφοροι. The frequent employment of such epithets as these has been urged by several able critics as a grave objection against the Ignatian Epistles, because they seem to be unsuited to the simplicity of an Apostolic writer; incongruous with the martyr's character, so far as there are means of judging of it; ill adapted to the circumstances in which he was placed; and altogether dissimilar to what we find in the Epistles of Clement or Polycarp, or any other ancient writer till the fourth century, of whom any fragments have come down to us.† Whatever weight such objections may have, they are certainly not applicable to the Three Epistles. Indeed they rather tend to confirm them, because we can trace the origin of all these particular compounds in an attempt to imitate other expressions in the Three Letters against which the same objections could not be urged, but for which a rational and probable account can be rendered from the idiomatic peculiarity of the writer. This endeavour to imitate on the part of an interpolator, while it proves incontestably the superior antiquity of that which he is trying to copy, at the same time furnishes us with his testimony to the genuineness of the original document which he had taken upon himself to counterfeit.

With respect to the employment of the verb καταξιῶσαι in this seventh chapter I refer the reader to what I have said at p. 309; and I also request him to peruse what I have written at p. 317 respecting the use of the particle οὖν, which also occurs in this chapter; and I must leave him to draw his own conclusions from the absence of this latter word from the restored text of the Three Letters of Ignatius, and the frequency of its use throughout the rest of the Ignatian Epistles. It

* Archbishop Usher conceives that this appellation of Θεόφορος has also given rise to the story, which afterwards became current, that Ignatius was the child which our Saviour took up in his arms. See Notes below, p. 360.

† Bishop Pearson has the following curious passage:—"Si gentem et Ecclesiam spectes cui præfuit, viro apud Syros tot annos morato, si non apud eosdem nato educatoque, maxime convenit plurium Epithetorum congestio." See *Vindiciæ*, part. ii. p. 9. Had the learned Bishop been better acquainted with the genius of the Syrians and their language he would hardly have ventured to make such an assertion. "Aliquando bonus dormitat Homerus."

appears to me that it would have required a far more cautious interpolator than he who has thus dealt with the Epistles of Ignatius seems to have been, who could have been always sufficiently upon his guard to prevent any chance of detection by avoiding, in his own additions, the use of so small a particle as this, which evidently was very familiar to him. It would be tedious to the general reader to enter further into such verbal comparisons in this place. Every one who wishes to investigate this subject thoroughly must examine for himself; and by so doing he will doubtless arrive at results that will be more satisfactory to his own mind than any which I could state here at greater length.

I have already observed, as Vedelius* and Usher have done before me, that an interpolator, in order to give the colour and appearance of truth to his own additions, would naturally borrow certain expressions peculiar to the genuine writings which he had taken upon himself to imitate. Thus we find immediately, in the seventh chapter of the Epistle to Polycarp, *Θεοῦ ἐπιτύχω* borrowed from *Θεοῦ ἐπιτυχεῖν* in the genuine text above, p. 5. l. 3, and from the Epistle to the Romans, p. 41. l. 6, and p. 45. l. 4. In the same manner this peculiar expression is twice borrowed in the interpolated parts of the Epistle to the Ephesians, ch. xii. p. 29, and of that to the Romans, ch. ix. p. 53; and so likewise in those to the Trallians, ch. xii. and xiii., to the Magnesians, ch. xiv., to the Smyrneans, ch. xi.; and thus, also, *εὑρεθήναι*, which is borrowed here, is repeated over again and again in the interpolated parts of the genuine and in the spurious Epistles. The phrase *ὃς δυνήσεται Θεόδρομος καλεῖσθαι* in this seventh chapter is copied from *μὴ μόνον λέγωμαι Χριστιὰνος, ἀλλὰ καὶ εὑρεθῶ. ἐὰν γὰρ εὑρεθῶ, καὶ λέγεσθαι δύναμαι* of the genuine text to the Romans, p. 43. l. 6; and in the same manner in the Epistle to the Magnesians, ch. iv., *μὴ μόνον καλεῖσθαι Χριστιανὸς, ἀλλὰ καὶ εἶναι.*

It seems unnecessary that I should carry these remarks further; for this endeavour on the part of the interpolator to throw a cloke over his own additions by imitating some of the genuine phraseology of Ignatius is very strikingly apparent through the whole of the Ignatian Epistles. We have only, therefore, to adopt the arguments of Archbishop Usher† on this head, which he drew from the Six Epistles that

* See *Apologia pro Ignatio.* Cap. iii.

† "Observarit quidem planus iste, qui et genuinas *Ignatii* Epistolas incrustavit et totidem aliarum accessione auxit, quasdam compositionum et locutionum formulas illi familiares: quæ ut studiose retinerentur, è re suâ fuisse existimavit," &c. See *Dissertation*, p. xxx.

he received and turned against the others which he rejected, and apply them in the case of the Three which we receive and the four which we reject, and we shall find them even still more apposite and forcible.

The frequency with which expressions are taken from the restored text of the Recension exhibited in the Syriac, and introduced among those passages which it does not admit, and the other Epistles which it does not acknowledge, while, on the other hand, both the latter abound in terms and constructions which do not occur in the whole of the Three Epistles so restored, seems to me to be quite conclusive as to the fact of their being the production of different hands, and of the greater antiquity of the Three Epistles.

I have observed above that many objections have been raised against the Ignatian Epistles from the inflated and artificial, and apparently affected style in which they are written. I will briefly state some of them in this place. De Saumaise expressed his opinion respecting them in the following terms: "The style, which is too rhetorical, and has no savour of Apostolic simplicity . . . . shews that they cannot be the work of that author whose name they counterfeit."* Blondel writes: "Who could believe that a disciple of the Apostles, in bonds, and aspiring to martyrdom, would have been thus pleased with an affected kind of diction, abounding in turgid and pompous epithets, such as do not once occur in any of the writings of the most ancient Fathers which have come down to us, or of which Eusebius has preserved any fragment in his history of the Church?"† I have already mentioned that Daillé characterizes the Epistle to Polycarp as differing from the rest by its terse and easy style. I quote here some of his observations with respect to the Epistles generally: "Multa nos alia hunc scriptorem vocabula diu post Ignatium vixisse docerent si, quis fuerit singulorum sermo, quis verborum usus, perspectum æque haberemus, ac istum duorum nominum, *episcopi* et *presbyteri* illis temporibus sensum.—Illa Latina non urgeo, quæ Græcus scriptor parum probabiliter suis epistolis multa inserit, ἐξεμπλάριον, δεσέρτωρ, ἀκκεπτὰ, δεποσίτα: pro *exemplari*, *desertore*, *acceptis*, *depositis*, quæ doctissimus Hammondus et divinorum et aliorum scriptorum exemplo tuetur, apud quos non paucæ extant ejusdem census voces Latinæ. Sed alia, eidem si quid judico, non satis purgata, me, fateor, movent; ut illa verbi gratia, tam multa, quibus epistolæ ad fastidium scatent, nomina varie composita, quædam

* See note, p. xix. above.

† See note, p. xx. above.

sane mirifica σαρκοφόρος, νεκροφόρος, πνευματοφόρος, &c. &c.——Hoc duntaxit volui, nequaquam esse verisimile Ignatium, virum et gravem et sanctum, adhuc in martyrii, ad quod se accingebat, meditatione versantem, eo animo, ea ætate, ea dignitate, in hoc denique rerum suarum statu, in his conquirendis, et construendis lusisse, et hanc inanem ac puerilem pompam tam intempestive, ut cum Blondello nostro loquar, affectasse. Esse enim hæc affectata assiduus eorum usus arguit. Velim mihi vel apud Paulum, vel apud Petrum aliquid horum, quæ in epistolarum scriptore extant, simile ostendi. Sic ille ad Ephesios loquitur: ἐστὲ οὖν συνόδοι πάντες θεοφόροι, καὶ ναοφόροι, χριστοφόροι, ἁγνοφόροι. Vetus Usserii interpres Latinus ita reddidit: *Estis igitur conviatores, Deiferi, et templiferi, et Christiferi, Sanctiferi.* Ista vero adeo sunt putida, ut non possim mihi persuadere quin Hammondo, viro in paucis erudito, excitura fuerint nauseam; nisi præcepta animo de scriptoris sanctitate opinio sensus ejus, in aliis acerrimos, in hoc uno religione quadam defixos tenuisset."*

Christ. Aug. Heumann writes thus: "Mihi quidem hæc potissima videntur ac certissima τῆς νοθείας indicia——. vi. Ipsa styli facies. Certe quotiescunque has legi epistolas, (legi autem sæpius) deprehendi omnia in illis esse frigida, jejuna, inepti tumoris affectatæque grandiloquentiæ plena, et nimis vivide sperantia vanum ac planum Græculum."†

It will be seen at once, upon comparing the Recensions together, that these objections apply only to the passages and the Epistles which the Syriac copies reject. While, therefore, the Syriac version, discovered many years subsequently, tends to shew the sagacity and critical acumen of those who stated them, and to prove the justice and truth of their observations, the text which it exhibits, on the other hand, has also obtained reflectively a very strong argument in its own favour, from the fact of its being found to have been free, at least a thousand years before the Ignatian controversy was mooted, from those objections which have been so skilfully and acutely urged by the critical impugners of these Epistles.

Having made these remarks upon the formal difference between the Syriac and the Shorter Greek Recension of these Epistles, I come now to consider the material difference. I have made some observations respecting the apparent scope and tendency of these Epistles in

* *De Scriptis quæ sub Dionysii Areop. et Ignatii*, &c. Lib. ii. ch. xxvii. p. 405.

† *Conspectus Reipublicæ Literariæ*, edit. Hanov. 1763, p. 492.

my notes, pp. 308—336. I shall proceed here to shew that the very grave objections which have been raised against the Ignatian Epistles, from the apparent references and allusions in them to circumstances and events subsequent to the date of the death of Ignatius, are applicable to those passages and Epistles only which do not exist in the Recension which the Syriac version represents. I have already adverted to the fact of objections having been made against these Epistles from the strong hierarchical tendency, more consonant with the age of Cyprian* than that of Ignatius, which runs through both the Shorter and Longer Recensions of the Greek; and that Daillé, whose arguments on this point include all those of such as had preceded him, felt such confidence in the conclusions which he derived from this head against the Ignatian Epistles as to induce him to consider them decisive of the question.†

A still further objection has been urged against the Ignatian Letters, from the apparently manifest reference which they make to the opinions of certain heretics, who were not known till after the martyrdom of Ignatius, such as Saturninus, Theodotus, and Valentinus. No one can read these Epistles without seeing that certain tenets of the Docetæ and of the Phantasiastæ are most distinctly and directly opposed in numerous passages of these Epistles, whether it be that they refer to Saturninus or some other earlier heretics who had promulgated the same opinions. It is also equally certain that the dogmas held by Theodotus are condemned in them, whether they be considered as emanating from himself, or as having been propounded by some heretic still more ancient. These facts Bishop Pearson‡ allows, even while he is combatting the

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* See the comparison of the Letters of Cyprian with the Ignatian Epistles on this head by Dodwell. *Dissertationes Cyprianicæ*, Dis. viii.

† See Daillé, lib. ii. ch. x. xi. Qudin, *Comment. de Scriptor. Eccles.*, cap. vi. vol. i. p. 97.

‡ Duæ potissimum hæreses de natura Christi eâ tempestate obtinebant, ut veritati Catholicæ ita et sibi ipsis prorsus contrariæ; quarum altera Docetarum fuit a Simonianis ortorum, humanæ naturæ veritatem in Christi destruentium, altera Ebionitarum, divinam prorsus naturam et æternam generationem denegantium legisque cæremonias urgentium. See Pearson's *Vindiciæ Epist. S. Ignatii*, part ii. p. 6.

Etiamsi igitur auctor Epistolarum contra hanc hæresim quam tuebatur Saturninus, scripserit, non inde tamen sequitur eum vel Saturninum novisse, vel contra vel post eum scripsisse; quia eadem fuit hæresis Menandrianorum, quorum quamplurimi Saturnino seniores erant. *Ibid.*, p. 24.

Et reverâ tam contra Artemonem quàm contra *Theodotum* scripsit Ignatius noster, id est, si personas hæreticorum spectes, contra neutrum; si hæresim ipsam utrique communem, contra sententiam utriusque, et ideo aliquo vero sensu contra utrumque. *Ibid.*, p. 22.

objections which have been urged from them against the Ignatian Epistles. The allusion to the peculiar tenets of Valentinus in the following words of the Epistle to the Magnesians, ch. viii., ὅς ἐστιν αὐτοῦ λόγος ἀΐδιος, οὐκ ἀπὸ σιγῆς προελθὼν*, seems to be so very positive and direct, that not only have those who impugned the Ignatian Epistles altogether, such as Blondel†, De Saumaise‡, Daillé§, Oudin||, Aubertin¶,

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* Dr. Jacobson, in his note upon these words, after stating that Petau's solution of this difficulty, which is cited by Aubertin in the note below, viz. that σιγή does not signify the *Sige* of Valentinus, but simply 'silence,' was approved by Cotelerius and Pearson, and that, according to the opinion of the latter, Ignatius refers in this place to the heresy of the Ebionites, adds, "Hunc locum adversus Valentinum urgent non Irenæus, non Eusebius, non Athanasius, non Basilius: quamquam ad ejus hæresim refutandam verba illa ὅς ἐστιν αὐτοῦ λόγος ἀΐδιος erant opportunissima." Doubtless they are most admirably suited to refute the heresy of Valentinus. Why, then, should Irenæus, Eusebius, Athanasius, and Basil, have neglected to avail themselves of these words of such weight and authority, bearing the name of a disciple of the Apostles? Surely the reason that will most readily suggest itself is, either that they were ignorant of their existence, or did not believe them to be genuine. Dr. Jacobson has borrowed this idea from Bishop Pearson, and indeed expressed it in great part in that Prelate's own words. See *Vindiciæ*, part ii. p. 30. Nothing can be more weak and defective than the learned Bishop's argument in this place. He begs the whole question, and assumes that Irenæus was acquainted with this Epistle to the *Magnesians*, and that the words above mentioned cannot therefore refer to the hesesy of Valentinus, because he has not so applied them.

† See *Apologia pro sententia Hieronymi*, *Præfatio ad Ecclesiarum Rectores*, p. 43.

‡ See *Apparatus ad Libros de Primatu*, p. 59.

§ See cap. xii. p. 293. || See cap. vii. vol. i. p. 103.

¶ I quote here the words of Aubertin at length for two reasons; one, because they contain a very lucid statement of this objection; and the other, because the following observation of Bishop Pearson may lead any one ignorant of them to form a wrong judgment of what Aubertin had written:—"Non ita disputavit Salmasius, non Albertinus, qui scriptas fuisse has Epistolas ante Irenæi libros ultro fatebantur, neque eas Irenæo incognitas fuisse vel somniabant." See *Vindiciæ*, part ii. p. 30. Aubertin, it will be seen, although he did not deny that Ignatius had written *some* Epistles, pronounced these, respecting which the Bishop is writing, to be supposititious. "Antiquitati tamen ab aliquo in Episcopatus gratiam, cui commendando totæ sunt, fucum factum fuisse, satis apertè colligitur ex epistola ad Magnesianos in illo codice Florentino, Latinaque Versione supra memorata. In ea enim habentur hæc verba quæ in prius edita desunt: εἷς θεός ἐστιν ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστὶν αὐτοῦ λόγος ἀΐδιος, οὐκ ἀπὸ σιγῆς προελθών: *unus Deus est qui manifestavit seipsum per Jesum Christum filium ipsius, qui est ipsius Verbum æternum, non a silentio progrediens.* Et paulò ante rursum de Christo, eum esse, ἀφ' ἑνὸς πατρὸς προελθόντα, *ab uno Patre exeuntem.* Quibus patet illam scriptam fuisse post exortam Valentini hæresin ibi notatam. Nemo enim antè Valentinum asseruisse legitur Dominum nostrum Jesum Christum processisse ex Patre et Silentio. Primus

[1] Iren. L. iii. c. 4. Theodoret. hæretic. fabul. i.

and others, most clearly pointed it out; but even the very learned Morin, who goes so far as to receive the Longer Recension as the

mus Author ille fuit hujus delirii. Cœpit autem[1] *Hæresim suam constituere* et propalare sub Antonino Pio, et Hygino Episcopo Romano, et quidem[2] anno utriusque secundo qui incidit in annum Domini centesimum trigesimum nonum, triginta et amplius annis post defunctum Ignatium: Ignatius enim passus est[3] Trajani undecimo, qui est Domini centesimus octavus. Quomodò igitur potuit author esse harum epistolarum? Excipit tamen Doctissimus Usserius, cui et similia propemodum quoque dixerat supranominatus Vossius, [4]*probandum adhuc remanere, Æonum et Verbi portenta illa a Valentino primum fuisse excogitata, non ex antiquiorum Hæreticorum lacunis derivata. Posterius enim hoc*, inquit, *nobis suadent Irenæi illa*[5]*:* qui est primus, ab ea quæ dicitur Gnostica hæresis antiquas in suum Characterem doctrinas transferens (*μεθαρμόσας*, *melius* transformans) sic definivit: Dualitatem quamdam innominabilem, cujus quidem aliud vocare inenarrabile, aliud autem Sigen. Post deinde ex hac dualitate secundam dualitatem emissam, cujus aliud quidem Patrem vocat, aliud veritatem: Ex hac autem quaternitate fructificari Logon et Zoen, Anthropon et Ecclesiam. *Valentinus enim*, cujusdam veteris opinionis seminia nactus (*ut in libri adversus Valentinianos capite* IV. *habet Tertullianus*) *veteribus illis doctrinis propriam suam methodum adaptavit.* De eodem in Hæresi. 31. Epiphanius: fabulosa Gentium poesi in animo suo concepta, et ab iis qui cum ipso et ante ipsum a veritate exciderunt sententiam mutuatus, eadem et ipse quæ Hesiodus, mutatis tantum nominibus, ad mundum decipiendum inducere voluit. *Per eos autem qui* ante ipsum *ex fabulosa Hesiodi Theogonia* Æones suos *effinxerunt, non alios quam Gnosticos Hæreticos eum intellexisse, ex præcedentibus satis significaverat*, &c. Verum, pace illorum dixerim, hæc eos minime juvant. Nam quamvis Gnostici post Hesiodum, et antè Valentinum, combinationes quasdam, Æonesque confinxerint, id tamen non satisfacit argumento proposito, triplici de causa. Prima est, quia ostendendum foret Gnosticos docuisse *λόγον* ex Sige processisse, de qua altissimum apud veteres silentium. Secunda, quoniam Irenæus in ipso loco citato docet, octonarium illum in quo sit Siges mentio proprium esse Valentini characterem ex Gnosticorum figmentis, et seminiis, ut loquitur Tertullianus, ab eo sic transformatum, accommodatum et nominatum. Tertia denique, quia expresse notat Epiphanius ex ipsamet Valentini epistola quam refert, eum docuisse Verbum processisse *ἐκ τοῦ πατρὸς καὶ τῆς σιγῆς*. Cum igitur id sit proprium Valentini dogma, *propriusque Character*, manifestè constare videtur Authorem nostrum dicentem de Domino, *οὐκ ἀπὸ σιγῆς προελθὼν*, sed *ἀφ' ἑνὸς πατρὸς*, directe respicere ad propriam hæretici illius doctrinam: ac proinde, ut dicebamus, post Valentinum scripsisse, nec eum Ignatium esse posse. At vero Dionysius Petavius aliter ab argumento nostro se conatur extricare; *Verbum hujusmodi*, [6]inquit, *sive sermonem* (*ita enim Veteres quidam λόγον interpretati sunt*) *Ignatius asserit esse Jesum Christum Dei filium, non qualis est creatus et humanus sermo, qui in tempore incipit ac desinit, hoc est, post silentium oritur, et in silentium desinit. Non enim est æternus. Hoc unum, nec aliud quicquam voluit. Audiamus Augustinum ad eum sensum nobis præeuntem: Quænam est*, inquit, [7]*illa generatio qua in principio erat Verbum, et Verbum erat apud Deum et Deus erat Verbum? Vel quod est hoc Verbum quod dicturus antea non silebat, quo dicto*

[2] Euseb. in Chron. [3] Hieron. in Catalogo. [4] Præf. ad lector. [5] Lib. i. cap. 5.
[6] De Ecclesiast. Hierarch. L. v. c. 8. n. 7. [7] In natali Dom. serm. 1.

more ancient, urges this fact as undoubtable, and draws from thence the inference in favour of the Longer Recension, because it does not contain this passage which manifestly refers to a heresy subsequent to the age of Ignatius. Whiston† also has taken the same view of this matter.

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dicto non siluit qui dicebat, quod est Verbum sine tempore, per quod facta sunt tempora, verbum quod labia nullius aperuit cœptum, clausitve finitum? Verum hæc solutio præcedenti non est potior. Quid enim nos vetat dicere Augustinum in hisce verbis ad Valentinianorum nugas allusisse? Annon ipsemet alibi de Valentino observat illum asseruisse, [8] *triginta αἰῶνας, id est, secula extitisse, quorum principium* sit *profundum et silentium, quod profundum etiam Patrem appellant?* Valentinus certè docuit, Christum ex *Sige* seu *silentio processisse*, tum velut è termino quodam temporis, tum velut ex vero generationis principio, id est, tanquam ex matre. Fieri ergo potuit Augustinum loco citato ad aliquam dramatis istius partem respexisse. Sed quicquid sit de Augustino, Authorem de quo litigamus utramque delirii hujus Valentiniani partem expresse spectasse, videtur apertissimum. Non enim tantummodo de Christo Domino ait, ὃς ἐστιν αὐτοῦ λόγος ἀΐδιος, οὐκ ἀπὸ σιγῆς προελθὼν, sed etiam in præcedentibus asseruerat, nos in illum credere ἀφ' ἑνὸς πατρὸς προελθόντα Quibus in verbis, cum mens ipsius sit Christum ab æterno *ex Patre* tanquam ex principio verè generanti *processisse*, liquidum est illum quoque intelligere, Christum *non ex silentio* tanquam ex principio vere generanti, hoc est, velut ex matre *prodiisse*. Qui autem ei in mentem venire tum potuisset contendere ac decidere, Christum *ex solo Patre processisse* tanquam ex principio verè generanti, *non* autem *ex sige* seu *silentio* tanquam ex matre, ne aliqui antea fuissent, aut tunc essent, utrumque generationis illud principium, infrunitum adeò, Domino assignantes? Nemo autem antè Valentinum binum illud principium ei legitur tribuisse. Proprius ejus Character est, ut suprà observabamus. Unde redit argumentum, Authorem hujus Epistolæ Valentino esse posteriorem, ac proinde non Ignatium Antiochenum præsulem. Non negaverim Ignatium epistolas aliquas scripsisse; id enim indicat Polycarpus in epistola ad Philippenses, si tamen genuina est et sincera prorsus, quandoquidem in veteribus Ignatii actis nulla est Epistolarum ipsius mentio, ut idem Usserius agnoscit: Sed, si quas scripsit, illæ perierunt, et plures aliæ sub ipsius nomine circa medium secundi seculi compositæ sunt, ac incautè et absque examine a veteribus receptæ. Id autem solius amore veritatis observamus. Cujuscumque enim sint Epistolæ quæ jam habentur, in controversia de qua agimus, ex nobis suffragantur, ut jam sumus ostensuri. *De Eucharistiæ, sive Cœnæ Dominicæ Sacramento: authore Edmondo Albertino. Daventriæ.* 1655, fol., p. 283.

† In the same Smaller Epistle to the Magnesians, in the very same place, these words are added: οὐκ ἀπὸ σιγῆς προελθὼν "non a silentio progrediens"; that Christ is the Eternal Word, not proceeding from σιγὴ, that famous female origin of things so much alluded to by Marcellus, the heretic of the fourth century, but taken at first from the old heretic Valentinus of the second. This allusion, at the highest, to the Valentinian σιγὴ, is so plain at the first sight, that the greatest patrons of these Smaller Epistles are ashamed directly to deny it, though it be so very strong, and, indeed, almost an undeniable argument against them. One cannot but pity the mistakes and prejudices of the greatest men, when one sees no less a man than Bishop Pearson himself labouring, in four several most learned chapters, to assoil this

[8] De Hæresibus.

One conclusion I think we may assuredly draw from this fact, that the person, whoever he might have been, to whom the arrangement of the Longer Recension in its present form is due, felt this to be a solid objection against the genuineness of these Epistles, and therefore cautiously endeavoured to obviate it by removing this passage and substituting another. I have pointed out several similar instances in my notes.*

It would exceed the limits which I have felt it necessary to prescribe to myself were I to enter at greater length upon the question before us in this place. I must leave it to those who have the leisure and the inclination to examine and judge for themselves how far the answers of Bishop Pearson to these specific charges are complete and satisfactory. I only observe, that if the objections be maintained and stand good, they are decisive as to the spuriousness of those passages at least to which they apply.

The Syriac version, however, cuts the knot, and solves the difficulty at once, by presenting to us a collection of Epistles attributed to Ignatius, in which none of these passages occur that have tended to throw such strong doubts and suspicions upon the other bodies of Letters which had previously borne his name. Whatever age is to be attributed to the Syriac version, the antiquity of the manuscripts in which it is found proves that it was in existence in the East at least about eleven hundred

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this grand objection, and yet with so little success; for the only valuable answer which he is able to betake himself to at the last is this, that the σιγὴ of Valentinus might be known in the world before the death of Ignatius; whereas it is certain that Hyginus, in whose Pontificate Irenæus assures us Valentinus first came to Rome, began not till A.D. 126, ten years after the lowest date for the death of Ignatius; and it is almost equally certain, from Tertullian, a contemporary author, and very near the place also, that Valentinus was alive, and at Rome, in the Pontificate of Eleutherus, or between A.D. 170 and 185, and so could not be a noted heretic before A.D. 116. Nay, the same Tertullian elsewhere assures us that Valentinus was Marcion's scholar for some little time; which Marcion yet came not to Rome till A.D. 130, and then learned of Cerdon for some time himself, before he set up for a master; so that Valentinus could not be a famous heretic, at the soonest, till about twenty years after the death of Ignatius; no, not even at Rome, the seat of his fame for heresy; much less at Smyrna and Magnesia in Asia, where alone this Epistle of Ignatius was concerned with him. Nay, it was in probability still somewhat longer ere his fame was spread abroad, since Justin Martyr, about twenty two years after the death of Ignatius, does not vouchsafe to name him among those noted heretics which are enumerated by him, though he does it a few years afterward. *Dissertation upon the Epistles of Ignatius*, p. 15.

* See pp. 316, 317, 318, 329, 330, 336, 337, below.

years before the Ignatian controversy was agitated by the learned of the West. Probably its real age may be considerably greater. Its discovery about two hundred years subsequently has afforded a very forcible confirmation to the propriety and justice of the critical observations of the scholars of the seventeenth century. This cannot surely be a mere accident or fortuitous coincidence. It must have its foundation in the truth of the facts, or in the reason of the case.

If we assume the Recension of which the Syriac version is the representation to be the genuine and authentic Epistles of Ignatius, it will follow of necessity that the passages not contained in them, and against which these objections have been urged, are the additions of a later hand, and that the verbal and material criticism was just and true which pointed them out as spurious. This is obviously the most reasonable account which can be given for this striking coincidence.

If, on the other hand, we assume the manifestly untenable hypothesis, that the Recension exhibited in the Syriac collection of the Three Epistles is only an abridgment of another, comprising the Seven of the Shorter Recension, the argument against the passages and Epistles rejected by it will be nearly tantamount, as in the other case. For since this peculiar omission could not have been the effect of accident or inadvertency, it will shew at least that the person who, only a few centuries after the death of Ignatius, undertook the task of abridgment in the East, must have felt the force of these objections, and in rejecting those particular passages and expressions must have been influenced by the same critical spirit and feeling as led the learned of the West, without any knowledge of his previous opinions or labours, to condemn them as spurious more than a thousand years after he had completed his task.

EXTERNAL TESTIMONIES TO THE EPISTLES OF IGNATIUS.

The arguments which have been hitherto adduced respecting the comparative claims of the Three Epistles exhibited in the Syriac version and the Seven of the Shorter Recension have had reference only to their contents; and are therefore of the kind called internal. I come now to consider the external evidence furnished by the testimony afforded to these Epistles by ecclesiastical writers who have either spoken of them or cited them.

In another part of this volume I have given the Testimonies respecting Ignatius, and the quotations from the Ignatian Epistles, as cited by various authors, in Greek and Latin, down to the tenth cen-

tury. These, with the addition of the Syriac extracts which follow, are all that at present exist, so far, at least, as my own knowledge extends. It appears to be needless that I should make any reference to those which are of more recent date than the fifth century*; because it is evident, from the passages cited by Theodoretus †, that the Ignatian Epistles at that period had assumed a form sufficiently near to that in which we find them in the Medicean manuscript to justify us in considering both as belonging to the same Recension. It is manifest, however, from the comparison of the quotations made by Theodoretus, that the copy which he followed differed very considerably from the Medicean text; for we find more than twenty-five variations, and some of them very important, in the space of about twenty-five lines of an ordinary printed edition of these Epistles. ‡

About the close of the fourth century we have a Homily of John Chrysostom in commemoration of St. Ignatius §, his predecessor on the episcopal throne of Antioch. In this frequent allusion is made to the Epistle to the Romans; and a few words of it are also directly quoted. In the Homily, *De Uno Legislatore*, attributed to the same author, a passage from the Epistle to Polycarp is likewise cited. || Both of these quotations are from the Greek text as it corresponds with the Syriac version. In the whole of his very extensive writings which have come down to us Chrysostom has not cited one word from any other of the Ignatian Epistles, nor from any of those parts of the two above mentioned, which the Syriac rejects. ¶ His testimony, therefore, so far as it goes, applies solely to the Recension exhibited in the Three Syriac Epistles.

Of precisely the same kind is the testimony afforded by Basil. In the extract from his Homily, *In Sanctam Christi Generationem* **, there is a manifest allusion to a passage of the Epistle to the Ephesians.

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* The remark of Basnage on this head seems to be just: "Quæ, si verum volumus, ingens testimoniorum strues ad eruditionem Vindicis (*Pearson*) declarandam facere potest, ad probandum non potest. Cùm testimonia autorum, qui post tertium floruere seculum, prioribus innitantur, nec plus sit in eo suffragio virium, quam in Polycarpi, Irenæi, Origenis, Eusebii; potuisset ergo celeberrimus Vindiciarum autor, et sibi, et lectoribus tanti laboris exhauriendi dare immunitatem." *Annales Politico-Ecclesiastici.* Roterd. 1706. Vol. ii. p. 20.

† See pp. 171, 172.

‡ See my *Vindiciæ Ignatianæ*, p. 40, where I have enumerated these several variations. § See p. 166. || P. 170.

¶ The other extracts which I have given from Chrysostom at p. 170, although supposed by some to relate to Ignatius, have evidently no reference to any of the Ignatian Epistles before us. ** See p. 164.

Whether this was suggested to him from his own knowledge of that Epistle, or whether he borrowed it from Origen, who had quoted the same words before him, the positive evidence supplied thereby relates only to the Syriac Recension in which those words occur. In all the rest of his works which have come down to us Basil has never made any mention of Ignatius, nor cited, nor even alluded to any other of those Epistles which have been attributed to him.

Jerome mentions Ignatius upon several occasions; but it seems to be extremely probable that he never saw any of those Letters which bear his name. In his catalogue of ecclesiastical writers, which, according to the authority of Bishop Pearson, was compiled about A.D. 393*, he has copied the account relative to the Bishop and Martyr of Antioch which Eusebius had given about sixty years before. In doing this he has blundered in omitting one sentence; but the rest of the narrative he has taken almost word for word from the history of Eusebius, as Vossius and the learned Prelate above mentioned have observed: "Et reliqua Eusebiana fere omnia, tacito Eusebii nomine transcripsit."† That Jerome's knowledge of the Ignatian Epistles was but inaccurate is evident; for in his third book against the Pelagians‡ he cites words from the Epistle attributed to St. Barnabas, and says that they belonged to Ignatius.§ He likewise refers to one passage from the Epistle to the Ephesians in his Commentary on the Gospel of St. Matthew||; but this same passage had been cited before by Origen in his sixth Homily on St. Luke¶: and this very Homily was translated into Latin by Jerome.** This will furnish a sufficient account of the source whence

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* See Bishop Pearson's *Vindiciæ*, par. i. ch. ii. p. 9.

† See *Ibid.*, par. i. p. 10. ‡ See p. 166.

§ See *Ibid.*, p. 29. Menard's Notes on the Epistle of Barnabas, p. 108. Cotelerius, *Testimonia Veterum de Barnabæ Epistola.* In *Patt. Apost.*, tom. i. p. 4.

|| See p. 166. ¶ See p. 159.

** See Fabricius' *Bibliotheca Græca*, Vol. v. p. 228. Grabe supposed that Jerome borrowed this from the Commentary on Matthew attributed to Theophilus of Antioch: "Et hodienum prostant libri iv. Commentariorum Allegoricorum Theophili, quos eosdem esse cum iis, quos Hieronymus se legisse ait, tam loco cito, quam in proœmio commentariorum in Matthæum, exinde probabile redditur, quod in Comment. ad cap. i. de causis, ob quas ex desponsata virgine natus sit Christus, tractans, easdem iisdem, quibus Theophilus verbis, assignet. Unde ex Latina Theophili versione ea descripsisse videri poterat." See Grabe, *Spicilegium*, Sæc. ii. p. 221. Grabe has borrowed this from Bishop Pearson, who, in order to give additional weight to his arguments (*Vindiciæ*, par. i. ch. ii. p. 5), cleverly insinuates that Jerome read these words in Theophilus, where they are cited without any mention of Ignatius; and that, having also found them in Ignatius' own Epistle, he attributed them to their true source, and mentioned the name in his own Commentary on St. Matthew:

he probably obtained his knowledge of these words of St. Ignatius. In like manner he appears to have become acquainted with the words of the Epistle of St. Barnabas, above mentioned, because they also have been cited by Origen* at the end of his first book against Celsus; and Jerome was well versed in Origen's works, and translated several of them into Latin.† He also once again mentions the name of Ignatius‡; but if any thing can be gathered from that passage as to any acquaintance on his part with the Ignatian Epistles, it will certainly better apply to the Longer Recension of the Greek than the Shorter.§

The account given by Rufinus does not profess to be any thing more than a translation of that of Eusebius; and therefore adds nothing to the testimony of the latter.

About the middle of the fourth century we find, in a treatise attributed to Athanasius, *De Synodis Arimini et Seleuciæ*, a passage cited from the seventeenth chapter of the Epistle to the Ephesians, which is not recognised by the Syriac.|| Whether that great champion of orthodoxy did or did not cite this passage is of very little importance for the argument before us. There seem, however, to be many grounds to induce us to draw the negative inference.

In the first place, the treatise in which it is found presents certain difficulties on account of incongruity of time, the only solution of which proposed by Montfaucon, the editor of Athanasius' works, is, that a long passage relating to subsequent events must have been inserted after its original composition.¶ The learned

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Matthew: "Legit Theophilum cujus sententiam ex Ignatio decerptam autori suo reddidit." *Vindiciæ*, par. ii. ch. ii. p. 21. The learned Prelate, however, well knew that these same words had been cited by Origen in his Commentary on St. Luke, with the name of Ignatius distinctly mentioned. Of the fact of Jerome having read them there he was perfectly aware; and in another part of his book, where his argument required it, he has written to prove that Jerome had translated this part of Origen's works. *Ibid.*, par. i. ch. vii. Surely this looks more like the work of a skilful advocate of a particular cause, than of an ingenuous inquirer after the truth.

* See *Contra Celsum*, Lib. i. Vol. i. p. 378. Edit. Delarue.

† He writes himself in the following terms:—"Nam quod dicunt: Origenis me volumina compilare, et contaminari non decere Veterum Scripta, quod illi maledictum vehemens esse existimant, eandem laudem ego maximam duco, cum illum imitari volo, quem cunctis prudentibus et vobis placere non dubito." See *Prologus in Secundum super Micheam.* Erasmus' edit., Vol. vi. p. 119.

‡ See p. 166. § See Whiston's *Dissertation*, p. 58. || See p. 164.

¶ Epistolam de Synodis Ariminensi et Seleuciana sub finem anni 359, quo celebratæ illæ sunt, conscriptam fuisse, ex plurimis ejusdem locis conficitur. ———. Quare ut jam olim advertêre viri cum primis eruditi, quæ num. 30 leguntur, ταῦτα γράψαντες

Cave* also finds much reason to question the truth of a statement respecting Eusebius, which Athanasius must have made, if the above-mentioned treatise, as it now stands, be certainly the work of that author. But what appears to me to throw the greatest doubt upon the matter is, that Athanasius, in the passage to which we are referring, is represented as adducing the testimony of no less a person than St. Ignatius, the disciple of the Apostle, to the fact of our Lord being called ἀγένητος; while in several other parts of his works he repudiates this expression, stating at one time that it was borrowed from the Heathen Philosophy, and at another that it was an invention of the Arians to enable them more cunningly to disseminate their pernicious doctrine with respect to the person of our Lord and Saviour Jesus Christ.† Indeed, the very passage from the Ignatian Epistles which we are discussing bears so directly upon the question that was often urged by the Arians, ἕν τὸ ἀγένητον, ἢ δύο; that from this cause only it might create in some minds a suspicion of its having been introduced into the Epistle to the Ephesians subsequently to the time when that question began to be urged by the Arians. Nor should it be forgotten that in the Longer Recension which is supposed to have an Arian tendency, this passage has been so modified as to give it quite a different bearing.

γράψαντες ἐν τῇ Ἰσαυρίᾳ, ἀνελθόντες εἰς τὴν Κωνστατινοῦ πόλιν, &c. ad hæc usque verba num. 32, τέως μὲν οὖν ἄχρι τούτου φθάσαντες: ubi Athanasius fidei formulam Constantinopolitanam adfert, Antiochenam memorat, de Constantii obitu agit; quæ omnia post annum haud dubie 359 contigere; hæc, inquam, Epistolæ jam pridem a se scriptæ Athanasium inseruisse nullus superest ambigendi locus. See *In Epistolam de Synodis monitum*, Vol. i. p. 714.

* "All which considered makes me the more wonder at what Athanasius tells us (De Syn. Arim. et Seleuc. s. 17) our Eusebius expressly affirmed in a Letter to Euphration, that Christ is not true God. Pity it is, that the Epistle itself is not now extant, that we might have viewed his genuine sense. Sure I am, the proposition, as it is represented by Athanasius, is plainly contrary to, and inconsistent with, the most mature and deliberate declarations of his mind in all his writings extant at this day." See *Life of Eusebius*, § xxii.

† Ἀμέλει τῶν λεξειδίων αὐτῶν δειχθέντων τότε φαύλων, καὶ ἀεὶ δὲ εὐελέγκτων ὄντων ὡς ἀσέβων, ἐχρήσαντο παρ' Ἕλλήνων λοιπὸν τὴν λέξιν τοῦ ἀγενήτου, ἵνα προφάσει καὶ τούτου τοῦ ὀνόματος, ἐν τοῖς γενητοῖς πάλιν καὶ τοῖς κτίσμασι συναριθμῶσι τὸν τοῦ θεοῦ λόγον, δι' οὗ αὐτὰ τὰ γενητὰ γέγονεν. *De Decretis Nicænæ Synodi.* Athanasii opera, edit. Bendict. tom. i. p. 233.

Ταῦτα τοὺς μὲν πιστοὺς εὐφραίνει, τοὺς δὲ αἱρετικοὺς λυπεῖ βλέποντας ἀναιρουμένην αὐτῶν τὴν αἵρεσιν· καὶ γὰρ κἀκείνη πάλιν αὐτῶν ἡ ἐρώτησις ἐν τῷ λέγειν, ἕν το ἀγένητον, ἢ δύο; οὐκ ὀρθὴν αὐτῶν δείκνυσι τὴν διάνοιαν, ἀλλ' ὕποπτον καὶ δόλου μεστήν. οὐ γὰρ ἐπὶ τιμῇ τοῦ πατρὸς οὕτως ἐρωτῶσιν, ἀλλ' ἐπὶ ἀτιμίᾳ τοῦ λόγου· ἂν γοῦν τις ἀγνοῶν τὴν πανουργίαν αὐτῶν, ἀποκρινήται, ἓν τὸ ἀγενήτον, εὐθὺς τὸν ἑαύτων ἰὸν ἐξεμοῦσι λέγοντες, οὐκοῦν ὁ υἱὸς τῶν γενητῶν ἐστὶ, καὶ καλῶς εἰρήκαμεν, οὐκ ἦν πρὶν γεννηθῇ. πάντα γὰρ φυρῶσι καὶ

Further, it is to be observed, that in the words as they appear to be cited by Athanasius, we read γενητὸς and ἀγένητος, *made* and *unmade*; while in the Medicean text and in Theodoretus we find γεννητὸς and ἀγέννητος, *begotten* and *unbegotten*. I may also remark here, that none of the authors who have cited this passage entirely coincide with the Medicean text; and that no two of them agree with each other.

It is also certain that Athanasius has nowhere else cited any of the Ignatian Letters, although in his controversies he might have found in them much matter to strengthen and support his several arguments, had these epistles been familiar to him.

He was not, however, a man of any extensive learning and research, as Philostorgius has objected against him, and as even Gregory of Nazianzum in his panegyric of him allows.* No one perhaps was better versed in the Holy Scriptures themselves; and on several occasions he cites, but with a reservation †, the Pastor of Hermas; I do not, however, find that he has quoted upon any occasion the authority of Clemens Romanus, or of Polycarp, or of Justin Martyr, Irenæus, Origen, &c. All these considerations taken together render it far from improbable that the passage from the Ignatian Epistles inserted in the treatise *De Synodis* is due to another hand than that of the celebrated Athanasius.

We come now to the evidence of Eusebius. He speaks distinctly of seven Epistles, and the testimony thus afforded by him has chiefly influenced the writers on the Ignatian question to select that number from the eleven attributed to Ignatius in the Recension exhibited in the Medicean manuscript, and in the two copies of the old Latin version corresponding with it, which was discovered and first published by Archbishop Usher. It is not at all my desire, nor is it indeed necessary for my present purpose, to state here any of those objections which have been urged against the authority of Eusebius on this matter, from the alleged fact of his having received other documents as genuine, without due and sufficient examination. I will only take his testimony re-

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καὶ κυκῶσι, ἵνα μόνον διαστήσωσι τὸν λόγον ἀπὸ τοῦ πατρὸς, καὶ τὸν δημιουργὸν τῶν ὅλων τοῖς ποιήμασι συναριθμήσωσι· πρῶτον μὲν οὖν καὶ κατὰ τοῦτο καταγνώσεώς ἐισιν ἄξιοι, ὅτι μεμφόμενοι τοῖς ἐν Νικαίᾳ συνελθοῦσιν ἐπισκόποις ὡς ἀγράφοις χρησαμένους λέξεσι, καί τοι μὴ δυσφήμοις, ἀλλ' ἐπ' ἀναιρέσει τῆς ἀσεβείας αὐτῶν κειμέναις, ἠυτομόλησαν εἰς τὴν αὐτὴν αἰτίαν αὐτοὶ ἐξ ἀγράφων φθεγγόμενοι, καὶ ἐπινοοῦντες λοιδορίας κατὰ τοῦ κυρίου, μή γινώσκοντες μήτε ἃ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται. ἐρωτησάτωσαν γοῦν Ἕλληνας, παρ' ὧν ἤκουσαν· οὐ γὰρ τῶν γραφῶν ἀλλ' ἐκείνων ἐστὶν εὕρημα. κ. τ. λ. See *Oratio* i. *contra Arianos*, ibid. p. 434.

* See Cave's *Life of Athanasius*, Sect. xv. § v.

† See my Preface to the *Festal Letters of Athanasius*, p. xlviii.

specting the Ignatian Epistles as it stands, and examine how far it applies to the subject which we are now considering.

In commencing his account of the martyrdom of Ignatius, and of the Letters which he is said to have written during his journey to Rome, Eusebius does not venture to make a positive assertion, but prefaces his notice with the guarded expression Λόγος δ' ἔχει. Further, it seems to be quite evident, from the following passages, that he did not esteem the genuineness and authenticity of the Epistles of St. Ignatius and St. Polycarp to be equally established with that of the first Epistle of St. Clement to the Corinthians, which was universally acknowledged: καὶ ὁ Πολύκαρπος δὲ τούτων αὐτῶν μέμνηται ἐν τῇ φερομένῃ αὐτοῦ πρὸς Φιλιππησίους ἐπιστολῇ (B. iii. ch. 36); ὥσπερ οὖν ἀμέλει τοῦ Ἰγνατίου ἐν αἷς κατελέξαμεν ἐπιστολαῖς, καὶ τοῦ Κλήμεντος ἐν τῇ ἀνωμολογημένῃ, παρὰ πᾶσιν, ἣν ἐκ προσώπου τῆς Ῥωμαίων ἐκκλησίας τῇ Κορινθίων διετυπώσατο (ibid. ch. 37); Ἡ μὲν οὖν τοῦ Κλήμεντος ὁμολογουμένη γραφὴ, πρόδηλος. Εἴρηται δὲ καὶ τὰ Ἰγνατίου καὶ Πολυκάρπου (ibid. ch. 38.)

It appears, however, to be manifest that Eusebius was desirous of establishing, as far as he could, the authority of these Epistles, probably because they seemed to afford evidence to the Apostolical succession in several churches, an account of which he professes to be one of the chief objects of his history. Thus, immediately after the notice which he gives of the Epistles of Ignatius, he adduces, in confirmation of them, the fact that a passage from the Epistle to the Romans had been cited by Irenæus, and that Polycarp, the master of Irenæus and the friend of Ignatius, had spoken of the latter having written to him, in his own Letter to the Philippians. In a later part of his history * he refers again to the circumstance of Irenæus having made mention of Ignatius, and having cited his words.

Whether Eusebius was cognizant of the fact that two passages from the Epistles of Ignatius had been quoted by Origen, one from the Epistle to the Ephesians, which he himself also adduces in his *Quæstiones ad Stephanum* †, and the other from the Epistle to the Romans; or whether he considered Origen too remote from the age of Ignatius, and too near to his own to be considered one of the *Ancients* (τοὺς ἀρχαίους) ‡; I have no means of determining. I can only observe, that although Origen

* Book v. ch. 8 : see p. 163. Irenæus does not, however, mention the name of Ignatius; but only speaks of one condemned to suffer martyrdom by being thrown to wild beasts. See p. 158.

† See p. 164.

‡ See Book iii. c. 38.

has cited the first Epistle of Clement to the Corinthians more than once, this circumstance is not brought forward by the author of the Ecclesiastical History in evidence of the genuineness and authenticity of that Letter.

It is certain, however, that Eusebius does not adduce the testimony of any other ancient writer than that of Polycarp and Irenæus in support of the Ignatian Epistles; and it is also manifest that their evidence, so adduced, applies only to two Epistles, those to the Romans and Polycarp.

Among the records assigned to the age immediately subsequent to the time of the Apostles are two Epistles, attributed to St. Clement of Rome, both of which are addressed to the Corinthians. Respecting the former of these, in addition to the passages which I have cited above, Eusebius writes in the following terms:—Τούτου δὴ οὖν τοῦ Κλήμεντος ὁμολογουμένη μία ἐπιστολὴ φέρεται, μεγάλη τε καὶ θαύμασια· ἣν ὡς ἀπὸ τῆς Ῥωμαίων ἐκκλησίας τῇ Κορινθίων διετυπώσατο, στάσεως τηνικάδε κατὰ τὴν Κόρινθον γενομένης. ταύτην δὲ καὶ ἐν πλείσταις ἐκκλησίαις ἐπὶ τοῦ κοινοῦ δεδημοσιευμένην πάλαι τε καὶ καθ' ἡμᾶς αὐτοὺς ἔγνωμεν. καὶ ὅτι γε κατὰ τὸν δηλούμενον τὰ τῆς Κορινθίων κεκίνητο στασεως, ἀξιόχρεως μάρτυς ὁ Ἡγήσιππος.* In another part of his History he brings forward the testimony of Irenæus† to the first Epistle of Clement, in the same manner as he has done in the case of the Epistles of Ignatius.

Of the second Epistle he writes in the following terms:—Ἰστέον δ', ὡς καὶ δευτέρα τις εἶναι λέγεται τοῦ Κλήμεντος ἐπιστολή· οὐ μὴν ἔθ' ὁμοίως τῇ προτέρᾳ καὶ ταύτην γνώριμον ἐπιστάμεθα, ὅτι μηδὲ τοὺς ἀρχαίους αὐτῇ κεχρημένους ἴσμεν.‡ From these words it is plain, if he does not positively reject the second Epistle, that he speaks doubtfully of it, because it had not been used and cited by such ancient writers as Irenæus, Hegesippus§, and Dionysius of Corinth||, who had mentioned the first Epistle of St. Clement. But the same arguments which apply in the case of the Epistles assigned to St. Clement ought surely to hold equally good with respect to those attributed to St. Ignatius. Of the Seven which Eusebius mentions as bearing the name of the latter of these two Apostolic Bishops none are supported by any authority that he brings forward from ancient

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* *Ibid.*, c. 16.
† See Book v. c. 6.
‡ See Book iii. c. 38.
§ See Book iv. c. 22.
|| *Ibid.*, c. 23.

writers but two, the one to the Romans, and the other to Polycarp. The testimony of Origen might also have been alledged in support of the Epistle to the Ephesians, and also as an additional confirmation of that to the Romans. But Eusebius has not cited, and apparently he could not cite, the testimony of any ancient author respecting any other of the Ignatian Letters than these three, which are precisely the Epistles, and they only, which constitute the Syriac collection. If he, therefore, be consistent with himself, the other four Ignatian Epistles must be considered by him in the same light, and be placed in the same category as the second Letter attributed to St. Clement. Indeed it seems to have much higher claims to attention than those four Ignatian Epistles. Dionysius of Corinth, before the end of the second century, in a Letter to the Romans, addressed to Soter, their Bishop, writes in the following terms:—Τὴν σήμερον οὖν κυριακὴν ἁγίαν ἡμέραν διηγάγομεν, ἐν ᾗ ἀνεγνώκαμεν ὑμῶν τὴν ἐπιστολήν· ἣν ἔξομεν ἀεί ποτε ἀναγινώσκοντες νουθετεῖσθαι, ὡς καὶ τὴν προτέραν ἡμῖν διὰ Κλήμεντος γραφεῖσαν.* If we are to understand τὴν προτέραν in this place in the same sense as τῇ πρότερᾳ, also referring to the very same Epistle in the passage that I have just quoted, which is certainly its most natural and obvious signification, these words of Dionysius evidently imply the existence at his time of another Epistle of Clement addressed to the Corinthians; and therefore furnish, by way of inference, very ancient testimony to the second Epistle attributed to St. Clement. This evidence Eusebius might either have overlooked, or not have thought it prudent to advance, because it was inferential, and not direct.† In the last of the so-called Apostolic Canons two Epistles of Clement are mentioned immediately after the Epistles of St. James and St. Jude; and in the celebrated Codex Alexandrinus, one of the most ancient copies of the Holy Scrip-

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* See *Eusebius*, Book iv. c. 23.

† Step. Le Moyne, inferring that these words implied a contradiction to Eusebius' own statement respecting the Second Epistle attributed to St. Clement in the passage which I have quoted above, was led to suppose that the text of Eusebius was corrupted in this place, and proposed to read τὸ προτέρον for τὴν προτέραν. See *In Varia Sacra Notæ*, p. 1067. Dr. Routh agrees with the inference which Le Moyne has drawn, but sees no necessity for any change in the reading if we take τὴν προτέραν, in contradistinction to the Epistle of Soter and the Romans, received by the Corinthians at a subsequent period. For my own part, I must confess that I hold with "Viri doctissimi, qui hunc locum urgent, ut duas Clementi epistolas adscribant," upon the grounds which I have stated. See *Reliquiæ Sacræ*, edit. alter. Vol. i. p. 188.

tures in existence, both of the Epistles of St. Clement are appended to the inspired writings of the Apostles.

It is also worthy of observation, that the passages from the Ignatian Epistles cited by Eusebius present several variations from the text of the Medicean and Colbert manuscripts.*

Passing from Eusebius we come to Origen†, in the third century. As I have already observed, he makes two quotations from Ignatius; one from his Epistle to the Ephesians, and the other from that to the Romans, both as they are found in the Syriac Recension.

I have given, among the testimonies of the second century, a passage from a Commentary attributed to Theophilus of Antioch, in which allusion is made to some words in the Epistle to the Ephesians. I have adduced this testimony, because it is so alleged by Bishop Pearson. It seems, however, to be fully established, that this Commentary is not the production of the Bishop of Antioch who was the fourth in succession after Ignatius‡, to whom the learned Bishop of Chester would fain have ascribed it.§ If, however, it were of any authority on the subject before us, it would serve to afford additional evidence in confirmation of the Syriac Epistles, and of them only.

In this century we have the testimony of Irenæus, who cites the Letter of Ignatius to the Romans; and we have also the evidence of the Epistle attributed to Polycarp, in which mention is made of Ignatius having written to him.

To these I would add, that the Apostolic Constitutions, be their age what it may, evidently seem to have followed in many things the Epistle of Ignatius to Polycarp, and to have expanded and amplified several ideas which are found in it.||

All the external evidence, therefore, which can be adduced respecting the Epistles of Ignatius, either from citations drawn from them, or reference made to them by any ancient writer for more than two centuries after the death of that holy Martyr, applies directly to the Three Epistles contained in the Syriac Recension, and to those three only.

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* See my *Vindiciæ Ignatianæ*, p. 35. † See p. 159.

‡ Jerome writes thus respecting a Commentary attributed to Theophilus: "Legi sub nomine ejus in Evangelium et in Proverbia Salomonis commentarios, qui mihi cum superiorum voluminum elegantia et phrasi non videntur congruere." See *Catalogus Scriptorum Ecclesiasticorum*. See the various opinions respecting the spuriousness of the work to which I am referring in Fabricius' *Biblioth. Græc.*, Vol. v. p. 93.

§ See *Vindiciæ*, par. i. p. 4. || See my Notes below, pp. 267, 269, 272, 273.

But it may be asked, ought not this testimony to Three Epistles of the number mentioned by Eusebius to be considered sufficient to establish the authenticity of all the Seven which he enumerates, since these are all found together in the Medicean manuscript, and in all the other copies in existence, with the exception of the Syriac? To this I reply, that if the arguments which I have already advanced with respect to a difference in style and matter between the restored text of the Three Epistles and the rest be valid, they are decisive at once as to this question, because they prove these Three Epistles, to which alone the testimony of the most ancient writers directly applies, to be both by a different hand, and to be more ancient than the others, independently of any external testimony to this fact afforded by those authors who lived most near to Ignatius' own time.

And further, the negative arguments which several learned critics have long ago urged against the Ignatian Epistles, seem to be sufficient to shew that the Seven of the Shorter Greek Recension were not known either to Irenæus or to Origen, while at the same time it is proved that these writers were acquainted with the Syriac Recension by the positive argument which is supplied from the fact of their having quoted it.

In his treatise against heresies, which is chiefly directed against Valentinus*, Irenæus combats at the same time the errors of the Docetæ, of the Ebionites, of Menander, of Saturninus, &c. And in conducting his argument, he not only alleges the authority of the Holy Scriptures; but also frequently cites the testimony of earlier Christian writers†, without, however, indicating their names, an instance of which is afforded us in the very passage which he has cited from the Epistle of St. Ignatius to the Romans. Now, the well-known words of the Epistle to the Magnesians quoted above are most admirably adapted to refute some particular tenets of the heresy held by Valentinus, as Dr. Jacobson has remarked.‡ Moreover, we have already seen that Bishop

* "Porro autem ut hanc Valentinianam hæresim ex corruptis superiorum hæreticorum fontibus profluxisse planum faciat, explicatâ primum Regulâ veritatis, clare paucisque exponit quæ fuerint Simonis Magi, Menandri, Saturnini, Basilidis, Carpocratis, Cerinthi, Ebionæorum, Nicolaitarum, Cerdonis, Marcionis, Tatiani variorumque Gnosticorum —— impia commenta propudiosaque dogmata." See *Le Nourry, Apparat.*, Lib. ii., edit. 1703. Dissert. 6, in v. Irenæi Libros.

† These have been collected by the Venerable President of Magdelene College, Oxford: "*Plurium Anonymorum, e quibus nonnulli Apostolos audierant, Reliquiæ, a S. Irenæo servatæ.*" See *Reliquiæ Sacræ*, edit. alter., Vol. i. p. 47.

‡ See above, p. lxi.

Pearson has declared that the Ignatian Epistles contain numerous passages directed expressly against the Docetæ and the Ebionites; and he allows, also, that they combat the same errors as were held by Saturninus and Theodotus, although he maintains that these were not the first promulgators of them; but that they originated in some other heretics still more ancient.* Should we not, then, most reasonably expect that Irenæus, who was accustomed to cite the authority of earlier Christian writers, would not have neglected to apply this most apposite and forcible testimony of St. Ignatius, the noble martyr for Christ, the renowned Bishop of the famous city of Antioch, the disciple of the Beloved Apostle, and the affectionate friend of his own master, St. Polycarp? Irenæus' own position and circumstances would almost preclude the chance of his being ignorant of these Epistles, if they really existed; the fact, therefore, of his never having cited or alluded to any of those Epistles or passages which are peculiar to the Medicean Recension seems manifestly to prove that he was not acquainted with them. On the other hand, the quotation which he has made from the Letter to the Romans according to the Syriac Recension, and the circumstance of that Recension consisting of only three simple Epistles, which furnish no direct arguments against the heresies that he was refuting, appear to render his testimony to the collection embracing only those three Epistles unexceptionable.

At page 335 I have stated what appear to me to be very strong grounds to prove that the Epistle to the Smyrneans was either unknown to Origen, or rejected by him as spurious; and consequently to draw the same inference respecting the rest of the Medicean text. It does not seem to be necessary that I should carry this negative argument against the Shorter Greek Recension further, by alleging various considerations tending to shew that most probably it was unknown to Justin Martyr, Clemens Alexandrinus, Tertullian, &c.: this has been done with very great learning and acuteness by Daillé†, who has adapted and directed his arguments against both the Shorter and the Longer Recension of the Greek. The discovery of the Syriac Epistles confirms the correctness of the principles upon which he reasoned up to a certain point; but it also shews that he extended his premises too far to embrace conclusions to which they could not apply. The same may be said of his great antagonist, Bishop Pearson,

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* See above, p. lx.

† See Lib. ii. c. v.—ix.

Origen frequently contains the heresies of Marcion, Basilides and Valentinus: see the passages collected by Halloix in his Origenes Defensus. fol. Leodii. 1648. p. 206.

who also pressed the positive arguments which he adduced beyond the limits to which they could justly reach. The one exhibits very cogent reasons to shew that the Ignatian Epistles, according to either of the Recensions of the Greek, could not have been known to those writers of the second and third centuries of the Christian era, of whom any remains are come down to us; and he therefore drew the overstrained conclusion, that they were altogether a forgery and had in them no foundation of truth. The other adduced sufficient testimony to prove that some Epistles of that Holy Martyr were in the hands of a few of those ancient authors; but he also urged his arguments too far, when he maintained that such testimony was sufficient to establish the authenticity of all the Seven subsequently enumerated by Eusebius, and exhibited in the Medicean text.

So far as the arguments of each of these able scholars seem to be strictly valid and legitimate, they exactly apply to the Three Epistles of the Syriac Recension. These do not contain certain passages which, as Daillé most skilfully argued, could not have been known to those early writers who even had cited some words of St. Ignatius; and they do contain those passages which, as Bishop Pearson ably urged in their defence, had been quoted and attributed to him by authors who lived very near to the period when the recollection of his suffering was most recent.

The notice that I have given in the preceding pages of the manuscripts in which the Three Syriac Epistles of St. Ignatius are found will shew that the external testimony supplied by them is entitled, on the ground of antiquity, to far greater attention than that of the manuscripts in which the Shorter Recension of the Greek, and its corresponding Latin version, are contained. There is also another consideration which should not be omitted. The copies of the Shorter Recension contain, in addition to the Seven enumerated by Eusebius, five other Epistles, four attributed to St. Ignatius, and one addressed to him, which almost all the advocates of the Seven Letters are unanimous in condemning as spurious.

Although I entirely dissent from the principles of criticism which have led them to reject those Epistles, while the others were received, I am quite satisfied that they have judged rightly in condemning them as supposititious. There is, however, no evidence whatever to shew that the author or collector of the Ignatian Epistles, whoever he might have been, drew any distinction between them as to authenticity, or esteemed one better or more genuine than another. Indeed, if we are

to take the copies of the Longer Recension into account, the additional evidence afforded by the manuscripts in which they are comprised, is certainly stronger in favour of the Epistles which have been rejected, than of those which have been accepted.* If the copies in which the Seven Epistles are found contain others which are spurious, the collector of the Ignatian Letters, who has admitted these spurious Epistles, without any distinction, into his collection, must either have been ignorant or dishonest. If he were incompetent to judge and determine which were genuine and which were supposititious, why might not some of the Seven admitted by him be spurious as well as the rest? and if he were dishonest, why might not his falsifications extend even to some of them also as well as to the other Four? It has been assumed that these Four Letters were not in existence at the time of Eusebius, because he has not spoken of them: but one obvious reason why he should have omitted to mention them is the fact, that they contain no information respecting the Episcopal succession, which, as I have remarked, was one of the chief objects of his history; and surely there is as much tact displayed by the collector and arranger of the Ignatian Epistles in selecting the name of the Antiochians and Hero†, to whom there was an antecedent probability, from his intimate connection with them, that Ignatius would be anxious to write, as in choosing the Trallians, Magnesians, and Philadelphians, whose acquaintance with that holy Martyr is but clumsily accounted for in the Letters addressed to them bearing his name, and indeed, as I have shewn elsewhere, is highly improbable.‡ Although Eusebius has spoken of Letters sent to these parties, he has supplied no means of forming an estimate of their contents sufficient for us to decide whether all the Epistles which he mentions were identical with the Medicean text.§

No such objection as this can apply to the Syriac collection. It contains but Three Epistles, and those Three are precisely the only Letters concerning which any evidence exists in antiquity for more than two centuries after the death of the author to whom they are assigned.

* See Notes, p. 337. † *Ibid.*, p. 339. ‡ *Ibid.*, pp. 326, 330, 331.

§ Whiston has instituted a comparison between the pasasges quoted by Eusebius from the Ignatian Epistles, and the text itself of both the Greek Recensions, for the purpose of shewing that they agree better with the Longer than the Shorter Recension; "whereby it is evident, that if we keep strictly to the *Medicean Greek* and *Eusebius'* own text, the citations agree with the Larger copy in ten places, and with the Smaller only in three." See *Dissertation on the Epist. of Ignatius*, p. 54.

GENUINENESS OF THE THREE EPISTLES EXHIBITED IN THE SYRIAC VERSION.

If the arguments which I have hitherto advanced with respect to the Ignatian Epistles have appeared as forcible to my readers upon the perusal as they have done to myself in the inquiry, there can remain little doubt upon their minds as to the spuriousness of those passages and Epistles which are not acknowledged by the Syriac version. If, therefore, so much of that which has been attributed to St. Ignatius be proved to be false, it will certainly not be an unreasonable desire to carry the investigation still further, and to inquire what grounds there may be to receive the Three Epistles which still remain as the genuine and authentic Letters of the celebrated Bishop and Martyr of Antioch; inasmuch as there have been other objections raised during the Ignatian controversy which apply in the whole or in part especially to these.

We have seen above that the chief objection alleged against the genuineness of the Epistle to St. Polycarp has been grounded upon the fact of its presenting a remarkable difference in style from the rest of the Ignatian Letters, and the consequent inference that it must be spurious if they were authentic and uncorrupted. This, however, becomes, on the contrary, a strong argument in its favour, if the rest, from which it differs, be proved to be spurious or adulterated, while all the other external evidence for this Epistle continues unshaken, and the united testimony of the Three Recensions, and of all the existing manuscript copies, shews that if any thing of the Ignatian Epistles remains in its primitive and simple state, it must be that portion of the Letter to Polycarp in which this difference of style is observable.

Another objection has been urged against this Epistle, from the circumstance of its containing admonitions addressed directly to the Smyrneans, while it bears only the inscription of a private Letter to their Bishop.* This, it has been stated, is altogether improbable; for Ignatius, at the very same time as he wrote privately to Polycarp, sent also another public Epistle to the Church at Smyrna. This objection likewise falls to the ground, when it is proved that the Epistle to the Smyrneans is supposititious. The Letter, although indeed inscribed with the name of Polycarp, was evidently intended not less for the edification of his flock than for himself. That it was not an unusual practice to write an Epistle, common both to the Bishop and the Church under

* By Scultetus, Vedelius, &c. See above, p. li.

his charge, we learn from the instances supplied to us by Eusebius in the Epistles of Dionysius of Corinth. In one, which he directed to the Gnossians*, he gives advice to their Bishop Pinytus; and another, which he sent to the Romans, was addressed personally to Soter, their Bishop.†

As I read the Letter to Polycarp it suggests to my mind at once the impression that it must have been written at his own request, which he probably made when Ignatius touched at Smyrna. The age‡ and character of the holy Bishop of Antioch, and the circumstance of his being then on his way to Rome to receive the crown of martyrdom, after the good confession of faith which he had testified before the Emperor Trajan, would necessarily create a great veneration for him in the minds of all the Christians at Smyrna; and consequently dispose them to give the deepest and most serious attention to any word of exhortation and advice which he might offer to them. The close state of restraint under which he was held by the soldiers who had the custody of him, would probably have prevented him from being able to give, personally or by word of mouth, any admonition or instruction to the Church at Smyrna; and Polycarp, who at that time could only have been a young man§, anxious that both himself and his flock should have the benefit of his parting advice, and perhaps, also, desirious that his own teaching might be upheld by the authority of so venerable and holy a servant of Christ, might have urged a request to Ignatius, the result of which was the Letter before us. Another reason for supposing it probable that this

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* Ταύταις ἄλλη ἐγκατείλεκται πρὸς Κνωσσίους, ἐν ᾗ Πινυτὸν τῆς παροικίας ἐπίσκοπον παρακαλεῖ, μὴ βαρὺ φορτίον ἐπάναγκες τὸ περὶ ἀγνείας τοῖς ἀδελφοῖς ἐπιτιθέναι, τῆς δὲ τῶν πολλῶν καταστοχάζεσθαι ἀσθενείας. See *Eccl. Hist.*, B. iv. ch. 23.

† Ἔτι τε τοῦ Διονυσίου καὶ πρὸς Ῥωμαίους ἐπιστολὴ φέρεται, ἐπισκόπῳ τῷ τότε Σωτῆρι προσφωνοῦσα. *Ibid.*

‡ There are no data to enable us to form an accurate calculation of the age of St. Ignatius. Cave considers that at the time of his martyrdom, fixing the date of this at A.D. 107, he was "then probably above fourscore years old." See *Life of Ignatius*, §. v. If the period of his martyrdom be fixed, as Bishop Pearson wishes, at A.D. 116, he would probably have been more than ninety years old when he touched at Smyrna.

§ He suffered martyrdom A.D. 166; and must, therefore, at the lowest calculation, have survived Ignatius fifty years. His own words in the Acts of Martyrdom state that he had been in Christ eighty-six years. If this is to be referred to the period of his birth, and not to his baptism, as some have supposed, he could not have been more than twenty-seven years old if we take the former date for the death of Ignatius, or than thirty-six if we take the latter. See Clinton's *Fasti Romani*, p. 157. See, also, the Chev. Bunsen's *Ignatius von Antiochien und seine Zeit*, p. 23.

Letter was written at the desire of Polycarp seems to suggest itself from the fact of Ignatius alleging no apology for offering his admonition and exhortation in this Epistle as he does in the Letter to the Ephesians.*

Let us now turn to the Epistle itself, and see how it bears out this hypothesis. At the beginning of the Letter, after commending Polycarp, and expressing his joy at having had the satisfaction of meeting him, he at once exhorts him to use still greater diligence in his Christian course, to ask for more wisdom, to be vigilant, to be firm, to be more earnest than he was, with a degree of freedom which the probable difference of their ages seems to render quite consistent. He proceeds also to offer him additional advice with respect to his conduct towards those who were under his charge; he exhorts him to maintain his own position, to resist the propagators of false doctrine; to accommodate himself to different characters and circumstances. He bids him propound to his flock certain instructions as to their separate and relative duties; and then, turning his discourse, and addressing the people directly, he admonishes them to attend to their Bishop, through whom their instructions must come, that God also may look upon them; and after a few further words of Christian advice, which he closes with an exhortation to them to be long-suffering towards one another in meekness, and with his salutation, ὀναίμην ὑμῶν διὰ παντός, he reverts to Polycarp, and finishes his Letter with an allusion to certain instructions which he had given to him upon some previous occasion, doubtless when they met at Smyrna.

Others may view this matter in a different light; but to me all this appears to fall in so easily, and to accord so well with all the circumstances taken together, so far as we have the means of knowing or judging of them, that I cannot look upon it otherwise than as a strong internal confirmation of the genuineness of this Epistle, and of the general tradition respecting the fact of Ignatius' journey towards Rome.

Another objection urged against this Epistle has been drawn from the Latin words which are found in it.† To this Dr. Hammond‡ has replied, by shewing that such terms are not unfrequent in the writers

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* See Notes, pp. 281, 313.

† By Scultetus, Vedelius, Blondel, &c. See p. li.

‡ See *Dissertatio Secunda de Ignatio*, cap. iii. §. 9.

of the New Testament; and that they would necessarily become current in those countries which were under the Roman Government, as Syria and Palestine were at that period. In the justness of this reply Daillé* acquiesces. But so far as I am able to judge, the very employment of these Latin words, *desertor*, *accepta*, *deposita*†, affords a strong incidental evidence to the truth of Ignatius' journey to Rome, and to the genuineness of this Letter in which they are found. It will be seen that all these are military terms; and what could be more probable or natural, under such circumstances, than that they should have readily occurred to one who had now travelled for several days in the company, and under the strict guard, of the ten Roman soldiers whom he speaks of in his Epistle to the Romans. Our thoughts and expressions are frequently suggested to us by the objects with which we are surrounded, or by the scenes through which we have lately passed; and thus, also, in the former part of the Letter, we find Ignatius speaking of a ship, the pilot, the tempest, and the haven, all of which ideas would easily and naturally present themselves to one who had just made a voyage by sea from Seleucia. In the Epistle to the Ephesians he expressly mentions his bonds, and speaks of the wild beasts which he expected to encounter at Rome. In that to the Romans he refers more than once to the beasts to whose merciless rage he had been condemned, and compares the harsh conduct of the ten soldiers, under whose custody he was in bonds, to the savage attack of the fierce brutes which awaited him: he also alludes to his having travelled by sea and by land. All these things afford indirect testimony to the truth of the circumstances under which it is stated that he made his journey to Rome. They are the internal evidence supplied by these Three Epistles themselves to the narrative which we receive from other and external sources; and their mutual coincidence and correspondence tends reflectively to confirm both the general truth of the narrative and the authenticity of the Epistles themselves.

The removal of those passages from the Epistle to the Ephesians which do not exist in the Syriac, has at the same time removed numerous objections which have been raised against it. The one urged by the Magdeburg Centuriators generally against the Ignatian Epistles, from the want of any apparent occasion which could have led Ignatius to write them, no longer applies to this addressed to the Ephesians.

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* See above, p. lviii.

† See Notes, p. 274.

It is plain that the Christians of that city had sent a message of kindness to the condemned Bishop of Antioch when he arrived at their port, through their own Bishop, Onesimus; and that this, while it called for an acknowledgment of the same on his part, afforded him an opportunity and occasion of writing to them.*

The same Centuriators, Blondel, Scaliger†, and, more recently, Baur‡, have seen cause to doubt respecting the narrative of the journey of Ignatius to Rome, and consequently to suspect the whole collection of Letters which he is said to have written during that journey, chiefly from the route which he is stated to have taken; because they did not conceive it probable that he should have been sent by such a circuitous way, but rather that he would have been despatched by a shorter and more direct course, as in the case of St. Paul. It is evident, however, that such an objection as this has little or no weight, if it be certain that it was usual to make the journey by both routes, and that the one which Ignatius is stated to have taken was not much less frequented than the other.§ Whatever might have been the reason for his travelling by this way — whether it might have been inconvenient to send him at that time directly by sea, or whether, as Chrysostom|| suggests, this route was fixed upon in order that the Martyr's constancy might be the more effectually tested by the length of the journey, and his firmness might be shaken by the protracted expectation of the ordeal which awaited him, it is quite needless and unimportant to speculate upon. All that I think it requisite to observe here is, that if it were ordered that he should travel by the route which he is stated to have taken, he would necessarily have touched at Ephesus¶ or Smyrna, or at both of these cities, as it is apparent was the case here. This circumstance, while it affords an answer to the general objection of the Centuriators, presents us at the same time with a most satisfactory reason why an occasion should have occurred for him to write an Epistle to the Bishop of one of these two cities, and to the Church of the other. This is certainly not the case with respect to the Epistles addressed to the Magnesians, Trallians, and Philadelphians, whose

* See Notes, p. 312.

† *Animadversiones ad Eusebii Chronicon*, p. 207.

‡ In *Ueber den Ursprung des Episcopats*, p. 149.

§ See Vossius' *Epistola ad And. Rivetum*, appended to Bishop Pearson's *Vindiciæ*.

|| See p. 168, and Cave's *Life of Ignatius*, §. v.

¶ See Vossius' *Ep. ad Rivetum*.

locality was far removed from the way by which Ignatius must have passed.* And, as I have observed above, the Epistle to Polycarp being intended not less for the Smyrnæans than for their Bishop, a separate Letter addressed to them would have been unnecessary; and consequently in the circumstances of restraint under which Ignatius represents himself to have been held, it is highly improbable that he should have written one.

The chief objection which has been urged against the Epistle to the Romans has been grounded upon the great earnestness and warmth with which Ignatius is there represented as desiring and striving after martyrdom. This has been supposed to be inconsistent with the character of one of the immediate disciples of the Apostles.† It will be apparent, however, at once, that this objection has no other force than in the standard of propriety as to the character and conduct of such a man, which the author of this objection might choose to set up in his own mind. To this, however, I trust that I have given a sufficient reply at p. 321, to which I must refer the reader. I may also remark, that this, which has been accounted as a defect by some, has, in the estimation of others, given a vigour and personality‡ to this Epistle which the rest, according to the Medicean text, did not appear to possess.

The two chapters which have been transferred from the Epistle to the Trallians of the Shorter Greek Recension, and restored to their true position in that to the Romans, in conformity with the Syriac, have also been objected against as being inconsistent with the modesty which we should expect to meet with in a Bishop of the Apostolic times.§ I may offer the same reply here as in the alleged case of too great a desire for martyrdom displayed in the same Letter. It will be seen, however, that these two chapters have a very different aspect in their present position from that which they bore in the place which they occupied in the Epistle to the Trallians.

I believe that I have now adverted to the chief objections which have been raised against the Three Epistles as they stand in the Syriac. Several of them, it will have been observed, in the present altered state of these Epistles become a confirmation of their genuineness instead of

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* See Notes, pp. 326, 330, 331.

† See Daillé *de Libris Suppositis* &c., Lib. ii. ch. xviii.

‡ See Neander, cited at p. liii.

§ See Daillé *de Libris Suppositis* &c., Lib. ii. ch. xxiv.

impugning it; others have no weight but in the imagination of those who have alleged them; and none of them, it is probable, would ever have been raised, had there not been really found to exist in the Seven Letters of the Shorter Greek Recension so many solid and palpable grounds for doubting their genuineness, that those who undertook to disprove the authenticity of the Ignatian Epistles were led on by the heat of controversy to push their attacks to the utmost, and to see objections in expressions and circumstances which otherwise would never have suggested themselves.

Upon the whole, therefore, the Three Epistles, as they are now restored by the aid of the ancient Syriac Version, appear to have as strong and substantial claims to be considered and received as genuine and authentic as any writings whatever of Christian antiquity. The grounds of their credibility are not at all affected by any of the forcible negative arguments which have been urged against the Ignatian Epistles generally; and they remain uninjured by any of the attacks which have been directed against the two Recensions of the Greek. This of itself affords a very strong presumption in their favour. The chain of external evidence likewise dates from the very period at which they were written. They are mentioned by Polycarp himself: they have been also cited by Irenæus, his disciple, in the second century, and quoted by Origen, the most learned, and one of the most inquisitive of Ecclesiastical writers of the third, if not indeed of any age of the Fathers of the Church. They are found in the vernacular tongue of the holy Martyr who wrote them, bearing the impress of having been translated into that language during the earliest ages of Christianity, immediately touching upon the time of the death of Ignatius*;

* This seems to be certainly evinced by the language of the Syriac Epistles. I quote here the testimony of Dr. Lee to this fact, as my own opinion may be questioned as that of one biassed by the subject before us: "Mr. Cureton generally speaks of this translation as being very close and literal. Close and literal it certainly is; but not so much so as to deserve the character of *very* close and literal. From all I have been able to discover in it, I think it must be of a piece in this respect with the Peshito translation of the New Testament; giving as nearly as necessary both the words and order of these in the original, and this in language as nearly approximating to that of the Peshito as well could be. Still the servile closeness of the Philoxenian version is quite another thing, as indeed the language of that version is ———. Our translation of these Epistles was made at a time when a far better taste prevailed in the Church, and when an honest appeal to the plain and obvious truths of Holy Writ was the order of the day; the later, when heresy and schism had made *the letter* of the text all-important, and when scarcely any

and they are contained in three manuscripts of very great antiquity, far exceeding the age of those upon the authority of which any other Patristic writings have been made public, with the single exception of the Epistles of Clement from the famous Codex Alexandrinus.

There is also another consideration which I ought not perhaps to omit in this place, because it affords incidental evidence of no inconsiderable moment to the genuineness of these Epistles; which is, that the discovery of this Syriac version fulfils in a manner various predictions which the acuteness of several critics had announced respecting the genuine Epistles, should they ever be brought to light. Archbishop Usher*, as I have stated above, looked forward to the recovery of the Syriac version as a means in all probability calculated to throw much light upon the very difficult and intricate question of the Ignatian Epistles. Tentzel† expressed his conviction, that unless a fresh and genuine copy should be discovered—intimating at the same time his expectation that it must come from *Asia*—all hope of restoring the Epistles of Ignatius to their original and genuine state must be abandoned. Griesbach‡

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any thing beyond this was sought after. This latter version was therefore probably made as late as the sixth century; the former, not later perhaps than the close of the second, or beginning of the third, and before any extensive interpolations had found their way into the Greek copies." See Dr. Lee's *Letter to the Editor of the British Magazine*, Vol. xxxi. p. 280.

* See p. xxiii.

† "Optimus dijudicandi modus consistit in diligenti Manuscriptorum Codicum antiquorum bonæque notæ collatione, quorum ope interpolata et corrupta facile agnosci et ab auctoris verbis distingui possunt. At in Ignatianis hoc artificium locum non habet. Per universam quippe Europam, quantum constat, non reperitur codex melior Florentino sive Mediceo. Cujus defectus cum supra monstrati sint, tum nisi ex *Asia*, aut aliunde novus ac genuinus emergat, de restituendis in integrum Ignatii Epistolis plane desperandum erit." See *Exercitationes Selectæ*. 4to. Lips. 1692, p. 61.

‡ "Forsitan etiam duplex illa *Ignatianarum Epistolarum* recensio invenustis hujusmodi studiis suam debet originem. Quid? si utraque, quæ nobis superest, recensio dicatur paraphrasis esse Epistolarum Ignatii genuinarum, plane deperditarum? Non desunt enim in utraque interpolationum ac immutationum vestigia. A diversis Christianorum sectis, quarum altera tamen multo audacior fuit altera, concinnatæ videntur editiones. *Opuscula Academica*. 8vo. Jenæ, 1824. Vol. i. p. 26. It is a remarkable fact, that a great number of spurious or interpolated works of the early ages of Christianity are found in two Recensions, a Shorter and a Longer, as in the instance of the Ignatian Epistles. Thus we find the two Recensions of the Clementines, the two Recensions of the Acts of St. Andrew, mentioned by Griesbach (*loco cito*). In the same manner we have the Acts of St. Thomas (see *Thilo's Notitia uberior novæ Codicis Apocryphi Fabriciani editionis*, p. lxxi.), The Journeying of St. John, The Letter of Pilate to Tiberius, &c. See Birch's *Auctarium Codicis Apocryphi*. 8vo. Havniæ. p. 1804.

pointed out the probability that both the Greek Recensions might be a paraphrase or expansion of the genuine Letters of Ignatius which once existed in a shorter form, made by different sects of Christians for their own peculiar purposes. Semler * observed that the Epistles of Ignatius were certainly known to Irenæus; but that they could not at that period have contained any of those sentences directed against the Valentinian heresy, and that these must have been added subsequently. Ziegler † expressed his belief that when all the spurious and interpolated parts should be removed from the Ignatian Epistles, the original matter remaining would be but small. And Baumgarten-Crusius ‡ propounded an opinion, that it was not improbable that another and different Recension from the two hitherto known might yet come to light.

How, then, are all these anticipations fulfilled by the discovery of the Ancient Syriac Version, of which this present volume gives the result? Another Recension of the Ignatian Epistles, hitherto unknown, is now brought to light—less both in number and in quantity than those previously known—exhibiting the basis or foundation of an original work, which had been amplified and augmented into the two collections of the Greek Recensions—known to Irenæus, but not containing any reference whatever to the heresy of Valentinus—found, indeed, in a monastery of the African desert, but carried from *Asia*, and deposited there nearly a thousand years ago; and this in a Syriac version, which has indeed thrown a new and full light upon the whole of the difficult subject of the Ignatian Epistles.

To regard all these coincidences as a mere matter of chance is utterly opposed to all the most certain rules and calculations of probabilities. They can, therefore, only have their origin in the propriety and accuracy of the criticism which foretold them, and in the truth and certainty of the facts by which the prediction is fulfilled.

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* "Mihi sufficit, jam Irenæum scivisse Epistolas Ignatii——prodierunt sub finem sæculi 2. aut sub initium sæculi 3: nec potuit Irenæus aliquid ipse reperire, quod Valentinianæ opinioni opponeret; quales tamen sententiæ plures in istis epistolis postea insunt." *Paraphrasis in Epist. 2 Petri. Halæ*, 1784. Præfat.

† "Eine sobere Kritik könnte zwar noch spätere Interpolationem annehmen, um wenigsten, den Grundstoff für den Ignatius zu retten, aber es scheint in der That wenig damit geholfen zu seyn, denn ich bin mit andern Gelehrten der Meinung, dass kaum noch ein Ganzes übrig bleiben dürfte, so bald man alle verdächtige Stellen heraus wirft." *Versuch einer pragmatischen Geschichte der kirchlichen Verfassungsformen in den ersten sech Jahrhunderten.* Lips. 1798. p. 16.

‡ Es ist nicht unmöglich, dass sich noch andere Recensionem der Schiften einmal vorfinden. *Lehrbuch der Christlichen Dogmengeschichte.* Jena, 1832. p. 83.

Ἡ γὰρ πλάνη καθ' αὑτὴν μὲν οὐκ ἐπιδείκνυται, ἵνα μὴ γυμνωθεῖσα γένηται κατάφωρος, πιθανῷ δὲ περιβλήματι πανούργως κοσμουμένη, καὶ αὐτῆς τῆς ἀληθείας ἀληθεστέραν ἑαυτὴν παρέχει φαίνεσθαι διὰ τῆς ἔξωθεν φαντασίας τοῖς ἀπειροτέροις· καθὼς ὑπὸ τοῦ κρείττονος ἡμῶν εἴρηται ἐπὶ τῶν τοιούτων, ὅτι λίθον τὸν τίμιον σμάραγδον ὄντα, καὶ πολυτίμητόν τισιν ὕαλος ἐνυβρίζει διὰ τέχνης παρομοιουμένη, ὁπόταν μὴ παρῇ ὁ σθένων δοκιμάσαι καὶ τέχνῃ διελέγξαι τὴν πανούργως γενομένην· ὅταν δὲ ἐπιμιγῇ ὁ χαλκὸς εἰς τὸν ἄργυρον, τίς εὐκόλως δυνήσεται τοῦτον, ἀκέραιος ὤν, δοκιμάσαι,

Irenæus, Contra Hæreses, Lib. i. c. 2.

Facienda omnia ipsorum Dña, et grandis (Thom
Ephes
spe prudentes

D. Stupid Defends Paley that Paillé wrote against Pearson. see Paley. XXVII—

In the twelfth chapter of the seventh book of Zacharia
Ecclesiastical History.

A Epistle Cruciall written as Epistle
directed by Iohn Iewell vnder the name of Pope Pius
the Bishop & sent by the Diuell & his Angels all Spirits
& Hell to Elizabeth

THE EPISTLES

SAINT IGNATIUS.

κτάϊζοντας, ἀλλὰ τὴν ἐκ τοιαύτης ὕλης δοκὸν ἐν ὀφθαλμῷ
ουμένην διελεγχομεν.

ΠΡΟΣ ΠΟΛΥΚΑΡΠΟΝ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, Πολυκάρπῳ ἐπισκόπῳ Σμύρνης, μᾶλλον ἐπεσκοπημένῳ ὑπὸ Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ, πλεῖστα χαίρειν·

Ἀποδεχόμενος τὴν ἐν Θεῷ σου γνώμην, ἡδρασμένην ὡς ἐπὶ πέτραν ἀκίνητον, ὑπερδοξάζω [Θεὸν], καταξιωθεὶς τοῦ προσώπου σου, οὗ ὀναίμην ἐν Θεῷ. Παρακαλῶ σε ἐν χάριτι, ἣ ἐνδέδυσαι, προσθεῖναι τῷ δρόμῳ σου, καὶ πάντας παρακαλεῖν, ἵνα σώζωνται. Ἐκδίκει σου τὸν τόπον ἐν πάσῃ ἐπιμελείᾳ, σαρκικῇ τε καὶ πνευματικῇ. Τῆς ἑνώσεως φρόντιζε, ἧς οὐδὲν ἄμεινον· πάντας βάσταζε, ὡς σε ὁ Κύριος· πάντων ἀνέχου ἐν ἀγάπῃ, ὥσπερ ποιεῖς·

SHORTER.

ΠΡΟΣ ΠΟΛΥΚΑΡΠΟΝ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, Πολυκάρπῳ ἐπισκόπῳ ἐκκλησίας Σμυρναίων, μᾶλλον ἐπεσκοπημένῳ ὑπὸ Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ, πλεῖστα χαίρειν·

Α'. Ἀποδεχόμενός σου τὴν ἐν Θεῷ γνώμην, ἡδρασμένην ὡς ἐπὶ πέτραν ἀκίνητον, ὑπερδοξάζω, καταξιωθεὶς τοῦ προσώπου σου τοῦ ἀμώμου, οὗ ὀναίμην ἐν Θεῷ. Παρακαλῶ σε ἐν χάριτι, ἣ ἐνδέδυσαι, προσθεῖναι τῷ δρόμῳ σου, καὶ πάντας παρακαλεῖν, ἵνα σώζωνται. Ἐκδίκει σου τὸν τόπον ἐν πάσῃ ἐπιμελείᾳ, σαρκικῇ τε καὶ πνευματικῇ. Τῆς ἑνώσεως φρόντιζε, ἧς οὐδὲν ἄμεινον· πάντας βάσταζε, ὡς καί σε ὁ Κύριος· πάντων ἀνέχου ἐν ἀγάπῃ, ὥσπερ καὶ ποιεῖς·

LONGER.

ΠΡΟΣ ΠΟΛΥΚΑΡΠΟΝ.

Ἐπίσκοπον Σμύρνης.

Ἰγνάτιος Ἐπίσκοπος Ἀντιοχείας, ὁ καὶ μάρτυς Ἰησοῦ Χριστοῦ, Πολυκάρπῳ ἐπισκόπῳ ἐκκλησίας Σμυρναίων, μᾶλλον ἐπεσκοπημένῳ ὑπὸ Θεοῦ Πατρὸς καὶ Ἰησοῦ Χριστοῦ, πλεῖστα χαίρειν·

Α'. Ἀποδεχόμενος τὴν ἐν Θεῷ σου γνώμην ἡδρασμένην ὡς ἐπὶ πέτραν ἀκίνητον, ὑπερδοξάζω, καταξιωθεὶς τοῦ προσώπου σου τοῦ ἀμώμου, οὗ ὀναίμην ἐν Θεῷ. Παρακαλῶ σε ἐν χάριτι ἣ ἐνδέδυσαι, προσθεῖναι τῷ δρόμῳ σου, καὶ πάντας παρακαλεῖν ἵνα σώζωνται. Ἐκδίκει σου τὸν τόπον ἐν πάσῃ ἐπιμελείᾳ, σαρκικῇ τε καὶ πνευματικῇ. Τῆς ἑνώσεως φρόντιζε, ἧς οὐδὲν ἄμεινον· πάντας βάσταζε, ὡς καί σε ὁ Κύριος· πάντων ἀνέχου ἐν ἀγάπῃ, ὥσπερ καὶ ποιεῖς·

ch. p 178.
ch. p 177.
Damas. 181.

ܐܓܢܛܝܘܣ ܕܩܕܡ ܦܘܠܝܩܪܦܘܣ

ܫܡܥ ܒܐܠܗܐ ܥܠ ܡܐ ܕܐܡܪ ܟܐܢܐ ܕܐܝܟ ܟܐܦܐ ܕܡܫܬܟܠ ܒܗ: ܐܝ ܕܐܝܟ ܕܐܝܬ ܠܟ ܫܘܡ ܥܠ ܡܐ ܕܐܡܪ ܐܢܐ

προσευχαῖς σχόλαζε· αἰτοῦ σύνεσιν πλείονα ἧς ἔχεις· γρηγόρει, ἀκοίμητον πνεῦμα κεκτημένος· τοῖς κατ' ἄνδρα κατὰ ὁμοήθειαν Θεοῦ λάλει· πάντων τὰς νόσους βάσταζε, ὡς τέλειος ἀθλητής· ὅπου [γὰρ] πλείων κόπος, πολὺ [καὶ] κέρδος. Καλοὺς μαθητὰς ἐὰν φιλῇς [μόνον], χάρις σοι οὐκ ἔστιν· μᾶλλον τοὺς λοιμοτέρους ἐν πραότητι ὑπότασσε· οὐ πᾶν τραῦμα τῇ αὐτῇ ἐμπλάστρῳ θεραπεύεται· τοὺς παροξυσμοὺς ἐμβροχαῖς παῦε. Φρόνιμος γίνου, ὡς ὁ ὄφις, ἐν ἅπασιν, καὶ ἀκέραιος εἰσαεὶ, ὡς ἡ περιστερά. Διὰ τοῦτο σαρκικὸς εἶ καὶ πνευματικὸς, ἵνα τὰ φαινόμενά σου εἰς πρόσωπον κολακεύῃς, τὰ δὲ ἀόρατα αἰτῆς, ἵνa σοι φανερωθῇ· ὅπως

SHORTER.

προσευχαῖς σχόλαζε ἀδιαλείπτως· αἰτοῦ σύνεσιν πλείονα ἧς ἔχεις· γρηγόρει, ἀκοίμητον πνεῦμα κεκτημένος· τοῖς κατ' ἄνδρα κατὰ βοήθειαν Θεοῦ λάλει· πάντων τὰς νόσους βάσταζε, ὡς τέλειος ἀθλητής· ὅπου πλείων κόπος, πολὺ κέρδος.

Β'. Καλοὺς μαθητὰς ἐὰν φιλῇς, χάρις σοι οὐκ ἔστιν· μᾶλλον τοὺς λοιμοτέρους ἐν πραότητι ὑπότασσε· οὐ πᾶν τραῦμα τῇ αὐτῇ ἐμπλάστρῳ θεραπεύεται· τοὺς παροξυσμοὺς ἐμβροχαῖς παῦε. Φρόνιμος γίνου ὡς ὄφις ἐν ἅπασιν, καὶ ἀκέραιος, ὡσεὶ περιστερά. Διὰ τοῦτο σαρκικὸς εἶ καὶ πνευματικὸς, ἵνα τὰ φαινόμενά σου εἰς πρόσωπον κολακεύῃς· τὰ δὲ ἀόρατα αἴτει, ἵνα σοι φανερωθῇ· ὅπως

LONGER.

προσευχαῖς σχόλαζε ἀδιαλείπτως· αἰτοῦ σύνεσιν πλείονα ἧς ἔχεις· γρηγόρει, ἀκοίμητον πνεῦμα κεκτημένος· τοῖς κατὰ ἄνδρα κατὰ ὁμοήθειαν λάλει Θεοῦ· πάντων τὰς νόσους βάσταζε, ὡς τέλειος ἀθλητῆς, ὡς καὶ ὁ Κύριος πάντων· αὐτὸς γὰρ, φησὶ, τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἡμῶν ἐβάστασεν. Ὅπου πλείων κόπος, πολὺ κέρδος.

Β'. Καλοὺς μαθητὰς ἐὰν φιλῇς, χάρις σοι οὐκ ἔστι· μᾶλλον δὲ τοὺς λοιμοτέρους ἐν πραΰτητι ὑπότασσε· οὐ πᾶν τραῦμα τῇ αὐτῇ ἐμπλάστρῳ θεραπεύεται· τοὺς παροξυσμοὺς ἐμβροχαῖς παῦε. Φρόνιμος γίνου, ὡς ὁ ὄφις, ἐν πᾶσι, καὶ ἀκέραιος εἰσαεὶ, ὡς ἡ περιστερά. Διὰ τοῦτο ἐκ ψυχῆς καὶ σώματος εἶ, σαρκικὸς καὶ πνευματικὸς, ἵνα τὰ φαινόμενά σοι εἰς πρόσωπον ἐπανορθώσῃς, τὰ δὲ ἀόρατα αἰτῆς, ἵνα σοι φανερωθείη· ἵνα

ܐܣܝ ܕܢܐ ܡܢ ܒܝܬ ܐܢ ܐܡ ܐ ܐ ܐ

μηδενὸς λείπῃ, καὶ παντὸς χαρίσματος περισσεύῃς. Ὁ καιρὸς ἀπαιτεῖ σε, ὡς κυβερνήτης ναῦν, καὶ ὡς χειμαζόμενος λιμένα, εἰς τὸ Θεοῦ ἐπιτυχεῖν. Νῆφε, ὡς Θεοῦ ἀθλητής· τὸ ἆθλον ἀφθαρσία καὶ ζωὴ αἰώνιος, περὶ ἧς καὶ σὺ πέπεισαι. Κατὰ πάντα σου ἀντίψυχον ἐγὼ, καὶ τὰ δεσμά μου ἃ ἠγάπησας. Οἱ δοκοῦντες ἀξιόπιστοι εἶναι καὶ ἑτεροδιδασκαλοῦντες, μή σε καταπλησσέτωσαν· στῆθι δὲ ἑδραῖος, ὡς ἀθλητὴς τυπτόμενος· μεγάλου [γάρ] ἐστιν ἀθλητοῦ δέρεσθαι καὶ νικᾶν· μάλιστα ἕνεκεν Θεοῦ πάντα ὑπομένειν ἡμᾶς δεῖ, ἵνα καὶ αὐτὸς ἡμᾶς ὑπομείνῃ. Πλέον σπουδαῖος γίνου οὗ εἶ.

SHORTER.

μηδενὸς λείπῃ, καὶ παντὸς χαρίσματος περισσεύῃς. Ὁ καιρὸς ἀπαιτεῖ σε, ὡς κυβερνῆται ἀνέμους, καὶ ὡς χειμαζόμενος λιμένα, εἰς τὸ Θεοῦ ἐπιτυχεῖν. Νῆφε, ὡς Θεοῦ ἀθλητής· τὸ ἆθλον ἀφθαρσία καὶ ζωὴ αἰώνιος, περὶ ἧς καὶ σὺ πέπεισαι. Κατὰ πάντα σου ἀντίψυχον ἐγὼ, καὶ τὰ δεσμά μου ἃ ἠγάπησας.

Γ'. Οἱ δοκοῦντες ἀξιόπιστοι εἶναι καὶ ἑτεροδιδασκαλοῦντες, μή σε καταπλησσέτωσαν. Στῆθι ἑδραῖος, ὡς ἄκμων τυπτόμενος. Μεγάλου ἐστὶν ἀθλητοῦ τὸ δέρεσθαι καὶ νικᾶν· μάλιστα δὲ ἕνεκεν Θεοῦ πάντα ὑπομένειν ἡμᾶς δεῖ, ἵνα καὶ αὐτὸς ἡμᾶς ὑπομείνῃ. Πλέον σπουδαῖος γίνου οὗ εἶ.

LONGER.

μηδέν σοι λείπῃ, καὶ παντὸς χαρίσματος περισσεύῃς. Ὁ καιρὸς ἀπαιτεῖ σε εὔχεσθαι· ὥσπερ γὰρ κυβερνήτῃ ἄνεμος συμβάλλεται, καὶ ὡς νηὶ χειμαζομένῃ λιμένες εὔθετοι εἰς σωτηρίαν· οὕτω καὶ σοὶ ἡ εὐχὴ πρὸς τὸ ἐπιτυχεῖν Θεοῦ. Νῆφε, ὡς Θεοῦ ἀθλητής, οὗ τὸ θέλημα, ἀφθαρσία, καὶ ζωὴ αἰώνιος, περὶ ἧς καὶ σὺ πέπεισαι. Κατὰ πάντα σοῦ ἀντίψυχος ἐγὼ, καὶ τὰ δεσμά μου ἃ ἠγάπησας.

Γ'. Οἱ δοκοῦντες ἀξιόπιστοι εἶναι, καὶ ἑτεροδιδασκαλοῦντες, μή σε καταπλησσέτωσαν· στῆθι δὲ ἑδραῖος, ὡς ἄκμων τυπτόμενος. Μεγάλου ἐστὶν ἀθλητοῦ, δέρεσθαι, καὶ νικᾶν· μάλιστα δὲ ἕνεκεν Θεοῦ πάντα ὑπομένειν ἡμᾶς δεῖ, ἵνα καὶ αὐτὸς ἡμᾶς ἀναμείνῃ εἰς τὴν βασιλείαν. Πλεῖον πρόσθες τῇ σπουδῇ οὗ εἶ· συντονώτερον δράμε·

ܒܥܝ ܠܟ ܡܕܡ ܕܠܐ ܚܣܪ ܐܠܐ ܟܠ ܡܬܪܟ ܘܒܟܠ ܟܪܝܣܡܐ ܬܬܪܒܐ. ܙܒܢܐ ܕܒܥܐ ܠܟ ܐܝܟ ܡܪܝܐ ܕܡܫܟܐ ܠܡܐܬܪ ܢܫܐܠ. ܘܐܝܟ ܕܐܢܬ ܡܚܙܐ ܠܐ ܡܐܬܪ ܕܢܫܐܠ ܠܡܐܬܪ ܕܡܣܓܝ ܠܡܪܝܐ

Τοὺς καιροὺς καταμάνθανε· τὸν ὑπὲρ καιρὸν προσδόκα, τὸν ἄχρονον, τὸν ἀόρατον, τὸν δι' ἡμᾶς ὁρατόν, τὸν ἀψηλάφητον, τὸν ἀπαθῆ, τὸν δι' ἡμᾶς παθητόν, τὸν κατὰ πάντα τρόπον δι' ἡμᾶς ὑπομείναντα. Χῆραι μὴ ἀμελείσθωσαν· μετὰ τὸν Κύριον σὺ αὐτῶν φροντιστὴς ἔσο. Μηδὲν ἄνευ γνώμης σου γινέσθω, μηδὲ σὺ ἄνευ Θεοῦ γνώμης τι πρᾶσσε· ὅπερ οὐδὲ πράσσεις. Εὐστάθει. Πυκνότερον συναγωγαὶ γινέσθωσαν· ἐξ ὀνόματος πάντας ζήτει· δούλους καὶ δούλας μὴ ὑπερηφάνει· ἀλλὰ μηδὲ αὐτοὶ φυσιούσθωσαν, ἀλλ' [ὡς] εἰς δόξαν Θεοῦ πλέον δουλευέτωσαν, ἵνα κρείττονος ἐλευθερίας ἀπὸ Θεοῦ τύχωσιν· μὴ ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι, ἵνα μὴ δοῦλοι εὑρεθῶσιν ἐπιθυμίας.

st. p. 190.

SHORTER.

Τοὺς καιροὺς καταμάνθανε· τὸν ὑπὲρ καιρὸν προσδόκα, τὸν ἄχρονον, τὸν ἀόρατον, τὸν δι' ἡμᾶς ὁρατόν, τὸν ἀψηλάφητον, τὸν ἀπαθῆ, τὸν δι' ἡμᾶς παθητόν, τὸν κατὰ πάντα τρόπον δι' ἡμᾶς ὑπομείναντα.

Δ'. Χῆραι μὴ ἀμελείσθωσαν· μετὰ τὸν Κύριον σὺ αὐτῶν φροντιστὴς ἔσο. Μηδὲν ἄνευ γνώμης σου γινέσθω, μηδὲ σὺ ἄνευ Θεοῦ τι πρᾶσσε· ὅπερ οὐδὲ πράσσεις, εὐσταθής. Πυκνότερον συναγωγαὶ γινέσθωσαν· ἐξ ὀνόματος πάντας ζήτει· δούλους καὶ δούλας μὴ ὑπερηφάνει· ἀλλὰ μηδὲ αὐτοὶ φυσιούσθωσαν, ἀλλ' εἰς δόξαν Θεοῦ πλέον δουλευέτωσαν, ἵνα κρείττονος ἐλευθερίας ἀπὸ Θεοῦ τύχωσιν· μὴ ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι, ἵνα μὴ δοῦλοι εὑρεθῶσιν τῆς ἐπιθυμίας.

Rufp. 183.

n. Mel. 185.

LONGER.

τοὺς καιροὺς καταμάνθανε· ὡς ἐνταῦθα εἶ, νίκησον· ὧδε γάρ ἐστι τὸ στάδιον, ἐκεῖ δὲ οἱ στέφανοι. Προσδόκα Χριστὸν τὸν υἱὸν τοῦ Θεοῦ, τὸν ἄχρονον ἐν χρόνῳ, τὸν ἀόρατον τῇ φύσει, ὁρατὸν ἐν σαρκί· τὸν ἀψηλάφητον καὶ ἀναφῆ, ὡς ἀσώματον· δι' ἡμᾶς δὲ ἁπτὸν καὶ ψηλαφητὸν ἐν σώματι· τὸν ἀπαθῆ, ὡς Θεὸν, δι' ἡμᾶς δὲ παθητὸν, ὡς ἄνθρωπον, τὸν κατὰ πάντα τρόπον δι' ἡμᾶς ὑπομείναντα.

Δ'. Αἱ χῆραι μὴ ἀμελείσθωσαν· μετὰ τὸν Κύριον σὺ αὐτῶν φροντιστὴς ἔσο. Μηδὲν ἄνευ τῆς γνώμης σου γενέσθω, μηδὲ σὺ ἄνευ Θεοῦ γνώμης τι πρᾶσσε· ὅπερ οὐδὲ πράττεις. Εὐστάθει. Πυκνότερον συναγωγαὶ γινέσθωσαν· ἐξ ὀνόματος πάντας ζήτει· δούλους καὶ δούλας μὴ ὑπερηφάνει· ἀλλὰ μηδὲ αὐτοὶ φυσιούσθωσαν, ἀλλ' εἰς δόξαν Θεοῦ πλεῖον δουλευέτωσαν, ἵνα κρείττονος ἐλευθερίας τύχωσιν ἀπὸ Θεοῦ. μὴ αἱρέτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι, ἵνα μὴ δοῦλοι εὑρεθῶσιν ἐπιθυμίας.

ܐܢ ܕܠܐ ܐܬ ܠܗ ܫܘܠܛܢ ܕܢܬܚܙܐ ܒܗ ܒܟܠ ܙܒܢ ܐܠܐ ܒܙܒܢ ܕܝܢ ܕ

Τὰς κακοτεχνίας φεῦγε, μᾶλλον δὲ περὶ τούτων ὁμιλίαν ποιοῦ. Ταῖς ἀδελφαῖς μου προσλάλει, ἀγαπᾷν [ἐν] τῷ Κυρίῳ, καὶ τοῖς συμβίοις ἀρκεῖσθαι σαρκὶ καὶ πνεύματι. Ὁμοίως καὶ τοῖς ἀδελφοῖς μου παράγγελλε, ἐν ὀνόματι [τοῦ Κυρίου] Ἰησοῦ Χριστοῦ, ἀγαπᾷν τὰς συμβίους, ὡς ὁ Κύριος τὴν ἐκκλησίαν [αὐτοῦ]. Εἴ τις δύναται ἐν ἁγνείᾳ μένειν, εἰς τιμὴν τῆς σαρκὸς τοῦ Κυρίου, ἐν ἀκαυχησίᾳ μενέτω· ἐὰν καυχήσηται, ἀπώλετο· ἐὰν γνωσθῇ πλὴν τοῦ ἐπισκόπου, ἔφθαρται. Πρέπει δὲ τοῖς γαμοῦσι καὶ ταῖς γαμουμέναις, μετὰ γνώμης τοῦ ἐπισκόπου τὴν ἕνωσιν ποιεῖσθαι, ἵνα ὁ γάμος ᾖ κατὰ Κύριον, καὶ μὴ κατ' ἐπιθυμίαν. Πάντα [δὲ] εἰς τιμὴν Θεοῦ γινέσθω.

SHORTER.

Ε'. Τὰς κακοτεχνίας φεῦγε, μᾶλλον δὲ περὶ τούτων ὁμιλίαν ποιοῦ. Ταῖς ἀδελφαῖς μου προσλάλει, ἀγαπᾷν τὸν Κύριον, καὶ τοῖς συμβίοις ἀρκεῖσθαι σαρκὶ καὶ πνεύματι. Ὁμοίως καὶ τοῖς ἀδελφοῖς μου παράγγελλε, ἐν ὀνόματι Ἰησοῦ Χριστοῦ, ἀγαπᾷν τὰς συμβίους, ὡς ὁ Κύριος τὴν ἐκκλησίαν. Εἴ τις δύναται ἐν ἁγνείᾳ μένειν, εἰς τιμὴν τοῦ Κυρίου τῆς σαρκὸς, ἐν ἀκαυχησίᾳ μενέτω· ἐὰν καυχήσηται, ἀπώλετο· καὶ ἐὰν γνωσθῇ πλέον τοῦ ἐπισκόπου, ἔφθαρται. Πρέπει δὲ τοῖς γαμοῦσι καὶ ταῖς γαμουμέναις, μετὰ γνώμης τοῦ ἐπισκόπου τὴν ἕνωσιν ποιεῖσθαι, ἵνα ὁ γάμος ᾖ κατὰ Θεὸν, καὶ μὴ κατ' ἐπιθυμίαν. Πάντα εἰς τιμὴν Θεοῦ γινέσθω.

Mel. 185. L. p. 176.

LONGER.

Ε'. Τὰς κακοτεχνίας φεῦγε, μᾶλλον δὲ περὶ τούτων ὁμιλίαν μὴ ποιοῦ. Ταῖς ἀδελφαῖς μου προσλάλει ἀγαπᾷν τὸν Κύριον, καὶ τοῖς συμβίοις ἀρκεῖσθαι σαρκὶ καὶ πνεύματι. Ὁμοίως καὶ τοῖς ἀδελφοῖς μου παράγγελλε, ἐν ὀνόματι Ἰησοῦ Χριστοῦ, ἀγαπᾷν τὰς συμβίους, ὡς ὁ Κύριος τὴν ἐκκλησίαν. Εἴ τις δύναται ἐν ἁγνείᾳ μένειν, εἰς τιμὴν τῆς σαρκὸς τοῦ Κυρίου, ἐν ἀκαυχησίᾳ μενέτω· ἐὰν καυχήσηται, ἀπῶλετο· καὶ ἐὰν γνωσθῇ πλὴν τοῦ ἐπισκόπου, ἔφθαρται. Πρέπει δὲ τοῖς γαμοῦσι, καὶ ταῖς γαμούσαις, μετὰ γνώμης τοῦ ἐπισκόπου τὴν ἕνωσιν ποιεῖσθαι, ἵνα ὁ γάμος ᾖ κατὰ Κύριον, καὶ μὴ κατ' ἐπιθυμίαν. Πάντα εἰς τιμὴν Θεοῦ γινέσθω.

ܗܘ ܕܢܫܬܟܚ ܒܗ ܐܢ ܡܫܟܚ ܒܗ ܐܝܟ ܕܐܝܬ ܒܗ ܟܒܘܕܐ ܕܡܪܝܐ ܐܝܟ ܕܡܪܝܐ ܠܟܢܝܫܬܗ. ܐܢ ܡܢ ܕܚܫ ܒܗ ܐܝ ܠܐ ܢܬܓܐ ܒܗ ܐܝ ܠܐ ܢܬܓܐ ܒܗ ܐܝ ܠܐ ܢܬܓܐ

Τῷ ἐπισκόπῳ προσέχετε, ἵνα καὶ ὁ Θεὸς ὑμῖν. Ἀντίψυχον ἐγὼ τῶν ὑποτασσομένων τῷ ἐπισκόπῳ, πρεσβυτέροις, διακόνοις· μετ' αὐτῶν μοι τὸ μέρος γένοιτο ἔχειν παρὰ Θεῷ. Συγκοπιᾶτε ἀλλήλοις, συναθλεῖτε, συντρέχετε, συμπάσχετε, συγκοιμᾶσθε, συνεγείρεσθε, ὡς Θεοῦ οἰκονόμοι, καὶ πάρεδροι, καὶ ὑπηρέται. Ἀρέσκετε ᾧ στρατεύεσθε, ἀφ' οὗ καὶ τὰ ὀψώνια κομίσεσθε. Μήτις ὑμῶν δεσέρτωρ εὑρεθῇ. Τὸ βάπτισμα ὑμῶν μενέτω ὡς ὅπλα· ἡ πίστις, ὡς περικεφαλαία· ἡ ἀγάπη, ὡς δόρυ· ἡ ὑπομονή, ὡς πανοπλία· τὰ δεπόσιτα ὑμῶν, τὰ [ἀγαθὰ] ἔργα ὑμῶν· ἵνα τὰ ἄκκεπτα ὑμῶν ἄξια Θεοῦ κομίσησθε. Μακροθυμεῖτε μετ' ἀλλήλων ἐν πραότητι, ὡς ὁ Θεὸς μεθ' ὑμῶν. Ὀναίμην ὑμῶν διὰ παντός.

SHORTER.

ch. p 179.
ap. 183.
ch. 198.

ch. p 177.

Sup. 185.
. Mel. 186.

ϛ'. Τῷ ἐπισκόπῳ προσέχετε, ἵνα καὶ ὁ Θεὸς ὑμῖν. Ἀντίψυχον ἐγὼ τῶν ὑποτασσομένων τῷ ἐπισκόπῳ, πρεσβυτέροις, διακόνοις· καὶ μετ' αὐτῶν μοι τὸ μέρος γένοιτο σχεῖν ἐν Θεῷ. Συγκοπιᾶτε ἀλλήλοις, συναθλεῖτε, συντρέχετε, συμπάσχετε, συγκοιμᾶσθε, συνεγείρεσθε, ὡς Θεοῦ οἰκονόμοι, καὶ πάρεδροι, καὶ ὑπηρέται. Ἀρέσκετε ᾧ στρατεύεσθε, ἀφ' οὗ καὶ τὰ ὀψώνια κομίζεσθε. Μήτις ὑμῶν δεσέρτωρ εὑρεθῇ. Τὸ βάπτισμα ὑμῶν μενέτω ὡς ὅπλα· ἡ πίστις, ὡς περικεφαλαία· ἡ ἀγάπη, ὡς δόρυ· ἡ ὑπομονή, ὡς πανοπλία· τὰ δεπόσιτα ὑμῶν, τὰ ἔργα ὑμῶν· ἵνα τὰ ἄκκεπτα ὑμῶν ἄξια κομίσησθε. Μακροθυμήσατε οὖν μετ' ἀλλήλων ἐν πραότητι, ὡς ὁ Θεὸς ὑμῶν. Ὀναίμην ὑμῶν διὰ παντός.

LONGER.

ϛ'. Τῷ ἐπισκόπῳ προσέχετε, ἵνα καὶ ὁ Θεὸς ὑμῖν. Ἀντίψυχον ἐγὼ τῶν ὑποτασσομένων ἐπισκόπῳ, πρεσβυτερίῳ, διακόνοις· μετ' αὐτῶν μοι τὸ μέρος γένοιτο ἔχειν παρὰ Θεοῦ. Συγκοπιᾶτε ἀλλήλοις, συναθλεῖτε, συντρέχετε, συμπάσχετε, συγκοιμᾶσθε, συνεγείρεσθε, ὡς Θεοῦ οἰκονόμοι, καὶ πάρεδροι, καὶ ὑπηρέται. Ἀρέσκετε ᾧ στρατεύεσθε, ἀφ' οὗ καὶ τὰ ὀψώνια κομίσεσθε. Μήτις ὑμῶν δεσέρτωρ εὑρεθῇ. Τὸ βάπτισμα ὑμῶν μενέτω ὡς ὅπλα· ἡ πίστις, ὡς περικεφαλαία· ἡ ἀγάπη, ὡς δόρυ· ἡ ὑπομονή, ὡς πανοπλία· τὰ δεπόσιτα ὑμῶν, τὰ ἔργα ὑμῶν· ἵνα τὰ ἄκκεπτα ὑμῶν ἄξια Θεοῦ κομίσησθε. Μακροθυμεῖτε οὖν μετ' ἀλλήλων ἐν πραΰτητι, καὶ ὁ Θεὸς μεθ' ὑμῶν. Ὀναίμην ὑμῶν διὰ παντός.

ܟܠ ܡܢ ܕܐܬ ܠܘܬ ܐܦ ܐܢ ܐܝܟ ܕܐܠܗܐ ܠܟܘܢ. ܐܢܐ ܥܡ ܟܠ ܡܢ ܕܥܡ

Ὁ Χριστιανὸς ἐξουσίαν ἑαυτοῦ οὐκ ἔχει, ἀλλὰ Θεῷ σχολάζει. Ἀσπάζομαι τὸν μέλλοντα καταξιοῦσθαι τοῦ εἰς Ἀντιοχείαν πορεύεσθαι [ἀντ' ἐμοῦ, καθὼς ἐνετειλάμην σοι].

SHORTER.

Ζ'. Ἐπειδὴ ἡ ἐκκλησία ἡ ἐν Ἀντιοχείᾳ τῆς Συρίας εἰρηνεύει, ὡς ἐδηλώθη μοι, διὰ τὴν προσευχὴν ὑμῶν, κἀγὼ εὐθυμότερος ἐγενόμην ἐν ἀμεριμνίᾳ Θεοῦ, ἐάν περ διὰ τοῦ παθεῖν Θεοῦ ἐπιτύχω, εἰς τὸ εὑρεθῆναί με ἐν τῇ ἀναστάσει ὑμῶν παθητήν. Πρέπει, Πολύκαρπε θεομακαριστότατε, συμβούλιον ἀγαγεῖν θεοπρεπέστατον, καὶ χειροτονῆσαί τινα, ὃν ἀγαπητὸν λίαν ἔχετε καὶ ἄοκνον, ὃς δυνήσεται θεόδρομος καλεῖσθαι· τοῦτον καταξιῶσαι, ἵνα πορευθεὶς εἰς Συρίαν δοξάσῃ ὑμῶν τὴν ἄοκνον ἀγάπην, εἰς δόξαν Χριστοῦ. Χριστιανὸς ἑαυτοῦ ἐξουσίαν οὐκ ἔχει, ἀλλὰ Θεῷ σχολάζει. Τοῦτο τὸ ἔργον Θεοῦ ἐστὶν καὶ ὑμῶν, ὅταν αὐτῷ ἀπαρτίσητε. Πιστεύω γὰρ τῇ χάριτι, ὅτι ἕτοιμοί ἐστε εἰς εὐποιΐαν Θεῷ ἀνήκουσαν· εἰδὼς οὖν ὑμῶν τὸ σύντονον τῆς ἀληθείας, δι' ὀλίγων ὑμᾶς γραμμάτων παρεκάλεσα.

Η'. Ἐπεὶ πάσαις ταῖς ἐκκλησίαις οὐκ ἠδυνήθην γράψαι, διὰ τὸ ἐξαίφνης πλεῖν με ἀπὸ Τρωάδος εἰς Νεάπολιν, ὡς τὸ θέλημα προστάσσει, γράψεις ταῖς ἔμπροσθεν ἐκκλησίαις, ὡς Θεοῦ γνώμην κεκτημένος, εἰς τὸ καὶ αὐτοὺς τὸ αὐτὸ ποιῆσαι· οἱ μὲν δυνάμενοι, πεζοὺς πέμψαι, οἱ δὲ, ἐπιστολὰς διὰ τῶν ὑπὸ σου πεμπομένων, ἵνα δοξασθῆτε αἰωνίῳ ἔργῳ, ὡς ἄξιος ὤν. Ἀσπάζομαι πάντας ἐξ ὀνόματος, καὶ τὴν τοῦ Ἐπιτρόπου, σὺν ὅλῳ τῷ οἴκῳ αὐτῆς καὶ τῶν τέκνων· ἀσπάζομαι Ἄτταλον τὸν ἀγαπητόν μου· ἀσπάζομαι τὸν μέλλοντα καταξιοῦσθαι τοῦ εἰς Συρίαν πορεύεσθαι· ἔσται ἡ χάρις μετ' αὐτοῦ διὰ παντὸς, καὶ τοῦ πέμποντος αὐτὸν Πολυκάρπου. Ἐρρῶσθαι ὑμᾶς διὰ παντὸς ἐν Θεῷ ἡμῶν Ἰησοῦ Χριστῷ εὔχομαι, ἐν ᾧ διαμείνητε ἐν ἑνότητι Θεοῦ καὶ ἐπισκοπῇ. Ἀσπάζομαι Ἄλκην τὸ ποθητόν μου ὄνομα. Ἐρρῶσθε ἐν Κυρίῳ.

LONGER.

Ζ'. Ἐπειδὴ ἡ ἐκκλησία ἡ ἐν Ἀντιοχείᾳ τῆς Συρίας εἰρηνεύει, ὡς ἐδηλώθη μοι, διὰ τῆς προσευχῆς ὑμῶν, κἀγὼ εὐθυμότερος ἐγενόμην ἐν ἀμεριμνίᾳ Θεοῦ, ἐάν περ διὰ τοῦ παθεῖν Θεοῦ ἐπιτύχω, εἰς τὸ εὑρεθῆναί με ἐν τῇ αἰτήσει ὑμῶν μαθητήν. Πρέπει, Πολύκαρπε θεομακαριστότατε, συμβούλιον ἀγαγεῖν θεοπρεπέστατον, καὶ χειροτονῆσαι, εἴ τινα ἀγαπητὸν λίαν ἔχετε καὶ ἄοκνον, ὃς δυνήσεται θεόδρομος καλεῖσθαι· τοῦτον καταξιῶσαι πορευθῆναι εἰς Συρίαν, ἵνα πορευθεὶς εἰς Συρίαν δοξάσῃ ὑμῶν τὴν ἄοκνον ἀγάπην, εἰς δόξαν Θεοῦ. Ὁ Χριστιανὸς ἐξουσίαν ἑαυτοῦ οὐκ ἔχει, ἀλλὰ Θεῷ σχολάζει. Τοῦτο τὸ ἔργον Θεοῦ ἐστὶ καὶ ὑμῶν, ὅταν αὐτὸ ἀπαρτίσητε. Πιστεύω γὰρ τῇ χάριτι, ὅτι ἕτοιμοί ἐστε εἰς εὐποιΐαν Θεῷ ἀνήκουσαν· εἰδὼς ὑμῶν τὸ σύντομον τῆς ἀληθείας, δι' ὀλίγων ὑμᾶς γραμμάτων παρεκάλεσα.

Η'. Ἐπεὶ οὖν πάσαις ταῖς ἐκκλησίαις οὐκ ἠδυνήθην γράψαι, διὰ τὸ ἐξαίφνης πλεῖν με ἀπὸ Τρωάδος εἰς Νεάπολιν, ὡς τὸ θέλημα προστάσσει, γράψεις ταῖς ἔμπροσθεν ἐκκλησίαις, ὡς Θεοῦ γνώμην κεκτημένος, εἰς τὸ καὶ αὐτοὺς τοῦτο ποιῆσαι· οἱ μὲν δυνάμενοι, πεζοὺς πέμψαι· οἱ δὲ, ἐπιστολὰς, διὰ τῶν ὑπὸ σοῦ πεμπομένων, ἵνα δοξασθῆτε ἐν αἰωνίῳ ἔργῳ, ὡς ἄξιος ὤν. Ἀσπάζομαι πάντας ἐξ ὀνόματος, καὶ τὴν τοῦ Ἐπιτρόπου σὺν ὅλῳ τῷ οἴκῳ αὐτῆς, καὶ τῶν τέκνων· ἀσπάζομαι Ἄτταλον τὸν ἀγαπητόν μου· ἀσπάζομαι τὸν μέλλοντα καταξιοῦσθαι εἰς Συρίαν πορεύεσθαι· ἔσται ἡ χάρις μετ' αὐτοῦ διὰ παντὸς, καὶ τοῦ πέμποντος αὐτὸν Πολυκάρπου. Ἐρρῶσθαι ὑμᾶς διὰ παντὸς ἐν Θεῷ ἡμῶν Ἰησοῦ Χριστῷ εὔχομαι, ἐν ᾧ διαμείνατε ἐν ἑνότητι Θεοῦ καὶ ἐπισκοπῇ. Ἀσπάζομαι Ἄλκην τὸ ποθητόν μοι ὄνομα. Ἀμὴν· ἡ χάρις. Ἐρρῶσθε ἐν Κυρίῳ.

ܟܬܝܒ ܐܝܟ ܕܐܢ ܐܝܬ ܒܐܢܛܝܟܝܐ ܕܣܘܪܝܐ ܫܠܡܐ ܠܗ ܟܕ ܐܬܦܪܣ ܠܝ ܒܨܠܘܬܟܘܢ ܐܦ ܐܢܐ ܒܫܠܡ ܐܬܚܕܝܬ ܒܗܡܬܐ ܕܐܠܗܐ ܕܗܐ ܐܝ ܒܡܐ ܕܐܫܬܟܚ ܠܝ ܐܦ ܐܫܬܟܚ ܠܝ ܒܨܠܘܬܟܘܢ ܬܠܡܝܕ ܐܬܐ ܠܦܘܠܝܩܪܦ ܕܢܟܢܫ ܟܢܫܐ ܠܐܠܗܐ ܕܫܦܝܪ ܠܡܛܪ ܕܐܝܬ ܠܟ ܚܒܝܒ ܠܐܠܗܐ ܕܐܝܬ ܠܟ ܐܦ ܠܡܐ ܕܐܬܩܪܝ ܗܘ ܕܪܗܛ ܕܐܢ ܐܙܠ ܠܣܘܪܝܐ ܢܫܒܚ ܐܬ ܚܒܒܟ ܕܒܪ ܠܫܘܒܚܗ ܕܐܠܗܐ ܗܕܐ ܥܒܕܐ ܕܐܠܗܐ ܐܦ ܕܝܠܟܘܢ ܗܘ ܕܐܬ ܫܠܡ ܐܢܬ ܒܗ ܘܐܦ ܐܢܐ ܒܛܝܒܘܬ ܐܬܚܕܝܬ ܕܐܝܬ ܠܝ ܒܛܝܒܘܬ ܐܦ ܠܡܐ ܕܐܬܩܪܝ

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν μεγέθει Θεοῦ Πατρὸς καὶ πληρώματι, τῇ προωρισμένῃ πρὸ αἰώνων εἶναι διὰ παντὸς, εἰς δόξαν παράμονον, ἄτρεπτον, ἡνωμένην, καὶ ἐκλελεγμένην, ἐν πάθει ἀληθινῷ, ἐν θελήματι τοῦ Πατρὸς Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν, τῇ ἐκκλησίᾳ τῇ ἀξιομακαρίστῳ, τῇ οὔσῃ ἐν Ἐφέσῳ, πλεῖστα ἐν Ἰησοῦ Χριστῷ ἐν ἀμώμῳ χαρᾷ χαίρειν.

Ἀποδεξάμενος ἐν Θεῷ τὸ πολυαγάπητον ὑμῶν ὄνομα, ὃ κέκτησθε φύσει δικαίᾳ, καὶ κατὰ πίστιν καὶ ἀγάπην Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν, μιμηταὶ ὄντες Θεοῦ, ἀναζωπυρήσαντες ἐν αἵματι Θεοῦ

SHORTER.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν μεγέθει Θεοῦ Πατρὸς πληρώματι, τῇ προωρισμένῃ πρὸ αἰώνων εἶναι διὰ παντὸς εἰς δόξαν παράμονον, ἄτρεπτον, ἡνωμένην, καὶ ἐκλελεγμένην, ἐν πάθει ἀληθινῷ, ἐν θελήματι τοῦ Πατρὸς, καὶ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν, τῇ ἐκκλησίᾳ τῇ ἀξιομακαρίστῳ, τῇ οὔσῃ ἐν Ἐφέσῳ τῆς Ἀσίας, πλεῖστα ἐν Ἰησοῦ Χριστῷ καὶ ἐν ἀμώμῳ χάριτι χαίρειν.

Α΄. Ἀποδεξάμενος ἐν Θεῷ τὸ πολυαγάπητόν σου ὄνομα, ὃ κέκτησθε φύσει δικαίᾳ, κατὰ πίστιν καὶ ἀγάπην ἐν Ἰησοῦ Χριστῷ τῷ Σωτῆρι ἡμῶν, μιμηταὶ ὄντες Θεοῦ, ἀναζωπυρήσαντες ἐν αἵματι Θεοῦ.

LONGER.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν μεγέθει Θεοῦ Πατρὸς καὶ πληρώματι, τῇ καὶ προωρισμένῃ πρὸ αἰώνων εἶναι διὰ παντὸς εἰς δόξαν παράμονον, ἄτρεπτον, ἡνωμένην, καὶ ἐκλελεγμένην, ἐν πάθει ἀληθινῷ, ἐν θελήματι Θεοῦ Πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν, τῇ ἐκκλησίᾳ τῇ ἀξιομακαρίστῳ, τῇ οὔσῃ ἐν Ἐφέσῳ τῆς Ἀσίας, πλεῖστα ἐν Ἰησοῦ Χριστῷ καὶ ἐν ἀμώμῳ χαρᾷ χαίρειν.

Α΄. Απεδεξάμην ὑμῶν ἐν Θεῷ τὸ πολυπόθητον ὄνομα, ὃ κέκτησθε φύσει δικαίᾳ, καὶ κατὰ πίστιν καὶ ἀγάπην ἐν Χριστῷ Ἰησοῦ τῷ Σωτῆρι ἡμῶν, μιμηταὶ ὄντες Θεοῦ φιλανθρωπίας; ἀναζωπυρήσαντες ἐν αἵματι Χριστοῦ,

ܐܓܢܛܝܘܣ ܕܗܘ ܐܦ ܬܐܘܦܘܪܘܣ ܙܟܝܐ ܒܪܘܟ ܒܫܘܠܡܐ ܕܐܒܐ ܘܒܡܠܝܢܘܬܐ ܕܐܒܐ ܕܠܐ ܡܬܚܙܐ ܕܒܪ ܡܢ ܥܠܡ ܐܬܩܢܝ ܠܗ ܕܗܘܐ ܒܫܘܒܚܐ ܕܠܥܠܡ ܒܬܪ ܥܠܡ ܕܠܐ ܡܬܗܦܟ ܘܠܐ ܡܬܚܠܦ ܘܚܕ ܘܒܚܝܪ ܒܚܝܪ ܒܚܘܒܐ ܕܫܪܪܐ ܒܨܒܝܢ ܕܐܒܐ ܘܕܡܪܢ ܢ ܘܒܨܒܝܢ ܕܡܫܝܚܐ ܐܝܣܘ ܡܫܝܚܐ ܡܦܪܩܢ ܕܢ

τὸ συγγενικὸν ἔργον τελείως ἀπηρτίσατε· ἀκούσαντες γάρ με δεδεμένον ἀπὸ Συρίας ὑπὲρ τοῦ κοινοῦ ὀνόματος καὶ ἐλπίδος, ἐλπίζοντα τῇ προσευχῇ ὑμῶν ἐπιτυχεῖν ἐν Ῥώμῃ θηριομαχῆσαι, ἵνα διὰ τοῦ ἐπιτυχεῖν δυνηθῶ μαθητὴς εἶναι Θεοῦ, [με ἰδεῖν ἐσπουδάζετε]. Ἐπεὶ οὖν τὴν πολυπλήθειαν ὑμῶν ἐν ὀνόματι Θεοῦ ἀπείληφα ἐν Ὀνησίμῳ, τῷ ἐν ἀγάπῃ ἀδιηγήτῳ ἐπισκόπῳ ὑμῶν· ὃν εὔχομαι κατὰ Ἰησοῦν Χριστὸν [τὸν Κύριον] ὑμᾶς ἀγαπᾶν, καὶ πάντας ὑμᾶς ἐν ὁμοιώματι αὐτοῦ εἶναι. Εὐλογητὸς γὰρ ὁ χαρισάμενος ὑμῖν ἀξίοις οὖσι τοιοῦτον ἐπίσκοπον.

SHORTER.

τὸ συγγενικὸν ἔργον τελείως ἀπηρτίσατε· ἀκούσαντες γὰρ δεδεμένον ἀπὸ Συρίας ὑπὲρ τοῦ κοινοῦ ὀνόματος καὶ ἐλπίδος, ἐλπίζοντα τῇ προσευχῇ ὑμῶν ἐπιτυχεῖν ἐν Ῥώμῃ θηριομαχῆσαι, ἵνα διὰ τοῦ μαρτυρίου ἐπιτυχεῖν δυνηθῶ μαθητὴς εἶναι τοῦ ὑπὲρ ἡμῶν ἑαυτὸν ἀνενεγκόντος Θεῷ προσφορὰν καὶ θυσίαν. Ἐπεὶ οὖν τὴν πολυπληρίαν ὑμῶν ἐν ὀνόματι Θεοῦ ἀπείληφα ἐν Ὀνησίμῳ, τῷ ἐν ἀγάπῃ ἀδιηγήτῳ, ὑμῶν δὲ [ἐν σαρκὶ] ἐπισκόπῳ· ὃν εὔχομαι κατὰ Ἰησοῦν Χριστὸν ὑμᾶς ἀγαπᾶν, καὶ πάντας ὑμᾶς αὐτῷ ἐν ὁμοιότητι εἶναι. Εὐλογητὸς γὰρ ὁ χαρισάμενος ὑμῖν ἀξίοις οὖσι τοιοῦτον ἐπίσκοπον κεκτῆσθαι.

Β΄. Περὶ δὲ τοῦ συνδούλου μου Βούρρου, τοῦ κατὰ Θεὸν διακόνου ὑμῶν ἐν πᾶσι εὐλογημένου, εὔχομαι παραμεῖναι αὐτὸν εἰς τιμὴν ὑμῶν καὶ τοῦ ἐπισκόπου.

LONGER.

τὸ συγγενικὸν ἔργον τελείως ἀπηρτίσατε· ἀκούσαντες γάρ με δεδεμένον ἀπὸ Συρίας ὑπὲρ Χριστοῦ, τῆς κοινῆς ἐλπίδος, πεποιθότα τῇ προσευχῇ ὑμῶν ἐπιτυχεῖν ἐν Ῥώμῃ θηριομαχῆσαι, ἵνα διὰ τοῦ μαρτυρίου δυνηθῶ μαθητὴς εἶναι τοῦ ὑπὲρ ἡμῶν ἑαυτὸν ἀνενεγκόντος Θεῷ προσφορὰν καὶ θυσίαν. Ἐπεὶ οὖν τὴν πολυπλήθειαν ὑμῶν ἐν ὀνόματι Θεοῦ ἀπείληφα ἐν Ὀνησίμῳ, τῷ ἐπ' ἀγάπῃ ἀδιηγήτῳ, ὑμῶν δὲ ἐπισκόπῳ· ὃν εὔχομαι κατὰ Χριστὸν Ἰησοῦν ὑμᾶς ἀγαπᾶν, καὶ πάντας ὑμᾶς ἐν ὁμοιώματι αὐτοῦ εἶναι. Εὐλογητὸς γὰρ ὁ Θεὸς, ὁ χαρισάμενος ὑμῖν τοιούτοις οὖσι τοιοῦτον ἐπίσκοπον κεκτῆσθαι ἐν Χριστῷ.

Β΄. Περὶ δὲ τοῦ συνδούλου ἡμῶν Βίρρου, τοῦ κατὰ Θεὸν διακόνου ὑμῶν, καὶ ἐν πᾶσιν εὐλογημένου, εὔχομαι παραμεῖναι αὐτὸν ἄμωμον, εἰς τιμὴν τῆς ἐκκλησίας, καὶ τοῦ ἐπισκόπου ὑμῶν τοῦ μακα-

ܕܚܒܝܐ ܐܣܬܝܢ ܕܫܠܡ̈ܬ ܥܒܕܬܘܢ ܒܐܠܗܐ ܐܡܪ ܠܟ
ܫܡܥܬܐ ܕܐܢܐ ܐܬܩܛܪ ܡܢ ܣܘܪܝܐ ܥܠ ܫܘܡ ܡܫܝܚܐ ܒܫܘܡ ܐܚܕ̈ܐ
ܠܡܬܚܙܐ ܒܨܠ̈ܘܬܟܘܢ ܕܐܬ̈ܐ ܐܢ ܐܙܕܡܢ ܠܡܚܙܐ ܒܪܘܡ ܥܡ ܚܝ̈ܘܬ
ܒܪ̈ܝܐ ܕܐܬ̈ܐ ܐܢ ܐܬܬܠ ܠܡܗܘܝ ܬܠܡܝܕ ܐܢ ܐܙܕܡܢ ܠܡܚܙܐ ܒܪܘܡ
ܐܬ̈ܐ ܐܢ ܐܬܬܠ ܠܡܗܘܝ ܬܠܡܝܕ ܐܢ ܐܙܕܡܢ ܠܡܚܙܐ ܒܪܘܡ
ܕܐܬ̈ܐ ܐܢ ܐܬܬܠ ܠܡܗܘܝ ܬܠܡܝܕ ܐܢ ܐܙܕܡܢ ܠܡܚܙܐ ܒܪܘܡ
ܕܐܬ̈ܐ ܐܢ ܐܬܬܠ ܠܡܗܘܝ ܬܠܡܝܕ ܐܢ ܐܙܕܡܢ ܠܡܚܙܐ ܒܪܘܡ

LONGER.

congenuinum opus perfecte consummate. Audientes enim me vinctum de Syria pro Christo, spe communi, confidentem orationibus vestris, ut merear Romæ cum bestiis dimicare: ut per martyrium possim discipulus

Ph. v. 2. ejus esse, qui pro nobis seipsum obtulit Deo hostiam, et oblationem in odorem bonæ suavitatis. Quoniam ergo suscepi multitudinem vestram in nomine Dei in Onesimo, dilecto præceptore nostro, vestro autem Episcopo: obsecro eum secundum Jesum Christum diligere vos; et vos omnes in concordia ejus in ipso esse. Benedictus enim Deus, qui vobis talibus talem Episcopum donavit habere in Christo.

II. Pro conservo autem nostro Burro, secundum Deum diacono vestro, et in omnibus benedicto; deprecor permanere eum immaculatum in honore Ecclesiæ et beatissimi Episcopi vestri.

SHORTER.

Dei, cognatum opus integre perfecistis. Audientes enim ligatum a Syria pro communi nomine et spe, sperantem oratione vestra potiri in Roma cum bestiis pugnare, ut potiri possim discipulus esse, videre festinastis. Plurimam enim multitudinem vestram in nomine Dei suscepi in Onesimo, qui in charitate inenarrabilis est, vester autem in carne Episcopus: quem oro secundum Jesum Christum vos diligere, et omnes vos ipsi in similitudine esse. Benedictus enim qui tribuit vobis dignis existentibus talem Episcopum possidere.

II. De conservo autem meo Bor- Col. i. 7. iv. 7.
ro, secundum Deum diacono vestro in omnibus benedicto; oro permanere ipsum in honorem vestri et Episcopi.

Ἀλλ' ἐπεὶ ἡ ἀγάπη οὐκ ἐᾷ με σιωπᾶν περὶ ὑμῶν, διὰ τοῦτο προέλαβον παρακαλεῖν ὑμᾶς, ὅπως συντρέχητε τῇ γνώμῃ τοῦ Θεοῦ.

SHORTER.

Καὶ Κρόκος δὲ, ὁ Θεοῦ ἄξιος καὶ ὑμῶν, ὃν ἐξεμπλάριον τῆς ἀφ' ὑμῶν ἀγάπης ἀπέλαβον, κατὰ πάντα με ἀνέπαυσεν, ὡς καὶ αὐτὸν ὁ Πατὴρ Ἰησοῦ Χριστοῦ ἀναψύξαι, ἅμα Ὀνησίμῳ καὶ Βούρρῳ, καὶ Εὔπλῳ, καὶ Φρόντωνι, δι' ὧν πάντας ὑμᾶς κατὰ ἀγάπην εἶδον· ὀναίμην ὑμῶν διὰ παντὸς, ἐάνπερ ἄξιος ὦ. Πρέπον οὖν ἐστὶν κατὰ πάντα τρόπον δοξάζειν Ἰησοῦν Χριστὸν τὸν δοξάσαντα ὑμᾶς· ἵνα ἐν μιᾷ ὑποταγῇ ἦτε κατηρτισμένοι τῷ αὐτῷ νοΐ, καὶ τῇ αὐτῇ γνώμῃ, καὶ τὸ αὐτὸ λέγητε πάντες περὶ τοῦ αὐτοῦ, ἵνα ἐπιτασσόμενοι τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ κατὰ πάντα ἦτε ἡγιασμένοι.

Γ'. Οὐ διατάσσομαι ὑμῖν, ὡς ὤν τις. Εἰ γὰρ καὶ δέδεμαι ἐν τῷ ὀνόματι, οὔπω ἀπήρτισμαι ἐν Ἰησοῦ Χριστῷ. Νῦν γὰρ ἀρχὴν ἔχω τοῦ μαθητεύεσθαι· καὶ προσλαλῶ ὑμῖν ὡς συνδιδασκαλίταις [μου·] ἐμὲ γὰρ ἔδει ὑφ' ὑμῶν ὑπαλειφθῆναι πίστει, νουθεσίᾳ, ὑπομονῇ, μακροθυμίᾳ. Ἀλλ' ἐπεὶ ἡ ἀγάπη οὐκ ἐᾷ με σιωπᾶν περὶ ὑμῶν, διὰ τοῦτο προέλαβον παρακαλεῖν ὑμᾶς, ὅπως συντρέχητε τῇ γνώμῃ τοῦ Θεοῦ. Καὶ γὰρ Ἰησοῦς Χριστὸς, [τὸ ἀδιάκριτον ἡμῶν ζῆν,] τοῦ Πατρὸς ἡ γνώμη, [ὡς καὶ οἱ ἐπίσκοποι οἱ κατὰ τὰ πέρατα ὁρισθέντες ἐν Ἰησοῦ Χριστοῦ γνώμῃ εἰσίν.]

Δ'. Ὅθεν πρέπει ὑμῖν συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ· ὅπερ καὶ ποιεῖτε. Τὸ γὰρ ἀξιονόμαστον ὑμῶν πρεσβυτέριον, τοῦ Θεοῦ ἄξιον, οὕτως συνήρμοσται τῷ ἐπισκόπῳ, ὡς χορδαὶ κιθάρᾳ.

LONGER.

ριωτάτου. Κρόκος δὲ, ὁ Θεοῦ ἄξιος καὶ ὑμῶν, ὃν ὡς ἐξεμπλάριον τῆς ἀφ' ὑμῶν ἀγάπης ἀπελάβομεν, κατὰ πάντα με ἀνέπαυσε, καὶ τὴν ἄλυσίν μου οὐκ ἐπησχύνθη, ὡς καὶ αὐτὸν ὁ Πατὴρ Ἰησοῦ Χριστοῦ ἀναψύξει, ἅμα Ονησίμῳ, καὶ Βίῤῥῳ, καὶ Εὔπλοϊ, καὶ Φρόντωνι, δι' ὧν πάντας ὑμᾶς κατὰ ἀγάπην εἶδον· ὀναίμην ὑμῶν διὰ παντὸς, ἐάν περ ἄξιος ὦ. Πρέπον οὖν ὑμᾶς ἐστι κατὰ πάντα τρόπον δοξάζειν Ἰησοῦν Χριστὸν τὸν δοξάσαντα ὑμᾶς· ἵνα ἐν μιᾷ ὑποταγῇ ἦτε κατηρτισμένοι τῷ αὐτῷ νοΐ, καὶ τῇ αὐτῇ γνώμῃ, καὶ τὸ αὐτὸ λέγητε πάντες περὶ τοῦ αὐτοῦ, ἵνα ὑποτασσόμενοι τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ κατὰ πάντα ἦτε ἡγιασμένοι.

Γ'. Οὐ διατάσσομαι ὑμῖν, ὡς ὤν τι. Εἰ γὰρ καὶ δέδεμαι διὰ τὸ ὄνομα αὐτοῦ, οὔπω ἀπήρτισμαι ἐν Ἰησοῦ Χριστῷ. Νῦν γὰρ ἀρχὴν ἔχω τοῦ μαθητεύεσθαι· καὶ προσλαλῶ ὑμῖν, ὡς ὁμοδούλοις· ἐμὲ γὰρ ἔδει παρ' ὑμῶν ὑπομνησθῆναι πίστει, νουθεσίᾳ, ὑπομονῇ, μακροθυμίᾳ. Ἀλλ' ἐπειδὴ ἡ ἀγάπη οὐκ ἐᾷ με σιωπᾶν περὶ ὑμῶν, διὰ τοῦτο προέλαβον παρακαλεῖν ὑμᾶς, ὅπως συντρέχητε τῇ γνώμῃ τοῦ Θεοῦ. Καὶ γὰρ Ἰησοῦς Χριστὸς πάντα κατὰ γνώμην πράττει τοῦ Πατρὸς, ὡς αὐτός που λέγει· ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. Οὐκοῦν καὶ ἡμᾶς χρὴ ζῆν κατὰ γνώμην Θεοῦ, ἐν Χριστῷ, καὶ ζηλοῦν ὡς Παῦλος· μιμηταὶ γάρ μου, φησὶ, γίνεσθε, καθὼς κἀγὼ Χριστοῦ.

Δ'. Ὅθεν καὶ ὑμῖν πρέπει συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ, τοῦ κατὰ Θεὸν ποιμαίνοντος ὑμᾶς· ὅπερ καὶ ποιεῖτε αὐτοὶ, σοφισθέντες ὑπὸ τοῦ πνεύματος. Τὸ γὰρ ἀξιονόμαστον πρεσβυτέριον, ἄξιον ὂν τοῦ Θεοῦ, οὕτως συνήρμοσται τῷ ἐπισκόπῳ, ὡς χορδαὶ κιθάρᾳ, συνδεδεμένοι

Pol. p. 11

Pol. p. 11

Rom. p. 47. p. 55.

+ The true reading seems to be ἐπαλειφθῆναι: see Haschel. Not. ad S. Antonii Dicta: 4. Eccl. Hist. 1611. p. 137. see also Chrysostom Hom. on Ignatius. p. below. Eragrius. Hist. Eccl. lib. IV. ch. 20

ܐܦ ܗܘ ܕܟܪܘܣ ܒܗ ܐܬܩܒܠ ܠܘܬ ܐܝܟ ܕܡܬܠܐ ܕܚܘܒܟ ܕܩܒܠܬ ܒܝ ܒܟܠ ܡܕܡ ܕܐܦ ܠܐ ܫܚܠ ܠܝ ܡܢ ܩܝܕܝ ܘܐܦ ܠܐ ܐܬܚܪ ܠܝ ܡܢ ܫܘܒܚܟ ܐܠܐ ܐܦ ܐܢܘܢ ܕܥܡ ܐܢܣܝܦܘܪܘܣ ܘܒܘܪܘ ܘܐܘܦܠܘ ܘܦܪܘܢܛܘܢ ܕܒܗܘܢ ܐܬܪܘܝ ܐܒܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܕܒܟܠ ܐܢܘܢ ܐܬܚܙܝ ܠܝ ܕܒܟܠ ܐܢܘܢ ܐܫܟܚ ܠܟ ܘܐܦ ܗܫܐ ܒܟܠ ܐܢܘܢ ܐܫܟܚ ܠܟ ܕܐܢ ܐܝܬ ܠܝ ܐܦ ܐܢܐ ܕܐܫܟܚ ܠܟ ܒܟܠ ܐܢܘܢ ܐܝܟ ܕܫܦܝܪ ܗܘ ܠܡܫܕܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܕܐܦ ܗܘ ܐܬܦܠ ܠܟ ܕܒܚܕ ܒ

SHORTER.

Διὰ τοῦτο ἐν τῇ ὁμονοίᾳ ὑμῶν καὶ συμφώνῳ ἀγάπῃ Ἰησοῦς Χριστὸς ᾄδεται. Καὶ οἱ κατ' ἄνδρα δὲ χορὸς γίνεσθε, ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ, χρῶμα Θεοῦ λαβόντες, ἐν ἑνότητι ᾄδητε ἐν φωνῇ μιᾷ διὰ Ἰησοῦ Χριστοῦ τῷ Πατρὶ ἵνα ὑμῶν καὶ ἀκούσῃ, καὶ ἐπιγινώσκων δι' ὧν εὖ πράσσετε, μέλη ὄντας τοῦ υἱοῦ αὐτοῦ. Χρήσιμον οὖν ἐστὶν ὑμᾶς ἐν ἀμώμῳ ἑνότητι εἶναι ἵνα καὶ Θεοῦ πάντοτε μετέχητε.

Ε'. Εἰ γὰρ ἐγὼ ἐν μικρῷ χρόνῳ τοιαύτην συνήθειαν ἔσχον πρὸς τὸν ἐπίσκοπον ὑμῶν, οὐκ ἀνθρωπίνην οὖσαν ἀλλὰ πνευματικήν, πόσῳ μᾶλλον ὑμᾶς μακαρίζω, τοὺς ἐγκεκραμένους οὕτως, ὡς ἡ ἐκκλησία Ἰησοῦ Χριστῷ, καὶ ὡς ὁ Ἰησοῦς Χριστὸς τῷ Πατρὶ, ἵνα πάντα ἐν ἑνότητι σύμφωνα ᾖ; Μηδεὶς πλανάσθω· ἐὰν μή τις ᾖ ἐντὸς τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ. Εἰ γὰρ ἑνὸς καὶ δευτέρου προσευχὴ τοσάυτην ἰσχὺν ἔχει, πόσῳ μᾶλλον ἥ τε τοῦ ἐπισκόπου καὶ πάσης τῆς ἐκκλησίας; Ὁ οὖν μὴ ἐρχόμενος ἐπὶ τὸ αὐτὸ, οὗτος ἤδη ὑπερηφανεῖ, καὶ ἑαυτὸν διέκρινεν· γέγραπται γὰρ, ὑπερηφάνοις ὁ Θεὸς ἀντιτάσσεται. Σπουδάσωμεν οὖν μὴ ἀντιτάσσεσθαι τῷ ἐπισκόπῳ, ἵνα ὦμεν Θεοῦ ὑποτασσόμενοι.

ς'. Καὶ ὅσον βλέπει τις σιγῶντα ἐπίσκοπον, πλειόνως αὐτὸν φοβείσθω. Πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν, οὕτως δεῖ

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οὕτω τῇ ὁμονοίᾳ καὶ συμφώνῳ ἀγάπῃ, ἥς ἐστὶν ἀρχηγὸς καὶ φύλαξ Ἰησοῦς ὁ Χριστός. Καὶ οἱ κατ' ἄνδρα δὲ χορὸς γένεσθε εἷς, ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ, συνάφειαν Θεοῦ λαβόντες, ἐν ἑνότητι ἓν γένησθε τῇ συμφωνίᾳ, τῷ Θεῷ Πατρὶ, καὶ τῷ ἠγαπημένῳ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ τῷ Κυρίῳ ἡμῶν· Δὸς γὰρ αὐτοῖς, φησὶ, Πάτερ ἅγιε, ἵνα ὡς ἐγὼ καὶ σὺ ἕν ἐσμεν, καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσι. Χρήσιμον οὖν ἐστὶν ὑμᾶς, ἐν ἀμώμῳ ἑνότητι συνημμένους Θεῷ, μιμητὰς εἶναι Χριστοῦ, οὗ καὶ μέλη ὑπάρχετε.

Ε'. Εἰ γὰρ ἐγὼ ἐν μικρῷ χρόνῳ τοιαύτην συνήθειαν ἔσχον πρὸς τὸν ἐπίσκοπον ὑμῶν, οὐκ ἀνθρωπίνην οὖσαν, ἀλλὰ πνευματικὴν, πόσῳ μᾶλλον ὑμᾶς μακαρίζω τοὺς ἀνακρεμαμένους αὐτῷ, ὡς ἡ ἐκκλησία τῷ Κυρίῳ Ἰησοῦ, καὶ ὁ Κύριος τῷ Θεῷ καὶ Πατρὶ αὐτοῦ, ἵνα πάντα ἐν ἑνότητι σύμφωνα ᾖ; Μηδεὶς πλανάσθω· ἐὰν μή τις ἐντὸς ᾖ τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ. Εἰ γὰρ ἑνὸς καὶ δευτέρου προσευχὴ τοσαύτην ἰσχὺν ἔχει, ὥστε τὸν Χριστὸν ἐν αὐτοῖς ἑστάναι, πόσῳ μᾶλλον ἥ τε τοῦ ἐπισκόπου καὶ πάσης τῆς ἐκκλησίας προσευχὴ σύμφωνος, ἀνιοῦσα πρὸς Θεὸν, πείσει παρασχεθῆναι αὐτοῖς πάντα τὰ ἐν Χριστῷ αἰτήματα; Ὁ οὖν τῶν τοιούτων χωριζόμενος, καὶ μὴ συνερχόμενος ἐν βουλῇ θυσιῶν, καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανῷ, λύκος ἐστὶν ἐν προβάτου δορᾷ, ἥμερον ἐπιδεικνὺς μορφήν. Σπουδάσατε, ἀγαπητοὶ, ὑποταγῆναι τῷ ἐπισκόπῳ, καὶ τοῖς πρεσβυτέροις, καὶ τοῖς διακόνοις· ὁ γὰρ τούτοις ὑποτασσόμενος, ὑπακούει Χριστῷ τῷ προχειρισαμένῳ αὐτοὺς· ὁ δὲ ἀπειθῶν αὐτοῖς, ἀπειθεῖ Χριστῷ Ἰησοῦ· ὁ δὲ ἀπειθῶν τῷ Υἱῷ, οὐκ ὄψεται τὴν ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν· αὐθάδης γάρ ἐστι καὶ δύσερις, ὑπερήφανος, ὁ μὴ πειθαρχῶν τοῖς κρείττοσιν. Ὑπερηφάνοις δὲ, φησὶν, ὁ Θεὸς ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν· καὶ, Ὑπερήφανοι παρηνόμουν ἕως σφόδρα· λέγει δὲ καὶ ὁ Κύριος πρὸς τοὺς ἱερεῖς, ὁ ὑμῶν ἀκούων, ἐμοῦ ἀκούει· καὶ ὁ ἐμοῦ ἀκούων, ἀκούει τοῦ πέμψαντός με Πατρός· ὁ ὑμᾶς ἀθετῶν, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν πέμψαντά με.

ς'. Ὅσῳ οὖν βλέπετε σιωπῶντα τὸν ἐπίσκοπον, πλεῖον αὐτὸν φοβεῖσθε. Πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν, οὕτως αὐτὸν δεῖ

Rufp. 182.

Rufp. 183, Ephes. Mel. 185. Can. 197.

Rufp. p. 182.

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num Presbyterium ita coaptatum sit Episcopo, quomodo chordæ in cithara colligatæ. Ita et ipsi in concordia et consona dilectione, cujus dux et custos est Jesus Christus. Et qui sunt sigillatim, omnes unus chorus fiant: ut consonantes facti in unanimitate, conjunctionem Dei in similitudinem morum recipientes, in unitate unum effecti consensu, Deo Patri et dilectissimo filio ejus Jesu Christo Domino nostro, secundum
i. 11. quod ipse Patrem rogans dicit: Da illis, Pater sancte, ut sicut ego et tu unum sumus, ita et hi in nobis unum sint. Utile est enim vos sine macula in unitate conjunctos Deo, imitatores esse Christi; cujus et membra estis.

V. Si enim ego in parvo tempore talem consuetudinem habui circa Episcopum vestrum, quæ non humana sed spiritalis fuit; quanto magis vos beatifico, qui pendetis ad eum, quomodo Ecclesia ad Dominum Jesum, et ipse Dominus ad Dominum suum et Patrem: ut omnia in unitate sibi consonantia sint? Nemo oberret. Si quis non fuerit intra altare, fraudabitur pane Dei. Si enim unius aut duorum
viii. oratio tantam habet virtutem, ut Christus in eis consistat: quanto magis immaculati sacerdotis, et sancti populi supplicatio, consonanter adscendens ad Deum, persuadet præstare eis omnes petitiones in Christo? Qui ergo a talibus separatur, et non
. 23. convenerit in congregationem sacrificiorum, Ecclesiam primogenitorum descriptorum in cœlo; lupus est in grege ovium, mansuetam demonstrans figuram. Festinate ergo, dilectissimi, subditi esse Episcopo, et Presbyteris, et Diaconis. Qui enim istis subditus fuerit, Christo obedit qui eis hoc concessit. Qui vero eis non consenserit, Jesu Christo non consentit. Qui
36. autem Filio non consenserit, non videbit vitam; sed ira Dei manebit super eum. Hujusmodi ergo temerarius est, horribilis et superbus, qui non est subdi-
5. & tus potioribus. Superbis enim, inquit, Deus re-
6. sistit; humilibus autem dat gratiam. Et ite-
118, rum, Superbi inique gesserunt usque valde. Dicit etiam Dominus sacerdotibus; Qui enim vos audierit, me audit; et qui me audierit, audiet illum qui me
. 16. misit: et qui vos spernit, me spernit; qui autem me spernit, spernit eum qui me misit.

VI. Quando ergo videtis tacere Episcopum, plus eum timete. Omnem itaque quem mittit paterfamilias pro sua dispensatione, sic nos oportet suscipere, quemadmodum ipsum qui mittit.

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chordæ citharæ. Propter hoc in consensu vestro et consona charitate Jesus Christus canitur. Sed et singuli chorus facti estis: ut consoni existentes in consensu, melos Dei accipientes in unitate, cantetis in voce una per Jesum Christum Patri; ut et vos audiat, et cognoscat per quem bonum operamini, membra existentes Filii ipsius. Utile igitur est vos in immaculata unitate esse; ut et Deo semper participetis.

V. Si enim ego in parvo tempore talem consuetudinem tenui ad Episcopum vestrum, non humanam existentem sed spiritualem: quanto magis vos beatifico, conjunctos sic ut Ecclesia Jesu Christo, et ut Jesus Christus Patri; ut omnia in unitate consona sint? Nullus erret; si quis non sit intra altare, privatur pane Dei. Si enim unius et alterius oratio tantam vim habet: quanto magis illa quæ Episcopi et omnis Ecclesiæ? Qui igitur non venit in idem, hic jam superbit et seipsum condemnavit. Scriptum est Prov. iii. 34.
enim: Superbis Deus resis- Jac. iv. 6.
tit. Festinemus igitur non 1 Pet. v. 5.
resistere Episcopo; ut simus Deo subjecti.

VI. Et quantum videt quis tacentem Episcopum, plus ipsum timeat. Omnem enim quem mittit Dominus domus in propriam dispensationem, sic oportet nos ipsum recipere, ut ipsum mittentem.

Ὅταν γὰρ μηδεμία ἐπιθυμία ἐνείρισται ἐν ὑμῖν, ἡ δυναμένη ὑμᾶς βασανίσαι, ἆρα κατὰ Θεὸν ζῆτε. Περίψημα ὑμῶν καὶ ἁγνίζωμαι ὑμῶν Ἐφεσίων ἐκκλησίας τῆς διαβοήτου τοῖς αἰῶσιν.

SHORTER.

ἡμᾶς αὐτὸν δέχεσθαι, ὡς αὐτὸν τὸν πέμψαντα. Τὸν οὖν ἐπίσκοπον δῆλον ὅτι ὡς αὐτὸν τὸν Κύριον δεῖ προσβλέπειν. Αὐτὸς μὲν οὖν Ὀνήσιμος ὑπερεπαινεῖ ὑμῶν τὴν ἐν Θεῷ εὐταξίαν, ὅτι πάντες κατὰ ἀλήθειαν ζῆτε, καὶ ὅτι ἐν ὑμῖν οὐδεμία αἵρεσις κατοικεῖ· ἀλλ' οὐδὲ ἀκούετέ τινος πλέον ἢ περ Ἰησοῦ Χριστοῦ λαλοῦντος ἐν ἀληθείᾳ.

Ζ'. Εἰώθασι γάρ τινες δόλῳ πονηρῷ τὸ ὄνομα περιφέρειν, ἄλλά τινα πράσσοντες ἀνάξια Θεοῦ, οὓς δεῖ ὑμᾶς ὡς θηρία ἐκκλίνειν· εἰσὶν γὰρ κύνες λυσσῶντες, λαθροδήκται, οὓς δεῖ ὑμᾶς φυλάσσεσθαι ὄντας δυσθεραπεύτους. Εἷς ἰατρός ἐστιν, σαρκικός τε καὶ πνευματικός, γεννητὸς καὶ ἀγέννητος, ἐν σαρκὶ γένομενος Θεός, ἐν ἀθανάτῳ ζωὴ ἀληθινῇ, καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ, πρῶτον παθητὸς καὶ τότε ἀπαθής.

Η'. Μὴ οὖν τις ὑμᾶς ἐξαπατάτω, ὥσπερ οὐδὲ ἐξαπατᾶσθε, ὅλοι ὄντες Θεοῦ. Ὅταν γὰρ μηδεμία ἔρις ἐνείρισται ἐν ὑμῖν, ἡ δυναμένη ὑμᾶς βασανίσαι, ἆρα κατὰ Θεὸν ζῆτε. Περίψημα ὑμῶν καὶ ἁγνίζωμαι ὑμῶν Ἐφεσίων ἐκκλησίας τῆς διαβοήτου τοῖς αἰῶσιν.

LONGER.

ἡμᾶς δέχεσθαι, ὡς αὐτὸν τὸν πέμψαντα. Τὸν οὖν ἐπίσκοπον, δῆλον ὅτι ὡς αὐτὸν τὸν Κύριον δεῖ προσβλέπειν, τῷ Κυρίῳ παρεστῶτα· ὁρατικὸν δὲ ἄνδρα, καὶ ὀξὺν τοῖς ἔργοις, βασιλεῦσι δεῖ παρεστάναι, καὶ μὴ παρεστάναι ἀνθρώποις νωθροῖς. Αὐτὸς μέντοι Ὀνήσιμος ὑπερεπαινεῖ ὑμῶν τὴν ἐν Θεῷ εὐταξίαν, ὅτι πάντες κατὰ ἀλήθειαν ζῆτε· καὶ ὅτι ἐν ὑμῖν οὐδεμία αἵρεσις κατοικεῖ· ἀλλ' οὐδὲ ἀκούετέ τινος, ἢ μόνου Ἰησοῦ Χριστοῦ, τοῦ ἀληθινοῦ ποιμένος καὶ διδασκάλου· καὶ ἐστὲ, ὡς Παῦλος ὑμῖν ἔγραφεν, ἓν σῶμα, καὶ ἓν πνεῦμα, διὰ τὸ καὶ ἐν μιᾷ ἐλπίδι κεκλῆσθαι τῆς πίστεως· ἐπείπερ καὶ εἷς Κύριος, μία πίστις, ἓν βάπτισμα, εἷς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν. Ὑμεῖς μὲν οὖν ἐστὲ τοιοῦτοι, ὑπὸ τοιῶνδε παιδευτῶν στοιχειωθέντες, Παύλου τοῦ Χριστοφόρου, καὶ Τιμοθέου τοῦ πιστοτάτου.

Ζ'. Τινὲς δὲ φαυλότατοι εἰώθασι δόλῳ πονηρῷ τὸ ὄνομα περιφέρειν, ἄλλα τινὰ πράσσοντες ἀνάξια Θεοῦ, καὶ φρονοῦντες ἐναντία τῆς τοῦ Χριστοῦ διδασκαλίας, ἐπ' ὀλέθρῳ ἑαυτῶν καὶ τῶν πειθομένων αὐτοῖς· οὓς δεῖ ὑμᾶς, ὡς θηρία, ἐκκλίνειν· δίκαιος γὰρ ἐκκλίνας, σώζεται εἰς τὸν αἰῶνα· πρόχειρος δὲ γίνεται καὶ ἐπίχαρτος ἀσεβῶν ἀπώλεια· εἰσὶ γὰρ κύνες ἐνεοὶ, οὐ δυνάμενοι ὑλακτεῖν, λυσσῶντες, λαθροδῆκτοι, οὓς φυλάσσεσθαι χρή· ἀνίατα γὰρ νοσοῦσιν. Ἰατρὸς δὲ ἡμῶν ἐστὶν ὁ μόνος ἀληθινὸς Θεὸς, ὁ ἀγέννητος καὶ ἀπρόσιτος, ὁ τῶν ὅλων κύριος, τοῦ δὲ μονογενοῦς πατὴρ καὶ γεννήτωρ· ἔχομεν ἰατρὸν καὶ τὸν Κύριον ἡμῶν Θεὸν Ἰησοῦν τὸν Χριστόν· τὸν πρὸ αἰώνων υἱὸν μονογενῆ καὶ λόγον, ὕστερον δὲ καὶ ἄνθρωπον ἐκ Μαρίας τῆς παρθένου· ὁ λόγος γὰρ σὰρξ ἐγένετο· ὁ ἀσώματος ἐν σώματι, ὁ ἀπαθὴς ἐν παθητῷ σώματι, ὁ ἀθάνατος ἐν θνητῷ σώματι, ἡ ζωὴ ἐν φθορᾷ, ὅπως θανάτου καὶ φθορᾶς ἐλευθερώσῃ καὶ ἰατρεύσῃ τὰς ψυχὰς ἡμῶν, καὶ ἰάσηται αὐτὰς νοσηλευθείσας ἐν ἀσεβείᾳ, καὶ πονηραῖς ἐπιθυμίαις.

Η'. Μὴ οὖν τις ὑμᾶς ἐξαπατάτω, ὥσπερ οὐδὲ ἐξαπατᾶσθε· ὅλοι γὰρ ἐστὲ Θεοῦ. Ὅταν γὰρ μηδεμία ἐπιθυμία ἐν ὑμῖν ὑπάρχει, δυναμένη ὑμᾶς ῥυπάναι, καὶ βάσανον ἐπαγαγειν, ἆρα κατὰ Θεὸν ζῆτε, καὶ ἐστὲ Χριστοῦ. Περίψημα δὲ ὑμῶν, καὶ τῆς ἀγνοτάτης Ἐφεσίων ἐκκλησίας τῆς διαβοήτου καὶ πολιῦμνήτου τοῖς αἰῶσιν,

ܗܟ ܕܡ ܒܠ ܢܒܕ ܚܕܡ ܡܕ ܐܝܟ ܐܝܟ ܗܘ ܒܗ ܟܕ ܟܕܡ ܟܕ ܟܕ ܟܕ

Οἱ σαρκικοὶ [γὰρ] τὰ πνευματικὰ πράσσειν οὐ δύνανται, οὐδὲ οἱ πνευματικοὶ τὰ σαρκικά· ὥσπερ οὐδὲ ἡ πίστις τὰ τῆς ἀπιστίας, οὐδὲ ἡ ἀπιστία τὰ τῆς πίστεως. Ἃ δὲ καὶ κατὰ σάρκα πράσσετε, ταῦτα πνευματικά ἐστιν· ἐν Ἰησοῦ γὰρ Χριστῷ πάντα πράσσετε, ἡτοιμασμένοι εἰς οἰκοδομὴν Θεοῦ Πατρὸς, ἀναφερόμενοι εἰς τὰ ὕψη διὰ τῆς μηχανῆς Ἰησοῦ Χριστοῦ, ὅς ἐστιν σταυρὸς, σχοινίῳ χρώμενοι τῷ Πνεύματι τῷ Ἁγίῳ· ἡ δὲ πίστις ὑμῶν ἀναγωγεὺς

SHORTER.

Οἱ σαρκικοὶ τὰ πνευματικὰ πράσσειν οὐ δύνανται, οὐδὲ οἱ πνευματικοὶ τὰ σαρκικὰ· ὥσπερ οὐδὲ ἡ πίστις τὰ τῆς ἀπιστίας, οὐδὲ ἡ ἀπιστία τὰ τῆς πίστεως. Ἃ δὲ καὶ κατὰ σάρκα πράσσετε, ταῦτα πνευματικά ἐστιν· ἐν Ἰησοῦ γὰρ Χριστῷ πάντα πράσσετε.

Θ΄. Ἔγνων δὲ παροδεύσαντάς τινας ἐκεῖθεν, ἔχοντας κακὴν διδαχήν· οὓς οὐκ εἰάσατε σπεῖραι εἰς ὑμᾶς, βύσαντες τὰ ὦτα, εἰς τὸ μὴ παραδέξασθαι τὰ σπειρόμενα ὑπ' αὐτῶν, ὡς ὄντες λίθοι ναοῦ Πατρὸς, ἡτοιμασμένοι εἰς οἰκοδομὴν Θεοῦ Πατρὸς, ἀναφερόμενοι εἰς τὰ ὕψη διὰ τῆς μηχανῆς Ἰησοῦ Χριστοῦ, ὅς ἐστιν σταυρὸς, σχοινίῳ χρώμενοι τῷ Πνεύματι τῷ Ἁγίῳ· ἡ δὲ πίστις ὑμῶν ἀναγωγεὺς

LONGER.

ἐκβάλλετε. Οἱ σαρκικοὶ τὰ πνευματικὰ πράττειν οὐ δύνανται, οὐδὲ οἱ πνευματικοὶ τὰ σαρκικά· ὥστε οὐδὲ ἡ πίστις τὰ τῆς ἀπιστίας, οὐδὲ ἡ ἀπιστία τὰ τῆς πίστεως. Ὑμεῖς δὲ, πλήρεις ὄντες τοῦ Ἁγίου Πνεύματος, οὐδὲν σαρκικὸν, ἀλλὰ πνευματικὰ πάντα πράσσετε· ἐν Χριστῷ Ἰησοῦ τελειοῦσθε, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

Θ΄. Ἔγνων δέ τινας παροδεύσαντας δι' ὑμῶν, ἔχοντας κακὴν διδαχὴν ἀλλοκότου καὶ πονηροῦ πνεύματος· οἷς οὐκ ἐδώκατε πάροδον σπεῖραι τὰ ζιζάνια, βύσαντες τὰ ὦτα, εἰς τὸ μὴ παραδέξασθαι τὴν ὑπ' αὐτῶν καταγγελλομένην πλάνην, πεπεισμένοι τὸ λαοπλάνον πνεῦμα, οὐ τὰ Χριστοῦ, ἀλλὰ τὰ ἴδια λαλειν· ψευδολόγον γάρ ἐστι· τὸ δὲ Ἅγιον Πνεῦμα, οὐ τὰ ἴδια, ἀλλὰ τὰ τοῦ Χριστοῦ, καὶ οὐκ ἀφ' ἑαυτοῦ, ἀλλὰ ἀπὸ τοῦ Κυρίου· ὡς καὶ ὁ Κύριος τὰ παρὰ τοῦ Πατρὸς ἡμῖν κατήγγελλεν· ὁ λόγος γὰρ, φησὶν, ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με Πατρός· καὶ περὶ τοῦ Πνεύματος τοῦ Ἁγίου· Οὐ λαλήσει, φησὶν, ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ παρ' ἐμοῦ. Καὶ περὶ ἑαυτοῦ φησὶ πρὸς τὸν Πατέρα· Ἐγώ σε, φησὶν, ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ὃ ἔδωκάς μοι, ἐτελείωσα· ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις. Καὶ περὶ τοῦ Ἁγίου Πνέυματος· Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει. Τὸ δὲ πλάνον πνεῦμα, ἑαυτὸ κηρύττει, τὰ ἴδια λαλεῖ, αὐτάρεσκον γάρ ἐστιν· ἑαυτὸ δοξάζει, τύφου γάρ ἐστι μεστὸν· ψευδολόγον ὑπάρχει, ἀπατηλὸν, Θωπευτικὸν, κολακευτικὸν, ὕπουλον, ῥαψῳδὸν, φλύαρον, ἀσύμφωνον, ἀμετροεπὲς, γλίσχρον, ψοφοδεές· οὗ τῆς ἐνεργείας ῥύσεται ὑμᾶς Ἰησοῦς Χριστὸς, ὁ Θεμελιώσας ὑμᾶς ἐπὶ τὴν πέτραν, ὡς λίθους ἐκλεκτοὺς, εὐαρμολογουμένους εἰς οἰκοδομὴν Θείαν Πατρὸς, ἀναφερομένους εἰς τὰ ὕψη διὰ Χριστοῦ τοῦ ὑπὲρ ἡμῶν σταυρωθέντος, σχοίνῳ χρωμένους τῷ Ἁγίῳ Πνεύματι· πίστει δὲ ἀναγομένους, καὶ

ܐܠܗܐ ܕܒܫܘܥܝ ܡܫܝܚܐ ܠܟ ܥܒܕ ܕܟܠ ܓܒܪ ܕܐܢܬ ܒܗ ܐܠܗܐ ܡܦܫ ܐܢܬ ܐܦ ܠܟ ܕܥܒܕ ܐܠܗܐ ܕܒܫܘܥܝ ܡܫܝܚܐ ܐܠܗܐ

ὑμῶν, ἡ δὲ ἀγάπη ὁδὸς ἡ ἀναφέρουσα εἰς Θεόν. Ὑπὲρ τῶν ἄλλων ἀνθρώπων προσεύχεσθε· ἔστιν γὰρ ἐν αὐτοῖς ἐλπὶς μετανοίας, ἵνα Θεοῦ τύχωσιν. Ἐπιτρέψατε αὐτοῖς ἐκ τῶν ἔργων ὑμῶν [μᾶλλον] μαθητευθῆναι· γίνεσθε πρὸς τὰς μεγαλορρήμοσύνας αὐτῶν ὑμεῖς ταπεινόφρονες καὶ πραεῖς· ἀντιτάξατε πρὸς τὰς βλασφημίας αὐτῶν ὑμεῖς τὰς προσευχάς· πρὸς τὴν πλάνην αὐτῶν στήκετε ὑμεῖς ἐν τῇ πίστει ἑδραῖοι· πρὸς τὸ ἄγριον αὐτῶν [γίνεσθε] ὑμεῖς ἥμεροι· μὴ σπουδάζοντες ἀντιμιμήσασθαι αὐτούς.

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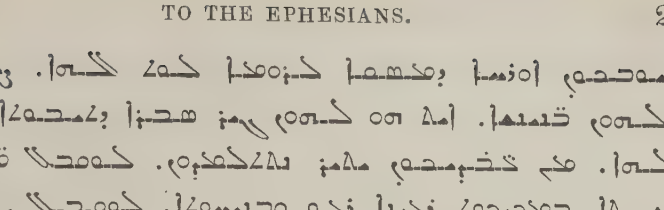
ὑμῶν, ἡ δὲ ἀγάπη ὁδὸς ἡ ἀναφέρουσα εἰς Θεόν. Ἐστὲ οὖν καὶ [σύνοδοι] πάντες, Θεοφόροι, καὶ ναοφόροι, Χριστοφόροι, ἁγιοφόροι, κατὰ πάντα κεκοσμημένοι ἐντολαῖς Ἰησοῦ Χριστοῦ· οἷς καὶ ἀγαλλιῶμαι ὅτι ἠξιώθην, δι' ὧν γράφω, προσομιλῆσαι ὑμῖν, καὶ συγχαρῆναι, ὅτι κατ' ἄλλον βίον οὐδὲν ἀγαπᾶτε, εἰ μὴ μόνον τὸν Θεόν.

Ι΄. Καὶ ὑπὲρ τῶν ἄλλων δὲ ἀνθρώπων ἀδιαλείπτως προσεύχεσθε· ἔστιν γὰρ ἐν αὐτοῖς ἐλπὶς μετανοίας, ἵνα Θεοῦ τύχωσιν. Ἐπιτρέψατε οὖν αὐτοῖς κἂν ἐκ τῶν ἔργων ὑμῖν μαθητευθῆναι· πρὸς τὰς ὀργὰς αὐτῶν ὑμεῖς πραεῖς, πρὸς τὰς μεγαλορρήμοσύνας αὐτῶν ὑμεῖς ταπεινόφρονες, πρὸς τὰς βλασφημίας αὐτῶν ὑμεῖς τὰς προσευχάς, πρὸς τὴν πλάνην αὐτῶν ὑμεῖς ἑδραῖοι τῇ πίστει, πρὸς τὸ ἄγριον αὐτῶν ὑμεῖς ἥμεροι· μὴ σπουδάζοντες ἀντιμιμήσασθαι αὐτούς.

LONGER.

ἀγάπη κουφιζομένους ἐκ γῆς πρὸς οὐρανὸν, συνοδοιποροῦντας ἅμα ἀμώμοις. Μακάριοι γὰρ, φησὶν, οἱ ἄμωμοι ἐν ὁδῷ, οἱ πορευόμενοι ἐν νόμῳ Κυρίου· ὁδὸς δέ ἐστιν ἀπλανὴς, Ἰησοῦς ὁ Χριστὸς· Ἐγὼ γὰρ, φησὶν, εἰμὶ ἡ ὁδὸς καὶ ἡ ζωή· ὁδηγεῖ δὲ ἡ ὁδὸς πρὸς τὸν Πατέρα· Οὐδεὶς γὰρ, φησὶν, ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ δι' ἐμοῦ. Μακάριοι οὖν ἐστὲ ὑμεῖς οἱ Θεοφόροι, πνευματοφόροι, ναοφόροι, ἁγιοφόροι, κατὰ πάντα κεκοσμημένοι ἐν ταῖς ἐντολαῖς Ἰησοῦ Χριστοῦ, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν· δι' οὗς ἀγαλλιώμενος ἠξιώθην, δι' ὧν γράφω, προσομιλῆσαι τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ, τοῖς πιστοῖς ἐν Χριστῷ Ἰησοῦ. Χαίρω οὖν ἐφ' ὑμῖν, ὅτι μὴ τῇ ματαιότητι προσέχετε· οὐδὲ κατὰ σάρκα ἀγαπᾶτε, ἀλλὰ κατὰ Θεόν.

Ι΄. Καὶ ὑπὲρ τῶν ἄλλων δὲ ἀνθρώπων ἀδιαλείπτως προσεύχεσθε· ἔστι γὰρ αὐτοῖς ἐλπὶς μετανοίας, ἵνα Θεοῦ τύχωσι· μὴ ὁ πίπτων γὰρ οὐκ ἀνίσταται; ἢ ὁ ἀποστρέφων οὐκ ἐπιστρέφει; ἐπιστρέψατε οὖν αὐτοῖς μαθητευθῆναι ὑμῖν. Γίνεσθε οὖν διάκονοι Θεοῦ, καὶ στόμα Χριστοῦ· λέγει γὰρ ὁ Κύριος, Ἐὰν ἐξαγάγητε ἐξ ἀναξίου τίμιον, ὡς στόμα μου ἔσεσθε. Γίνεσθε πρὸς τὰς ὀργὰς αὐτῶν ὑμεῖς ταπεινόφρονες· ἀντιτάξατε πρὸς τὰς βλασφημίας αὐτῶν ὑμεῖς τὰς ἐκτενεῖς εὐχάς· αὐτῶν πλανωμένων, στήκετε ὑμεῖς ἐν τῇ πίστει ἑδραῖοι· νικήσατε τὸ ἄγριον ἦθος, ἐν ἡμερότητι· τὸ ὀργίλον, ἐν πραότητι· Μακάριοι γὰρ οἱ πραεῖς· καὶ Μωσῆς πρᾶος παρὰ πάντας ἀνθρώπους, καὶ Δαβὶδ πρᾶος σφόδρα· διὸ παραινεῖ Παῦλος, Δοῦλον, λέγων, Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον, ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μὴ σπουδάζοντες ἀμύνεσθαι τοὺς ἀδικοῦντας ὑμᾶς·



LONGER.

dilectione elevatos a terra ad cœlum, ambu-
xix. 1. lantes immaculate. Beati enim, inquit, immaculati in via; qui ambulant in lege Domini. Via enim sine
xiv. 6. errore est Jesus Christus; sicut ipse ait: Ego sum via, veritas et vita. Deducit autem hæc via ad Patrem: Nemo enim, inquit, venit ad Patrem, nisi per me. Beati ergo estis vos Deiferi, Spiritiferi, sanctiferi, templiferi, in omnibus ornati in manda-
t. ii. 9. tis Jesu Christi; regnum sacerdorale, et gens sancta, populus in adquisitionem: in quibus exsultans dignus effectus sum, per quos scribo, alloqui
es. i. 1. sanctos, qui sunt Ephesi, fideles in Christo Jesu. Gaudeo enim in vobis, quia vanitati non intenditis; neque ea quæ secundum carnem sunt diligitis, sed ea quæ sunt secundum Deum.

l. Sed. X. *Et pro aliis hominibus orate indesinenter: est enim in illis spes, ut Deum
viii. 4. mereantur adipisci. Nunquid qui cadit, inquit, non adjiciet ut resurgat? aut qui avertitur, non convertitur? Convertimini ergo ad doctrinam. Estote ministri Dei, et os Christi. Dicit enim
xv. 19. Dominus: Si abduxeritis pretiosum ab indigno, sicut os meum eritis. Estote ad iracundias eorum humiles: renunciate blasphemiis eorum. Vos vero orationi instate: illis errantibus, vos stabiles estote, radicati in fide. Vincite eorum ferocem consuetudinem per vestram mansuetudinem, et iracundiam, per le-
t. v. 5. nitatem. Beati enim, inquit, mites. Nam et Moyses
. xii. 3. mansuetus erat supra omnes homines: et David mitis
. xxiv. ii. 24, valde. Propter quod Paulus monet dicens: Servum
25. autem Domini non oportet litigare; sed mitem esse ad omnes; docibilem, patientem, cum omni modestia corripientem eos qui resistunt. Nolite festi-
. vii. 4. nare ulcisci nocentes vos. Si reddidi enim, inquit,

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dux vester, charitas vero via referens in Deum. Estis igitur conviatores, Deiferi et templiferi et Christiferi, sanctiferi, secundum omnia ornati in mandatis Jesu Christi: quibus et exultans dignificatus sum, per quæ scribo, alloqui vobis, et congaudere; quoniam secundum aliam vitam nihil diligitis nisi solum Deum.

X. Sed et pro aliis hominibus indesinenter Deum oratis. Est enim in ipsis spes pœnitentiæ, ut Deo potiantur. Monete igitur ipsos saltem ex operibus a vobis erudiri. Ad iras ipsorum vos mansueti, ad magniloquia eorum vos humilia sapientes, ad blasphemias ipsorum vos orationes, ad errorem ipsorum vos firmi fide, ad agreste ipsorum vos mansueti. Non festinantes imitari ipsos;

Μιμηταὶ δὲ τοῦ Κυρίου σπουδάζωμεν εἶναι τῇ ἐπιεικείᾳ, [καὶ] τίς πλέον ἀδικηθῇ, τίς ἀποστερηθῇ, τίς ἀθετηθῇ.

SHORTER.

Ἀδελφοὶ αὐτῶν εὑρηθῶμεν τῇ ἐπιεικείᾳ· μιμηταὶ δὲ τοῦ Κυρίου σπουδάζωμεν εἶναι· τίς πλέον ἀδικηθῇ, τίς ἀποστερηθῇ, τίς ἀθετηθῇ; ἵνα μὴ τοῦ Διαβόλου βοτάνη τὶς εὑρεθῇ ἐν ὑμῖν· ἀλλ' ἐν πάσῃ ἁγνείᾳ καὶ σωφροσύνῃ μένετε, ἐν Ἰησοῦ Χριστῷ, [σαρκικῶς καὶ πνευματικῶς.]

ΙΑ'. Ἔσχατοι καιροὶ λοιπόν· αἰσχυνθῶμεν, φοβηθῶμεν τὴν μακροθυμίαν τοῦ Θεοῦ, [ἵνα μὴ ἡμῖν εἰς κρῖμα γένηται.] Ἢ γὰρ τὴν μέλλουσαν ὀργὴν φοβηθῶμεν, ἢ τὴν ἐνεστῶσαν χάριν ἀγαπήσωμεν· ἓν τῶν δύο μόνον ἐν Χριστῷ Ἰησοῦ εὑρεθῆναι, εἰς τὸ ἀληθινὸν ζῆν. Χωρὶς τούτου μηδὲν ὑμῖν πρεπέτω, ἐν ᾧ τὰ δεσμὰ περιφέρω, τοὺς πνευματικοὺς μαργαρίτας, ἐν οἷς γένοιτό μοι ἀναστῆναι τῇ προσευχῇ ὑμῶν, ἧς γένοιτό μοι ἀεὶ μέτοχον εἶναι, ἵνα ἐνὶ κλήρῳ Ἐφησίων εὑρεθῶ τῶν Χριστιανῶν, οἳ καὶ τοῖς ἀποστόλοις πάντοτε συνήνεσαν ἐν δυνάμει Ἰησοῦ Χριστοῦ.

ΙΒ'. Οἶδα τίς εἰμι, καὶ τίσιν γράφω· ἐγὼ κατάκριτος, ὑμεῖς ἠλεημένοι· ἐγὼ ὑπὸ κίνδυνον, ὑμεῖς ἐστηριγμένοι. Πάροδός ἐστε τῶν εἰς Θεὸν ἀναιρουμένων· Παύλου συμμύσται τοῦ ἡγιασμένου, τοῦ μεμαρτυρημένου, ἀξιομακαρίστου, οὗ γένοιτό μοι ὑπὸ τὰ ἴχνη εὑρεθῆναι, ὅτ' ἂν Θεοῦ ἐπιτύχω, ὃς ἐν πάσῃ [ἐπιστολῇ] μνημονεύει ὑμῶν ἐν Χριστῷ Ἰησοῦ.

ΙΓ'. Σπουδάζετε οὖν πυκνότερον συν-

LONGER.

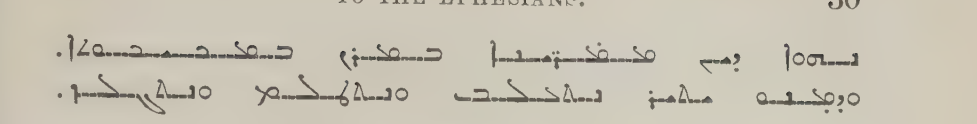
Εἰ ἀνταπέδωκα γὰρ, φησὶ, τοῖς ἀνταποδιδοῦσί μοι κακά· ἀδελφοὺς αὐτοὺς ποιήσωμεν τῇ ἐπιεικείᾳ· εἴπατε γὰρ τοῖς μισοῦσιν ὑμᾶς, Ἀδελφοὶ ἡμῶν ἐστὲ, ἵνα τὸ ὄνομα τοῦ Κυρίου δοξασθῇ· καὶ μιμησώμεθα τὸν Κύριον, ὃς λοιδορούμενος, οὐκ ἀντελοιδόρει· σταυρούμενος, οὐκ ἀντεῖπε· πάσχων, οὐκ ἠπείλει· ἀλλ' ὑπὲρ τῶν ἐχθρῶν προσηύχετο· Πάτερ ἄφες αὐτοῖς, οὐκ οἴδασιν ὃ ποιοῦσιν. Ἐάν τις πλέον ἀδικηθεὶς πλείονα ὑπομείνῃ, οὗτος μακάριος· ἐάν τις ἀποστερηθῇ, ἐάν τις ἀθετηθῇ διὰ τὸ ὄνομα τοῦ Κυρίου, οὗτος ὄντως Χριστοῦ ἐστί. Βλέπετε μὴ τοῦ Διαβόλου βοτάνη εὑρεθῇ ἐν ὑμῖν· πικρὰ γάρ ἐστι καὶ ἁλμυρά τις αὕτη. Νήψατε, σωφρονήσατε ἐν Χριστῷ Ἰησοῦ.

ΙΑ'. Ἔσχατοι καιροὶ λοιπόν εἰσιν· αἰσχυνθῶμεν, φοβηθῶμεν τὴν μακροθυμίαν τοῦ Θεοῦ· μὴ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καταφρονήσωμεν· ἢ γὰρ τὴν μέλλουσαν ὀργὴν φοβηθῶμεν, ἢ τὴν ἐνεστῶσαν χαρὰν ἀγαπήσωμεν ἐν τῷ νῦν βίῳ· ἔστω δὲ ἡ ἐνεστῶσα χαρὰ καὶ ἡ ἀληθινὴ, τὸ μόνον ἐν Χριστῷ Ἰησοῦ εὑρεθῆναι, εἰς τὸ ἀληθινῶς ζῆν. Χωρὶς τούτου, μηδ' ἂν ἀναπνεῦσαι ποτὲ ἔλησθε· οὗτος γάρ μου ἡ ἐλπὶς, οὗτος τὸ καύχημα, οὗτος ἀνελλιπὴς πλοῦτος· ἐν ᾧ τὰ δεσμὰ ἀπὸ Συρίας μέχρι Ῥώμης περιφέρω, τοὺς πνευματικοὺς μαργαρίτας, ἐν οἷς γένοιτό μοι τελειωθῆναι, τῇ προσευχῇ ὑμῶν, μέτοχον τῶν παθημάτων Χριστοῦ, καὶ κοινωνὸν τοῦ θανάτου αὐτοῦ γενέσθαι, καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς ἀνεκλιποῦς ζωῆς· ἧς γένοιτό μοι ἐπιτυχεῖν, ἵνα ἐν κλήρῳ Ἐφεσίων εὑρεθῶ τῶν Χριστιανῶν, οἳ καὶ τοῖς ἀποστόλοις πάντοτε συνῆσαν, ἐν δυνάμει Ἰησοῦ Χριστοῦ, Παύλῳ, Ἰωάννῃ, Τιμοθέῳ τῷ πιστοτάτῳ.

ΙΒ'. Οἶδα τίς εἰμι, καὶ τίσι γράφω· ἐγὼ μὲν ὁ ἐλάχιστος Ἰγνάτιος, τοῖς ὑπὸ κίνδυνον καὶ κρίσιν παρόμοιος· ὑμεῖς δὲ, ἠλεημένοι, ἐστηριγμένοι ἐν Χριστῷ· παραδοθείς γε ἐγὼ, ἀλλὰ τῶν διὰ Χριστὸν ἀναιρουμένων, ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ἰγνατίου, οὗ ἐλάχιστος. Ὑμεῖς δὲ Παύλου συμμύσται ἐστὲ, ἡγιασμένου, μεμαρτυρημένου ὅτι σκεῦός ἐστιν ἐκλογῆς· οὗ γένοιτό μοι ὑπὸ τὰ ἴχνη εὑρεθῆναι, καὶ τῶν λοιπῶν ἁγίων, ὅταν Ἰησοῦ Χριστοῦ ἐπιτύχω, ὃς πάντοτε ἐν ταῖς δεήσεσιν αὐτοῦ μνημονεύει ἡμῶν.

ΙΓ'. Σπουδάζετε οὖν πυκνότερον συν-

Can. 197.



LONGER.

retribuentibus mihi mala. Fratres eos faciamus per mansuetudinem. Dicite itaque his, qui vos oderunt; Fratres nostri estis: ut nomen Domini glorificetur.

1 Petr. ii. 23. Imitemur scilicet Dominum; qui cum malediceretur non maledicebat, cum crucifigeretur non contradicebat, cum pateretur non comminabatur: sed

Luc. xxiii. 34. pro inimicis suis orabat, dicens; Pater dimitte illis, quia nesciunt quid faciunt. Cui plus nocetur,

Matt. v. 11. ampliora sustineat. Beatus qui abjectus et reprobatus fuerit propter nomen Domini: ipse etenim vere est Christi. Videte ne herba Diaboli inve-

1 Pet. iv. 7. niatur in vobis: amara etenim est, et salsa. Ergo sobrii estote et casti in Christo Jesu.

XI. Jam enim novissima tempora sunt. Re-

Rom. ii. 4. vereamur et timeamus longanimitatem Dei: et non simus divitiarum aut utilitatum eorum appetitores. Futuram iracundiam plus timeamus, quam præsentem gratiam diligamus. Præsens enim gratia est, ut inveniamur in Christo Jesu; et in veritate vivamus. Extra hoc autem, nec respirare oportet aliquando. Hæc enim est spes mea, hæc exultatio, hæ denique indeficientes divitiæ. In quo et vincula mea a Syria usque ad Romam suffero, spirituales margaritas: in quibus mihi contingat consummari, orationibus vestris, participem passionum Christi, et communem morti ejus fieri, et a mortuis resurrectioni et vitæ sempiternæ, quam mihi contingat percipere: ut in sorte Ephesiorum Christianorum inveniar; qui et cum Apostolis semper conversati sunt in virtute Jesu Christi, Paulo, Joanne, et Timotheo fidelissimo.

XII. Scio qui sum, et quibus scribo. Ego itaque minimissimus sum; et supplex, sub periculis, et judiciis, et lege constitutus. Vos vero consecuti estis misericordiam; firmi in Christo. Traditus sum autem, propter Deum, generi inter-

Matt. xxiii. 35. fectorum a sanguine Abel justi usque ad sanguinem Ignatii minimissimi. Pauli enim sancti estis conministri, et martyrium consummantis, qui est vas electionis: sub cujus vestigia merear inveniri, et cæterorum sanctorum, quando Jesum Christum merear adipisci: qui semper in suis orationibus memor est vestri.

XIII. Festinate ergo frequenter convenire

SHORTER.

fratres ipsorum inveniamur in mansuetudine: imitatores autem Dei studeamus esse. Quis plus 1 Cor. vi. 7.
injustum patiatur, quis fraudetur, quis contemnatur. Ut non Diaboli herba quis inveniatur in vobis: sed in omni castitate et temperantia maneatis, in Jesu Christo, carnaliter et spiritualiter.

XI. Extrema tempora de 1 Joh. ii. 18.
cetero. Verecundemur et 2 Tim. iii. 1.
timeamus longanimitatem Dei; ut non nobis in judicium fiat. Vel enim futuram iram timeamus, vel præsentem gratiam diligamus. Unum duorum solum in Christo Jesu invenitur, in verum vivere. Sine ipso nihil vos deceat: in quo vincula circumfero, spirituales margaritas; in quibus fiat mihi resurgere, oratione vestra. Qua fiat mihi semper participem esse: ut in sorte Ephesiorum inveniar Christianorum; qui et Apostolis semper consenserunt, in virtute Jesu Christi.

XII. Novi quis sum, et quibus scribo. Ego condemnatus, vos propitiationem habentes; ego sub periculo, vos firmati. Transitus estis eorum qui in Deum interficiuntur: Pauli condiscipuli (sanctificati, martyrizati, digne beati) cujus fiat mihi sub vestigiis inveniri, quando Deo fruar; qui in omni Epistola memoriam facit vestri in Jesu Christo.

XIII. Festinate igitur

Οὐ γὰρ ἐπαγγελίας τὸ ἔργον, ἀλλ' ἐν δυνάμει πίστεως, ἐάν τις εὑρεθῇ καὶ εἰς τέλος. Ἀμεινόν ἐστιν σιωπᾶν καὶ εἶναι, ἢ λαλοῦντα μὴ εἶναι· ἵνα δι' ὧν λαλεῖ πράσσῃ, καὶ δι' ὧν σιγᾷ γινώσκηται.

SHORTER.

ἔρχεσθαι εἰς εὐχαριστίαν Θεοῦ καὶ εἰς δόξαν· ὅτ' ἂν γὰρ πυκνῶς ἐπὶ τὸ αὐτὸ γίνεσθε, καθαιροῦνται αἱ δυνάμεις τοῦ Σατανᾶ, καὶ λύεται ὁ ὄλεθρος αὐτοῦ ἐν τῇ ὁμονοίᾳ ὑμῶν τῆς πίστεως. Οὐδέν ἐστιν ἄμεινον εἰρήνης, ἐν ᾗ πᾶς πόλεμος καταργεῖται ἐπουρανίων καὶ ἐπιγείων.

ΙΔ'. Ὧν οὐδὲν λανθάνει ὑμᾶς, ἐὰν τελείως εἰς Ἰησοῦν Χριστὸν ἔχητε τὴν πίστιν, καὶ τὴν ἀγάπην, ἥτις ἐστὶν ἀρχὴ ζωῆς καὶ τέλος· ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη· τὰ δὲ δύο ἐν ἑνότητι γενόμενα, Θεοῦ ἐστίν· τὰ δὲ ἄλλα πάντα εἰς καλοκἀγαθίαν ἀκόλουθά ἐστιν. Οὐδεὶς πίστιν ἐπαγγελλόμενος ἁμαρτάνει, οὐδὲ ἀγάπην κεκτημένος μισεῖ. Φανερὸν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ· οὕτως οἱ ἐπαγγελλόμενοι Χριστιανοὶ εἶναι, δι' ὧν πράσσουσιν ὀφθήσονται. [Οὐ γὰρ νῦν ἐπαγγελίας τὸ ἔργον, ἀλλ' ἐν δυνάμει πίστεως, ἐάν τις εὑρεθῇ εἰς τέλος.]

ΙΕ'. Ἀμεινόν ἐστιν σιωπᾶν καὶ εἶναι, ἢ λαλοῦντα μὴ εἶναι· καλὸν τὸ διδάσκειν, ἐὰν ὁ λέγων ποιῇ. [Εἷς οὖν διδάσκαλος, ὃς εἶπεν, καὶ ἐγένετο· καὶ ἃ σιγῶν δὲ πεποίηκεν, ἄξια τοῦ Πατρός ἐστιν. Ὁ λόγον Ἰησοῦ κεκτημένος ἀληθῶς δύναται καὶ τῆς ἡσυχίας αὐτοῦ ἀκούειν, ἵνα τέλειος ᾖ· ἵνα δι' ὧν λαλεῖ πράσσῃ, καὶ δι' ὧν σιγᾷ γινώσκηται.] Οὐδὲν λανθάνει

LONGER.

ἔρχεσθαι εἰς εὐχαριστίαν Θεοῦ, καὶ δόξαν· ὅταν γὰρ συνεχῶς ἐπὶ τὸ αὐτὸ γένησθε, καθαιροῦνται αἱ δυνάμεις τοῦ Σατανᾶ, καὶ ἄπρακτα αὐτοῦ ἐπιστρέφει τὰ πεπυρωμένα βέλη πρὸς ἁμαρτίαν· ἡ γὰρ ὑμετέρα ὁμόνοια καὶ σύμφωνος πίστις, αὐτοῦ μέν ἐστιν ὄλεθρος, τῶν δὲ ὑπασπιστῶν αὐτοῦ βάσανος. Οὐδὲν ἄμεινον τῆς κατὰ Χριστὸν εἰρήνης, ἐν ᾗ πᾶς πόλεμος καταργεῖται, ἀερίων, καὶ ἐπιγείων πνευμάτων· Οὐ γάρ ἐστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, καὶ πρὸς ἐξουσίας, καὶ πρὸς τοὺς κοσμοκράτορας τοῦ σκότους, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

ΙΔ'. Οὐκοῦν οὐ λήσεται ὑμᾶς τι τῶν νοημάτων τοῦ Διαβόλου, ἐὰν, ὡς Παῦλος, τελείως εἰς Χριστὸν ἔχητε τὴν πίστιν καὶ τὴν ἀγάπην, ἥτις ἐστὶν ἀρχὴ ζωῆς καὶ τέλος· ἀρχὴ ζωῆς, πίστις· τέλος δὲ, ἀγάπη· τὰ δὲ δύο ἐν ἑνότητι γενόμενα, Θεοῦ ἄνθρωπον ἀποτελεῖ· τὰ δὲ ἄλλα πάντα εἰς καλοκἀγαθίαν ἀκόλουθά ἐστιν. Οὐδεὶς πίστιν ἐπαγγελλόμενος, ὀφείλει ἁμαρτάνειν· οὐδὲ ἀγάπην κεκτημένος, μισεῖν τὸν ἀδελφόν· ὁ γὰρ εἰπὼν, Ἀγαπήσεις Κύριον τὸν Θεόν σου, εἶπε, καὶ τὸν πλησίον σου, ὡς σεαυτόν. Οἱ ἐπαγγελλόμενοι Χριστοῦ εἶναι, οὐκ ἐξ ὧν λέγουσι μόνον, ἀλλὰ καὶ ἐξ ὧν πράττουσι, γνωρίζονται· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

ΙΕ'. Ἀμεινόν ἐστι σιωπᾶν καὶ εἶναι, ἢ λαλεῖν καὶ μὴ εἶναι· οὐκ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. Καρδίᾳ πιστεύεται, στόματι δὲ ὁμολογεῖται· τῇ μὲν, εἰς δικαιοσύνην· τῷ δὲ, εἰς σωτηρίαν. Καλὸν τὸ διδάσκειν, ἐὰν ὁ λέγων ποιῇ· ὃς γὰρ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας ἐν τῇ βασιλείᾳ· ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, πρῶτον ἐποίησε, καὶ τότε ἐδίδαξεν, ὡς μαρτυρεῖ Λουκᾶς, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν. Οὐδὲν λανθάνει

ܟܗ ܕܗܘܝܢ ܡܢ ܟܠܗ ܠܒܟ ܐܝ ܒܟ ܡܫܬܕܐ ܕܐܢ ܗܟܝ ܟܕ ܐܬܐ ܟܫܝ ܐ.
ܟܕ ܐܬܐ ܡܫܬܕܐ ܐܢ ܗܟܝ ܐܬܐ ܕܐ ܒܕ ܐܬܐ ܟܫܝ ܐ ܕܐ ܒܕ ܐܬܐ ܡܫܬܕܐ ܐ.
ܕ ܐ ܐܬܐ. ܒܕ ܐܟܡ ܒܡܫܬܕܐ ܐܬܐ : ܐܬܐ ܐܟܡ ܒܗܡ ܐ.

LONGER.

ad eucharistiam et gloriam Dei. Quando enim assidue hoc ipsum agitur, expelluntur virtutes Satanæ, qui actus suos convertit
hes.vi.16. in sagittas ignitas ad peccatum. Vestra autem concordia, et consonans fides ipsius est interitus; et consentaneis ejus tormentum. Nihil enim melius est, quam pacem habere in Christo: in qua omne telum evacuatur aëriorum et ter-
hes.vi.12. restrium spirituum. Non est enim nobis colluctatio adversus carnem et sanguinem; sed adversus principatus et potestates, et adversus mundi rectores tenebrarum harum, adversus spiritualia nequitiæ in cœlestibus.

XIV. Ergo nolite vos vulnerare in aliqua contagione Diaboli; sicuti et Paulus dicit; habentes
Tim. i. 14. in Christum fidem et dilectionem: quæ est principium vitæ et finis. Principium quidem vitæ est fides, finis vero ejus est dilectio: ambæ vero simul junctæ, in unitate factæ, hominem Dei perficiunt: sed et cætera omnia, quæ in benevolentia sequuntur, consummant. Nemo fidem annuncians debet peccare: neque dilectionem possidens debet
Luc. x. 27. fratrem suum odire. Qui enim dixit, Diliges Dominum Deum tuum ex toto corde tuo; ipse iterum ait, Et proximum tuum sicut teipsum. Qui enim annunciant esse se Christi, non ex quibus dicunt tantummodo, sed ex quibus agunt,
at. xii. 33. agnoscuntur. Ex fructu enim arbor cognoscitur.

XV. Melius est igitur tacere et esse; quam dicere et non esse:
Cor. iv. 20. quia non in verbo est regnum Dei, sed in virtute.
om. x. 10. Corde enim creditur ad justitiam; ore autem confessio fit ad salutem. Bonum est igitur do-
Mat. v. 19. cere; sed si fecerit ea quæ dixerit. Qui enim docuerit et fecerit; hic magnus vocabitur in regno cœlorum. Dominus autem noster et Deus Jesus
Act. i. 1. Christus, qui est filius Dei vivi, primo videlicet fecit,
Cor. viii. 18. et sic docuit: sicut testificatur Lucas; cujus laus est in Evangelio per omnes Ecclesias Nihil enim latet

SHORTER.

crebrius convenire in gratiarum actionem Dei, et in gloriam. Quum enim crebro in idipsum convenitis, destruuntur potentiæ Satanæ; et solvitur proditio ipsius in concordia vestræ fidei. Nihil est melius pace; in qua omne bellum evacuatur cœlestium et terrestrium.

XIV. Quorum nullum latet vos: si perfecte in Jesum Christum habeatis fidem et charitatem; quæ sunt principium vitæ et finis. Principium quidem fides; finis autem charitas. Hæc autem duo, in unitate facta, Deus est: alia autem omnia in bonitate sequenda sunt. Nullus fidem repromittens peccat, neque charitatem possidens odit. Mani- Mat. xii. 33.
festa est arbor a fructu ipsius: sic repromittentes Christiani esse, per quæ operantur manifesti erunt. Non enim nunc repromissionis opus, sed in virtute fidei, si quis inveniatur in finem.

XV. Melius est silere et esse; quam loquentem non esse. Bonum docere, si dicens facit. Unus igitur Doctor, qui dixit, et factum est: sed et quæ silens fecit, digna Patre sunt. Qui verbum Jesu possidet, vere potest et silentium ipsius audire, ut perfectus sit: ut per quæ loquitur operetur, et per quæ silet cognoscatur. Nihil latet

Περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ, ὅ ἐστιν σκάνδαλον τοῖς ἀπιστοῦσιν, ὑμῖν δὲ σωτηρία καὶ ζωὴ αἰώνιος.

SHORTER.

τὸν Κύριον, ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγὺς αὐτῷ ἐστιν. Πάντα οὖν ποιῶμεν, ὡς αὐτοῦ ἐν ἡμῖν κατοικοῦντος, ἵνα ὦμεν αὐτοῦ ναοί, καὶ αὐτὸς ᾖ ἐν ἡμῖν Θεὸς ἡμῶν· ὅπερ καὶ ἔστιν καὶ φανήσεται πρὸ προσώπου ἡμῶν, ἐξ ὧν δικαίως ἀγαπῶμεν αὐτόν.

Ip. 182. Ις΄. Μὴ πλανᾶσθε, ἀδελφοί μου· οἱ οἰκοφθόροι βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. Εἰ οὖν οἱ κατὰ σάρκα ταῦτα πράσσοντες ἀπέθανον, πόσῳ μᾶλλον ἐὰν πίστιν Θεοῦ ἐν κακῇ διδασκαλίᾳ φθείρῃ, ὑπὲρ ἧς Ἰησοῦς Χριστὸς ἐσταυρώθη; ὁ τοιοῦτος, ῥυπαρὸς γενόμενος, εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει, ὁμοίως καὶ ὁ ἀκούων αὐτοῦ.

l. p. 196. ΙΖ΄. Διὰ τοῦτο μῦρον ἔλαβεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ὁ Κύριος, ἵνα πνέῃ τῇ ἐκκλησίᾳ ἀφθαρσίαν· μὴ ἀλείφεσθε δυσωδίαν τῆς διδασκαλίας τοῦ ἄρχοντος τοῦ αἰῶνος τούτου· μὴ αἰχμαλωτίσῃ ὑμᾶς ἐκ τοῦ προκειμένου ζῆν. Διὰ τί δὲ οὐ πάντες φρόνιμοι γινόμεθα λαβόντες Θεοῦ γνῶσιν, ὅ ἐστιν Ἰησοῦς Χριστός; τί μωρῶς ἀπολλύμεθα ἀγνοοῦντες τὸ χάρισμα, ὃ πέπομφεν ἀληθῶς ὁ Κύριος;

ΙΗ΄. Περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ, ὅ ἐστιν σκάνδαλον τοῖς ἀπιστοῦσιν, ὑμῖν δὲ σωτηρία, καὶ ζωὴ αἰώνιος. Ποῦ σοφός; ποῦ συζητητής; ποῦ καύχησις τῶν λεγομένων συνετῶν; ὁ γὰρ Θεὸς

Alex. 211.

LONGER.

τὸν Κύριον, ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγὺς αὐτοῦ ἐστι. Πάντα οὖν ποιῶμεν, ὡς αὐτοῦ ἐν ἡμῖν κατοικοῦντος, ἵνα ὦμεν αὐτοῦ ναοί, καὶ αὐτὸς ἐν ἡμῖν Θεός. Χριστὸς ἐν ἡμῖν λαλείτω, ὡς καὶ ἐν Παύλῳ· τὸ Πνεῦμα τὸ Ἅγιον διδασκέτω ἡμᾶς τὰ Χριστοῦ φθέγγεσθαι, παραπλησίως αὐτῷ.

Ις΄. Μὴ πλανᾶσθε ἀδελφοί μου, οἱ οἰκοφθόροι βασιλείαν Θεοῦ οὐ κληρονομήσουσιν· εἰ δὲ οἱ τοὺς ἀνθρωπίνους οἴκους διαφθείροντες, θανάτῳ καταδικάζονται· πόσῳ μᾶλλον οἱ τὴν Χριστοῦ ἐκκλησίαν νοθεύειν ἐπιχειροῦντες, αἰωνίαν τίσουσι δίκην; ὑπὲρ ἧς σταυρὸν καὶ θάνατον ὑπέμεινεν ὁ Κύριος Ἰησοῦς, ὁ τοῦ Θεοῦ μονογενὴς υἱός· οὗ τὴν διδασκαλίαν ὁ ἀθετήσας, λιπανθεὶς καὶ παχυνθείς, εἰς γέενναν χωρήσει. Ὁμοίως δὲ καὶ πᾶς ἄνθρωπος, ὁ τὸ διακρίνειν παρὰ Θεοῦ εἰληφὼς, κολασθήσεται, ἀπείρῳ ποιμένι ἐξακολουθήσας, καὶ ψευδῆ δοξαν ὡς ἀληθῆ δεξάμενος. Τίς κοινωνία φωτὶ πρὸς σκότος, ἢ Χριστῷ πρὸς Βελίαρ; ἢ τίς μερὶς πιστοῦ πρὸς ἄπιστον, ἢ ναῷ Θεοῦ μετὰ εἰδώλων; φημὶ δὲ κἀγὼ, τίς κοινωνία ἀληθείας πρὸς ψεῦδος, ἢ δικαιοσύνης πρὸς ἀδικίαν, ἢ δόξης πρὸς ψευδοδοξίαν;

ΙΖ΄. Διὰ τοῦτο μῦρον ἔλαβεν ὁ Κύριος ἐπὶ κεφαλῆς, ἵνα ἡ ἐκκλησία πνέῃ τὴν ἀφθαρσίαν. Μῦρον γὰρ, φησὶν, ἐκκενωθὲν ὄνομά σου· διὰ τοῦτο νεάνιδες ἠγάπησάν σε, εἵλκυσάν σε· ὀπίσω εἰς ὀσμὴν μύρων σου δραμούμεθα. Μὴ ἀλειφέσθω τις δυσωδίαν διδασκαλίας τοῦ αἰῶνος τούτου. ἡ ἁγία τοῦ Θεοῦ ἐκκλησία μὴ αἰχμαλωτισθῇ ὑπὸ τῆς πανουργίας αὐτοῦ, ὡς ἡ πρώτη γυνή. διὰ τί λογικοὶ ὄντες, οὐ γινόμεθα φρόνιμοι; διὰ τί ἔμφυτον τὸ περὶ Θεοῦ παρὰ τοῦ Χριστοῦ λαβόντες κριτήριον, εἰς ἄγνοιαν καταπίπτομεν, καὶ ἐξ ἀμελείας ἀγνοοῦντες τὸ χάρισμα ὃ εἰλήφαμεν, ἀνοήτως ἀπολλύμεθα;

ΙΗ΄. Ὁ σταυρὸς τοῦ Χριστοῦ, τοῖς μὲν ἀπίστοις, σκάνδαλόν ἐστι· τοῖς δὲ πιστοῖς, σωτηρία καὶ ζωὴ αἰώνιος. Ποῦ σοφός; ποῦ συζητητής; ποῦ καύχησις τῶν λεγομένων δυνατῶν; ὁ γὰρ τοῦ Θεοῦ

ܗܝܒ ܢܣ ܟܘܟܒ : ܘ ܐ ܐܠܗܐ ܠܟܡ ܠܐ ܐܠܗ ܐܚܪ ܐܠܐ ܐܒ ܕܫܡܝܐ ܘ ܐܪܥܐ ܕܥܒܕ ܒܗ ܟܠ ܡܕ ܕܐܬ ܒܪܝܬܐ ܕܝܠܗ ܘ ܠ ܡܕ ܕܐܬ ܒܪ ܡܢ ܕܐܬ ܒܪ ܡܢ ܕܐܬ ܒܪ ܡܢ

Ἔλαθεν τὸν ἄρχοντα τοῦ αἰῶνος τούτου ἡ παρθενία Μαρίας, καὶ ὁ τοκετὸς τοῦ Κυρίου, καὶ τρία μυστήρια κραυγῆς, ἅτινα ἐν ἡσυχίᾳ Θεοῦ ἐπράχθη [ἀπὸ] τοῦ ἀστέρος. [Καὶ] ἔνθεν, [τοῦ Υἱοῦ] φανερουμένου, ἠφανίζετο μαγεῖα, καὶ πᾶς δεσμὸς ἐλύετο, καὶ παλαιὰ βασιλεία καθηρεῖτο, [καὶ] κακίας ἄγνοια διεφθείρετο. Ἔνθεν τὰ πάντα συνεκινεῖτο, διὰ τὸ μελετᾶσθαι θανάτου κατάλυσιν. Ἀρχὴν δὲ ἐλάμβανεν τὸ παρὰ Θεῷ ἀπηρτισμένον.

SHORTER.

ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκυοφορήθη ὑπὸ Μαρίας, κατ' οἰκονομίαν Θεοῦ, ἐκ σπέρματος μὲν Δαβὶδ, Πνεύματος δὲ Ἁγίου· ὃς ἐγεννήθη, καὶ ἐβαπτίσθη, ἵνα τῷ πάθει τὸ ὕδωρ καθαρίσῃ.

ΙΘ'. Καὶ ἔλαθεν τὸν ἄρχοντα τοῦ αἰῶνος τούτου ἡ παρθενία Μαρίας, καὶ ὁ τοκετὸς αὐτῆς, ὁμοίως καὶ ὁ θάνατος τοῦ Κυρίου· τρία μυστήρια κραυγῆς, ἅτινα ἐν ἡσυχίᾳ Θεοῦ ἐπράχθη. Πῶς οὖν ἐφανερώθη τοῖς αἰῶσιν; Ἀστὴρ ἐν οὐρανῷ ἔλαμψεν ὑπὲρ πάντας τοὺς ἀστέρας, καὶ τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν, καὶ ξενισμὸν παρεῖχεν ἡ καινότης αὐτοῦ. Τὰ δὲ λοιπὰ πάντα ἄστρα, ἅμα ἡλίῳ καὶ σελήνῃ, χορὸς ἐγένετο τῷ ἀστέρι· αὐτὸς δὲ ἦν ὑπερβάλλων τὸ φῶς αὐτοῦ ὑπὲρ πάντα. Ταραχή τε ἦν, πόθεν ἡ καινότης ἡ ἀνόμοιος αὐτοῖς· ὅθεν ἐλύετο πᾶσα μαγεῖα, καὶ πᾶς δεσμὸς ἠφανίζετο κακίας, ἄγνοια καθηρεῖτο, παλαιὰ βασιλεία διεφθείρετο, Θεοῦ ἀνθρωπίνως φανερουμένου εἰς καινότητα ἀϊδίου ζωῆς. Ἀρχὴν δὲ ἐλάμβανεν τὸ παρὰ Θεῷ ἀπηρτισμένον. Ἔνθεν τὰ πάντα συνεκινεῖτο, διὰ τὸ μελετᾶσθαι θανάτου κατάλυσιν.

LONGER.

υἱὸς, ὁ πρὸ αἰώνων γεννηθεὶς, καὶ τὰ πάντα γνώμῃ τοῦ Πατρὸς συστησάμενος, οὗτος ἐκυοφορήθη ἐκ Μαρίας, κατ' οἰκονομίαν Θεοῦ, ἐκ σπέρματος μὲν Δαβὶδ, διὰ Πνεύματος δὲ Ἁγίου. Ἰδοὺ γὰρ, φησὶν, ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱὸν, καὶ κληθήσεται Ἐμμανουήλ. Οὗτος ἐγεννήθη, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου, ἵνα πιστοποιήσηται τὴν διάταξιν τὴν ἐγχειρισθεῖσαν τῷ Προφήτῃ.

ΙΘ'. Καὶ ἔλαθε τὸν ἄρχοντα τοῦ αἰῶνος τούτου ἡ παρθενία Μαρίας, καὶ ὁ τοκετὸς αὐτῆς, ὁμοίως καὶ ὁ θάνατος τοῦ Κυρίου· τρία μυστήρια κραυγῆς, ἅτινα ἐν ἡσυχίᾳ ἐπράχθη, ἡμῖν δὲ ἐφανερώθη. Ἀστὴρ ἐν οὐρανῷ ἔλαμψεν ὑπὲρ πάντας τοὺς πρὸ αὐτοῦ, καὶ τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν, καὶ ξενισμὸν παρεῖχεν ἡ καινότης αὐτοῦ τοῖς ὁρῶσιν αὐτόν. Τὰ δὲ λοιπὰ πάντα ἄστρα, ἅμα ἡλίῳ καὶ σελήνῃ, χορὸς ἐγίνοντο τῷ ἀστέρι· αὐτὸς δὲ ἦν ὑπερβάλλων αὐτὰ τῷ φανῷ. Ταραχή τε ἦν, πόθεν ἡ καινότης ἡ φαινομένη. Ἔνθεν ἐμωραίνετο σοφία κοσμικὴ, γοητία ὕθλος ἦν, καὶ γέλως ἡ μαγεία· πᾶς θεσμὸς κακίας ἠφανίζετο, ἀγνοίας ζόφος διεσκεδάννυτο, καὶ τυραννικὴ ἀρχὴ καθηρεῖτο, Θεοῦ ὡς ἀνθρώπου φαινομένου, καὶ ἀνθρώπου ὡς Θεοῦ ἐνεργοῦντος· ἀλλ' οὔτε τὸ πρότερον δόξα, οὔτε τὸ δεύτερον ψιλότης· ἀλλὰ τὸ μὲν ἀλήθεια, τὸ δὲ οἰκονομία. Ἀρχὴν δὲ ἐλάμβανε τὸ παρὰ Θεῷ ἀπηρτισμένον· ἔνθεν τὰ πάντα συνεκινεῖτο, διὰ τὸ μελετᾶσθαι θανάτου κατάλυσιν.

ܡܫܟܚܬܐ ܕܡܪܝܡ ܘܡܘܬܗ ܕܡܫܝܚܐ ܗܢ ܬܠܬ ܪܙܐ ܕܫܬܝܢ ܒܫܬܝܩܐ ܕܐܠܗܐ ܐܬܥܒܕ ܗܘ ܕܐܬܝܠܕ ܡܢ ܩܕܡ ܟܠ ܥܠܡܐ ܗܘ ܕܐܬܝ ܒܬܕܒܝܪܐ ܕܐܒܘܗܝ ܐܬܒܢܐ ܒܟܪܣܐ ܕܕܘܝܕ ܘܒܪܘܚ ܩܕܫܐ ܐܬܥܡܕ ܐܠܗܐ ܐܡܪ ܓܝܪ ܗܘ ܕܒܒܛܢ ܒܬܘܠܬܐ ܢܗܘܐ ܘܬܝܠܕ ܒܪܐ ܘܢܩܪܐ ܫܡܗ ܥܡܢܘܐܝܠ ܗܘ ܕܐܬܥܡܕ ܐܬܡܫܚ ܡܢ ܝܘܚܢܢ ܕܢܫܪܝ ܗܘ ܡܫܝܚܐ ܠܡܗܝܡܢܘܬܐ ܕܐܬܡܫܝ ܡܢ ܐܠܗܐ

Sim. alex. p. 2 Syr. p. 219

Severus p. 2

ܟ ܡܫܝܚܐ ܕܐܬܝ ܒܬܕܒܝܪܐ ܕܐܒܘܗܝ ܐܬܒܢܐ ܒܟܪܣܐ ܕܕܘܝܕ ܘܒܪܘܚ ܩܕܫܐ ܐܬܥܡܕ ܐܠܗܐ ܐܡܪ ܓܝܪ ܗܘ ܕܒܒܛܢ ܒܬܘܠܬܐ ܢܗܘܐ ܘܬܝܠܕ ܒܪܐ ܘܢܩܪܐ ܫܡܗ ܥܡܢܘܐܝܠ ܗܘ ܕܐܬܥܡܕ ܐܬܡܫܚ ܡܢ ܝܘܚܢܢ ܕܢܫܪܝ ܗܘ ܡܫܝܚܐ ܠܡܗܝܡܢܘܬܐ ܕܐܬܡܫܝ ܡܢ ܐܠܗܐ

LONGER.

qui ante secula genitus est, et omnia dispositione Patris constituit; ipse in utero portatus est a Maria, secundum Dei dispositionem, ex semine David et
tt i. 23. Spiritu Sancto. Ecce enim, inquit, Virgo in utero concipiet, et pariet filium: et vo-
a. vii. 4. cabitur nomen ejus Emanuel. Ipse baptizatus est a Johanne; ut fidelem faceret ordinationem, quæ tradita est Prophetis a Deo.

XIX. Et latuit principem hujus seculi virginitas Mariæ, et partus ejus; similiter et mors Domini. Tria mysteria clamavit in silentio. Dei enim opera nobis
. ii. 2, 9. manifestata sunt. Stella in cœlo fulsit super omnes, quæ ante ipsam erant: et lux ejus inæstimabilis, et nova atque peregrina apparuit videntibus eam. Cætera autem sidera simul cum sole et luna corusca facta sunt illi stellæ; illa vero superabat omnes splendore suo: et facta est perturbatio, unde fuisset illa novitas quæ apparuerat. Hinc hebetata est sapientia hujus mundi, maleficia adnullabantur, magica deridebantur, iniquitas et malitia exterminabantur, tenebræ et ignorantia dissipabantur, et tyranni principatus abolebantur: Deo ut homine apparente, et homine sicut Deo operante. Sed neque primo gloria, neque secundo puritas: sed illa veritas, et illa conversatio, principatum accepit a Deo. Perfecta omnia in illo constabant: propter quod meditatus est mortis solutionem.

SHORTER.

enim noster Jesus Christus conceptus est ex Maria, secundum dispensationem Dei, ex semine quidem David, Spiritu autem Sancto: qui natus est, et baptizatus est, ut passione aquam purificaret.

XIX. Et latuit principem seculi hujus virginitas Mariæ, et partus ipsius; similiter et mors Domini. Tria mysteria clamoris; quæ in silentio Dei operata sunt. Qualiter igitur manifestatus est seculis? Astrum in cœlo resplenduit super omnia astra, et lumen ipsius ineffabile erat: et stuporem tribuit novitas ipsius. Reliqua vero omnia astra, simul cum sole et luna, chorus facta sunt illi astro: ipsum autem erat superferens lumen ipsius super omnia. Turbatio autem erat, unde novitas, quæ dissimilis ipsis: ex qua solvebatur omnis magia, et omne vinculum disparuit malitiæ, ignorantia omnis ablata est, vetus regnum corruptum est; Deo humanitus apparente, in novitatem vitæ æternæ. Principium autem assumpsit, quod apud Deum perfectum. Inde omnia commota erant, propter meditari mortis dissolutionem.

SHORTER.

Κ'. Ἐάν με καταξιώσῃ Ἰησοῦς Χριστὸς ἐν τῇ προσευχῇ ὑμῶν, καὶ θέλημα ᾖ, ἐν τῷ δευτέρῳ βιβλιδίῳ, ὅ μέλλω γράφειν ὑμῖν, προσδηλώσω ὑμῖν ἧς ἠρξάμην οἰκονομίας εἰς τὸν καινὸν ἄνθρωπον Ἰησοῦν Χριστὸν, ἐν τῇ αὐτοῦ πίστει, καὶ ἐν τῇ αὐτοῦ ἀγάπῃ, ἐν πάθει αὐτοῦ καὶ ἀναστάσει, μάλιστα ἐὰν ὁ Κύριός μοι ἀποκαλύψῃ ὅτι οἱ κατ' ἄνδρα κοινῇ πάντες ἐν χάριτι ἐξ ὀνόματος συνέρχεσθε ἐν μιᾷ πίστει, καὶ ἐν Ἰησοῦ Χριστῷ, τῷ κατὰ σάρκα ἐκ γένους Δαβὶδ, τῷ υἱῷ ἀνθρώπου, καὶ υἱῷ Θεοῦ, εἰς τὸ ὑπακούειν ὑμᾶς τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπερισπάστῳ διανοίᾳ, ἕνα ἄρτον κλῶντες, ὅς ἐστιν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.

ΚΑ'. Ἀντίψυχον ὑμῶν ἐγὼ, καὶ ὃν ἐπέμψατε εἰς Θεοῦ τιμὴν εἰς Σμύρναν· ὅθεν καὶ γράφω ὑμῖν, εὐχαριστῶν τῷ Κυρίῳ, ἀγαπῶν Πολύκαρπον ὡς καὶ ὑμᾶς. Μνημονεύετέ μου, ὡς καὶ ὑμῶν Ἰησοῦς ὁ Χριστός. Προσεύχεσθε ὑπὲρ τῆς ἐκκλησίας τῆς ἐν Συρίᾳ· ὅθεν δεδεμένος εἰς Ῥώμην ἀπάγομαι, ἔσχατος ὢν τῶν ἐκεῖ πιστῶν, ὥσπερ ἠξιώθην εἰς τιμὴν Θεοῦ εὑρεθῆναι. Ἐρρῶσθε ἐν Θεῷ Πατρὶ, καὶ ἐν Ἰησοῦ Χριστῷ τῇ κοινῇ ἐλπίδι ἡμῶν.

LONGER.

Κ'. Στήκετε, ἀδελφοὶ, ἑδραῖοι ἐν τῇ πίστει Ἰησοῦ Χριστοῦ, καὶ ἐν τῇ αὐτοῦ ἀγάπῃ, ἐν πάθει αὐτοῦ καὶ ἀναστάσει. Πάντες ἐν χάριτι ἐξ ὀνόματος συναθροίζεσθε κοινῇ, ἐν μιᾷ πίστει Θεοῦ Πατρὸς, καὶ Ἰησοῦ Χριστοῦ, τοῦ μονογενοῦς αὐτοῦ υἱοῦ, τοῦ καὶ πρωτοτόκου πάσης κτίσεως, κατὰ σάρκα δὲ ἐκ γένους Δαβὶδ, ἐφοδηγούμενοι ὑπὸ τοῦ Παρακλήτου· ὑπακούοντες τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπερισπάστῳ διανοίᾳ· ἕνα ἄρτον κλῶντες, ὅ ἐστι φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Θεῷ διὰ Ἰησοῦ Χριστοῦ, καθαρτήριον ἀλεξίκακον.

ΚΑ'. Ἕιην ὑμῶν ἀντίψυχον, καὶ ὧν ἐπέμψατε εἰς Θεοῦ τιμὴν εἰς Σμύρναν· ὅθεν καὶ γράφω ὑμῖν, εὐχαριστῶν τῷ Κυρίῳ, ἀγαπῶν Πολύκαρπον ὡς καὶ ὑμᾶς. Μνημονεύετέ μου, ὡς καὶ ὑμῶν Ἰησοῦς ὁ Χριστὸς, ὁ εὐλογητὸς εἰς τοὺς αἰῶνας. Προσεύχεσθε ὑπὲρ τῆς ἐκκλησίας Ἀντιοχέων τῆς ἐν Συρίᾳ, ὅθεν δεδεμένος εἰς Ῥώμην ἀπάγομαι, ἔσχατος ὢν τῶν ἐκεῖ πιστῶν, ὅσπερ ἠξιώθην εἰς Θεοῦ τιμὴν φορέσαι ταυτασὶ τὰς ἁλύσεις. Ἐρρῶσθε ἐν Θεῷ Πατρὶ, καὶ Κυρίῳ Ἰησοῦ Χριστῷ, τῇ κοινῇ ἐλπίδι ἡμῶν, ἐν Πνεύματι Ἁγίῳ· ἔρρωσθε. Ἀμὴν· ἡ χάρις. Ἰγνατίου Ἐφεσίοις.

LONGER.

XX. State ergo, fratres, firmi in fide Jesu Christi, et in dilectione ejus, atque resurrectione. Omnes in omnibus, in gratia, in ejus nomine congregamini communiter; in una fide Dei Patris, et Christi Jesu, Filii ejus unigeniti, et primogeniti totius
Is. i. 15. creationis, secundum carnem quidem ex genere David: eruditi a Paracleto: obedientes Episcopo et Presbyterio imprævaricabili sensu: frangentes panem, qui est medicamentum immortalitatis, antidotum non moriendi, sed vivendi in Deo per Jesum Christum; catharticum expellens malum, sit in nobis.

XXI. Pro animabus vestris ego efficiar, et quem misistis in honorem Dei ad Smyrnam: unde et scribo vobis, gratias agens Domino, diligens Polycarpum, quomodo et vos. Memores mei estote, sicut et vestri Jesus Christus, qui est benedictus in secula. Orate pro Ecclesia Antiochensium, quæ est in Syria: unde et vinctus ducor ad Romam, qui sum ultimus illorum fidelium; unde dignus effectus sum in honorem Dei has sufferre catenas. Incolumes estote in Deo Patre, et Domino Jesu Christo, communi spe, in Spiritu Sancto. Amen.

SHORTER.

XX. Si me dignificet Jesus Christus in oratione vestra, et voluntas sit; in secundo libello, quem scripturus sum vobis, manifestabo vobis quam inceperam dispensationem in novum hominem Jesum Christum, in ipsius fide et in ipsius dilectione, in passione ipsius et resurrectione: maxime, si Dominus revelet mihi. Quoniam qui secundum virum communiter omnes in gratia ex nomine convenitis in una fide, et in Jesu Christo (secundum carnem ex genere David, filio hominis et filio Dei) in obedire vos Episcopo et Presbyterio indiscerpta mente; unum panem frangentes, quod est pharmacum immortalitatis, antidotum ejus quod est non mori sed vivere in Jesu Christo semper.

XXI. Unanimis vobiscum ego, et quos misistis in Dei honorem in Smyrnam: unde et scribo vobis, gratias agens Domino, diligens Polycarpum ut et vos. Mementote mei, ut vestri Jesus Christus. Orate pro Ecclesia quæ in Syria: unde ligatus in Romam abducor, extremus existens eorum qui ibi fideliun; quemadmodum dignificatus sum in honorem Dei inveniri. Valete in Deo Patre, et in Jesu Christo communi spe nostra. Amen.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ ἠλεημένῃ ἐν μεγαλειότητι Πατρὸς ὑψίστου ἐκκλησίᾳ, ἥτις προκάθηται ἐν τόπῳ χωρίου Ῥωμαίων, ἀξιόθεος, ἀξιοπρεπὴς, ἀξιομακάριστος, ἀξιέπαινος, [ἀξιομνημονεύτος,] ἀξιεπίτευκτος, καὶ προκαθημένη [ἐν] ἀγάπῃ, καὶ πεπληρωμένη ἐν νόμῳ Χριστοῦ ἀμώμως, πλεῖστα χαίρειν.

Ἐπευξάμενος Θεῷ ἐπέτυχον ἰδεῖν ὑμῶν τὰ ἀξιόθεα πρόσωπα· [νῦν] γὰρ δεδεμένος ἐν Χριστῷ Ἰησοῦ ἐλπίζω ὑμᾶς ἀσπάσασθαι,

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SHORTER.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ ἠλεημένῃ ἐν μεγαλειότητι Πατρὸς ὑψίστου, καὶ Ἰησοῦ Χριστοῦ τοῦ μόνου υἱοῦ αὐτοῦ, ἐκκλησίᾳ ἠγαπημένῃ καὶ πεφωτισμένῃ ἐν θελήματι τοῦ θελήσαντος τὰ πάντα ἅ ἐστιν κατὰ ἀγάπην Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν, ἥτις καὶ προκάθηται ἐν τόπῳ χωρίου Ῥωμαίων, ἀξιόθεος, ἀξιοπρεπὴς, ἀξιομακάριστος, ἀξιέπαινος, ἀξιεπίτευκτος, ἁξίαγνος, καὶ προκαθημένη τῆς ἀγάπης, Χριστώνυμος, Πατρώνυμος, ἣν καὶ ἀσπάζομαι ἐν ὀνόματι Ἰησοῦ Χριστοῦ υἱοῦ Πατρὸς, κατὰ σάρκα καὶ πνεῦμα ἡνωμένοις πάσῃ ἐντολῇ αὐτοῦ, πεπληρωμένοις χάριτος Θεοῦ ἀδιακρίτως, καὶ ἀποδιυλισμένοις ἀπὸ παντὸς ἀλλοτρίου χρώματος, πλεῖστα ἐν Ἰησοῦ Χριστῷ τῷ Θεῷ ἡμῶν ἀμώμως χαίρειν.

Α΄. Ἐπεὶ εὐξάμενος Θεῷ, ἐπέτυχον ἰδεῖν ὑμῶν τὰ ἀξιόθεα πρόσωπα, ὡς καὶ πλέον ἠτούμην λαβεῖν, δεδεμένος ἐν Χριστῷ Ἰησοῦ ἐλπίζω ὑμᾶς ἀσπάσασθαι,

LONGER.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ ἠλεημένῃ ἐν μεγαλειότητι ὑψίστου [Θεοῦ] Πατρὸς, καὶ Ἰησοῦ Χριστοῦ τοῦ μονογενοῦς αὐτοῦ υἱοῦ, ἐκκλησίᾳ ἠγαπημένῃ, καὶ πεφωτισμένῃ ἐν θελήματι [Θεοῦ] τοῦ ποιήσαντος τὰ πάντα, ἃ ἐστι κατὰ [πίστιν καὶ] ἀγάπην Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ [καὶ σωτῆρος] ἡμῶν, ἥτις προκάθηται ἐν τόπῳ χωρίου Ῥωμαίων, [ἀξιόθεος, ἀξιοπρεπὴς, ἀξιομακάριστος, ἀξιέπαινος, ἀξιοεπίτευκτος, ἁξίαγνος, καὶ προκαθημένη τῆς ἀγάπης, Χριστώνυμος, Πατρώνυμος, Πνευματοφόρος,] ἣν καὶ ἀσπάζομαι ἐν ὀνόματι [Θεοῦ παντοκράτορος, καὶ] Ἰησοῦ Χριστοῦ [τοῦ υἱοῦ αὐτοῦ τοῖς] κατὰ σάρκα καὶ πνεῦμα ἡνωμένοις πάσῃ ἐντολῇ αὐτοῦ, πεπληρωμένοις [πάσης] χάριτος Θεοῦ [ἀδιακρίτως, καὶ ἀποδιϋλισμένοις ἀπὸ παντὸς ἀλλοτρίου χρώματος, πλεῖστα] ἐν Θεῷ [καὶ Πατρὶ, καὶ Κυρίῳ ἡμῶν] Ἰησοῦ Χριστῷ, [ἀμώμως] χαίρειν.

Α΄. Ἐπεὶ εὐξάμενος τῷ Θεῷ, ἐπέτυχον ἰδεῖν ὑμῶν τὰ ἀξιόθεα πρόσωπα, [οὓς καὶ πλέον ἠτούμην λαβεῖν·] δεδεμένος [γὰρ] ἐν Χριστῷ Ἰησοῦ, ἐλπίζω ὑμᾶς ἀσπάζασθαι,

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ܐܓܢܛܝܘܣ : ܕܟܝ : ܐܦ : ܬܐܘܦܘܪܘܣ
ܒܪܟ : ܒܥܝ : ܒܫܘܠܡ : ܒܪ : ܐܠܗܐ ⊙ ܥܠܝܐ

ܠܐܟܠܝܣܝܐ ܕܐܬܩܕܫܬ ܒܐܦܣܣ ܕܡܢ ܣܡܪܢܐ ܟܬܒܬ ܠܟ ܐܓܢܛܝܘܣ ܕܐܦ ܬܐܘܦܘܪܘܣ ܕܒܪܟ ܒܥܝ ܒܫܘܠܡ ܒܪ ܐܠܗܐ ܥܠܝܐ ܒܪ ܝܫܘܥ ܡܫܝܚܐ ܝܚܝܕܐ ܠܐܠܗܐ ܥܠܝܐ ܕ

ἐάνπερ θέλημα ᾖ τοῦ ἀξιωθῆναί με εἰς τέλος· ἡ μὲν γὰρ ἀρχὴ εὐοικονόμητός ἐστιν, ἐάνπερ ἐπιτύχω εἰς πέρας [ἰέναι], εἰς τὸ τὸν κλῆρόν μου ἀνεμποδίστως [διὰ τοῦ παθεῖν] ἀπολαβεῖν. Φοβοῦμαι γὰρ τὴν ὑμῶν ἀγάπην, μὴ αὐτή με ἀδικήσῃ· ὑμῖν γὰρ εὐχερές ἐστιν, ὃ θέλετε ποιῆσαι· ἐμοὶ δὲ δύσκολόν ἐστιν τοῦ Θεοῦ ἐπιτυχεῖν, ἐάνπερ ὑμεῖς μὴ φείσησθέ μου. Οὐ γὰρ ἐγὼ ἄλλον ἔξω καιρόν ποτε τοιοῦτον Θεοῦ ἐπιτυχεῖν· οὔτε ὑμεῖς, ἐὰν σιωπήσητε, [ἐν] κρείττονι ἔργῳ ἔχετε εὑρεθῆναι. Ἐὰν σιωπήσητε ἀπ' ἐμοῦ, ἐγὼ γενήσομαι λόγος Θεοῦ· ἐὰν δὲ ἐρασθῆτε τῆς σαρκός μου, πάλιν ἔσομαι φωνή. Πλέον μοι μὴ παράσχησθε τοῦ σπονδισθῆναι Θεῷ, ὡς ἔτι θυσιαστήριον ἕτοιμόν ἐστιν·

SHORTER.

ἐάνπερ θέλημα τοῦ Θεοῦ ᾖ τοῦ ἀξιωθῆναί με εἰς τέλος εἶναι· ἡ μὲν γὰρ ἀρχὴ εὐοικονόμητός ἐστιν, ἐάνπερ χάριτος ἐπιτύχω, εἰς τὸ τὸν κλῆρόν μου ἀνεμποδίστως ἀπολαβεῖν. Φοβοῦμαι γὰρ τὴν ὑμῶν ἀγάπην, μὴ αὐτή με ἀδικήσῃ· ὑμῖν γὰρ εὐχερές ἐστιν, ὃ θέλετε ποιῆσαι· ἐμοὶ δὲ δύσκολόν ἐστιν τοῦ Θεοῦ ἐπιτυχεῖν, ἐάνπερ ὑμεῖς φείσησθέ μου.

Β'. Οὐ γὰρ θέλω ὑμᾶς ἀνθρωπαρεσκῆσαι ἀλλὰ Θεῷ ἀρέσαι, ὥσπερ καὶ ἀρέσκετε. Οὐ γὰρ ἐγώ ποτε ἔξω καιρὸν τοιοῦτον Θεοῦ ἐπιτυχεῖν· οὔτε ὑμεῖς, ἐὰν σιωπήσητε, κρείττονι ἔργῳ ἔχετε ἐπιγραφῆναι. Ἐὰν γὰρ σιωπήσητε ἀπ' ἐμοῦ, ἐγὼ γενήσομαι Θεοῦ· ἐὰν δὲ ἐρασθῆτε τῆς σαρκός μου, πάλιν ἔσομαι τρέχων. Πλέον μοι μὴ παράσχησθε τοῦ σπονδισθῆναι Θεῷ, ὡς ἔτι θυσιαστήριον ἕτοιμόν ἐστιν·

LONGER.

ἐάνπερ θέλημα ᾖ τοῦ ἀξιωθῆναί με εἰς τέλος εἶναι· ἡ μὲν γὰρ ἀρχὴ εὐοικονόμητός ἐστιν, ἐάνπερ χάριτος ἐπιτύχω, [εἰς τὸ] τὸν κλῆρόν μου [εἰς πέρας] ἀνεμποδίστως ἀπολαβεῖν. Φοβοῦμαι γὰρ τὴν ἀγάπην ὑμῶν, μὴ αὐτή με ἀδικήσῃ· ὑμῖν γὰρ εὐχερές ἐστιν, ὃ θέλετε ποιῆσαι· ἐμοὶ δὲ δύσκολόν ἐστι τοῦ Θεοῦ ἐπιτυχεῖν, ἐάνπερ ὑμεῖς [μὴ] φείσησθέ μου [προφάσει φιλίας σαρκίνης.]

Β'. Οὐ θέλω γὰρ ὑμᾶς ἀνθρωπαρεσκῆσαι, ἀλλὰ Θεῷ ἀρέσαι, ὥσπερ καὶ ἀρέσκετε· οὔ[τε] γὰρ ἐγὼ ἔξω ποτὲ καιρὸν [τοιοῦτον, ὥστε] Θεοῦ ἐπιτυχεῖν· οὔτε ὑμεῖς, [ἐὰν σιωπήσητε, κρείττονι ἔργῳ ἔχετε ἐπιγραφῆναι]. Ἐάν [τε γὰρ] σιωπήσητε ἀπ' ἐμοῦ, ἐγὼ γενήσομαι Θεοῦ· ἐὰν δὲ ἐρασθῆτε τῆς σαρκός μου, πάλιν ἔσομαι τρέχων. Πλεῖον δέ με παρέχεσθε τοῦ σπονδισθῆναι Θεῷ, ὡς ἔτι θυσιαστήριον ἕτοιμόν ἐστιν·

ܐ ܗܘ ܕܨܒܝܢܐ ܕܐܠܗܐ ܕܢܥܒܕ ܠܝ ܥܕ ܣܘܦܐ. ܐܢܬܘܢ ܕܐܦ ܐܢ ܫܬܩܬܘܢ ܢܬܟܬܒ ܠܟܘܢ ܒܥܒܕܐ ܛܒܬܐ ܝܬܝܪܬܐ: ܐܝ ܓܝܪ ܫܬܩܬܘܢ ܡܢ ܩܕܡܝ ܐܡܪ ܐܢܐ ܡܠܬܐ ܕܐܠܗܐ ܗܘܝܬ. ܐܝ ܓܝܪ ܐܢ ܐܬܪ ܠܐ ܐܫܬܟܚ ܠܝ ܒܗ ܐܢ ܐܬ ܠܝ ܒܥܝ ܕܐܦ

ἵνα, ἐν ἀγάπῃ χορὸς γενόμενοι, ᾄσητε Θεῷ τῷ Πατρὶ ἐν Ἰησοῦ Χριστῷ [τῷ Κυρίῳ], ὅτι ἐπίσκοπον κατηξίωσεν τοῦ Θεοῦ [εἶναι], εἰς δύσιν ἀπὸ ἀνατολῆς τοῦτον μεταπεμψάμενος. Καλὸν τὸ δῦναι ἀπὸ κόσμου εἰς Θεόν, ἵνα εἰς αὐτὸν ἀνατείλω [ἐν ζωῇ]. Οὐδέποτε ἐβασκάνατε οὐδένα· ἄλλους ἐδιδάξατε. Μόνον δύναμιν αἰτεῖσθέ μοι δοθῆναι ἔσωθέν τε καὶ ἔξωθεν, ἵνα μὴ μόνον λέγω, ἀλλὰ καὶ θέλω· [καὶ] μὴ μόνον λέγωμαι Χριστιανὸς, ἀλλὰ καὶ εὑρεθῶ. Ἐὰν γὰρ εὑρεθῶ, καὶ λέγεσθαι δύναμαι. Τότε ἔσομαι πιστὸς, ὅταν κόσμῳ μὴ φαίνωμαι. Οὐδὲν γὰρ φαινόμενον, καλόν. Οὐ πεισμονῆς τὸ ἔργον, ἀλλὰ μεγέθους ἐστὶν ὁ Χριστιανισμὸς, ὅταν μισῆται ὑπὸ κόσμου.

SHORTER.

ἵνα, ἐν ἀγάπῃ χορὸς γενόμενοι, ᾄσητε τῷ Πατρὶ ἐν Χριστῷ Ἰησοῦ, ὅτι τὸν ἐπίσκοπον Συρίας ὁ Θεὸς κατηξίωσεν εὑρεθῆναι, εἰς δύσιν ἀπὸ ἀνατολῆς μεταπεμψάμενος. Καλὸν τὸ δῦναι ἀπὸ κόσμου πρὸς Θεὸν, ἵνα εἰς αὐτὸν ἀνατείλω.

Γ'. Οὐδέποτε ἐβασκάνατε οὐδένα· ἄλλους ἐδιδάξατε. Ἐγὼ δὲ θέλω, ἵνα κἀκεῖνα βέβαια ᾖ, ἃ μαθητεύοντες ἐντέλλεσθε. Μόνον μοι δύναμιν αἰτεῖσθε ἔσωθέν τε καὶ ἔξωθεν, ἵνα μὴ μόνον λέγω, ἀλλὰ καὶ θέλω· ἵνα μὴ μόνον λέγωμαι Χριστιανὸς, ἀλλὰ καὶ εὑρεθῶ. Ἐὰν γὰρ καὶ εὑρεθῶ, καὶ λέγεσθαι δύναμαι, καὶ τότε πιστὸς εἶναι, ὅταν κόσμῳ μὴ φαίνωμαι. Οὐδὲν φαινόμενον, αἰώνιον. Τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια. [Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς, ἐν Πατρὶ ὢν, μᾶλλον φαίνεται.] Οὐ σιωπῆς μόνον τὸ ἔργον, ἀλλὰ μεγέθους ἐστὶν ὁ Χριστιανισμός.

LONGER.

ἵνα ἐν ἀγάπῃ χορὸς γενόμενοι, ᾄσητε τῷ Πατρὶ ἐν Χριστῷ Ἰησοῦ, ὅτι τὸν ἐπίσκοπον Συρίας κατηξίωσεν ὁ Θεὸς εὑρεθῆναι, εἰς δύσιν ἀπὸ ἀνατολῆς μεταπεμψάμενος, [καὶ τῶν ἑαυτοῦ παθημάτων μάρτυρα] καλῶν, τοῦ διελθεῖν αὐτὸν ἀπὸ κόσμου εἰς Θεόν, ἵνα εἰς αὐτὸν ἀνατείλω.

Γ'. Οὐδέποτε ἐβασκάνατε οὐδενί· ἄλλους ἐδιδάξατε. Ἐγὼ δὲ θέλω, ἵνα κἀκεῖνα βέβαια ᾖ, ἃ μαθητεύοντες ἐντέλλεσθε. Μόνον δύναμιν αἰτεῖσθέ μοι [ἔσωθέν τε καὶ ἔξωθεν,] ἵνα μὴ μόνον [λέγω, ἀλλὰ καὶ θέλω, ὅπως μὴ μόνον] λέγωμαι Χριστιανὸς, ἀλλὰ καὶ εὑρεθῶ. [ἐὰν γὰρ εὑρεθῶ,] καὶ λέγεσθαι δύναμαι, καὶ τότε πιστὸς εἶναι, ὅταν κόσμῳ μὴ φαίνωμαι. Οὐδὲν φαινόμενον, αἰώνιον. Τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια. [Οὐ πεισμονῆς τὸ ἔργον, ἀλλὰ μεγέθους ἐστίν. Ὁ Χριστιανὸς, ὅταν μισῆται ὑπὸ κόσμου, φιλεῖται παρὰ Θεοῦ· Εἰ ἐκ τοῦ κόσμου γὰρ, φησὶ, τούτου ἦτε, ὁ κόσμος ἂν ἐφίλει τὸ ἴδιον. νυνὶ δὲ οὐκ ἐστὲ ἐκ τοῦ κόσμου, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς· μείνατε παρ' ἐμοί.]

οὐ γὰρ τοὺς μόνον λέγοντας ἀλλὰ τοὺς καὶ τὰ ἔργα πράττοντας λεγομένους δὲ μόνον Χριστιανοὺς : vgl. Mark. Apol. Ch. 16. p. 44. otto.

ܒܫܠܡ ܐܝܟ ܕܐܬ ܒܗ ܒܟܠ ܙܒܢ ܒܟܠ ܡܕܡ ܒܟܠ ܡܕܡ ܒܟܠ ܙܒܢ

Ἐγὼ γράφω πάσαις ταῖς ἐκκλησίαις, καὶ ἐντέλλομαι πᾶσιν, ὅτι ἐγὼ ἑκὼν ὑπὲρ Θεοῦ ἀποθνήσκω, ἐάνπερ ὑμεῖς μὴ κωλύσητέ [με]. Παρακαλῶ ὑμᾶς, μὴ [ἐν] εὐνοίᾳ ἀκαίρῳ γένησθέ μοι. Ἄφετέ με θηρίων εἶναι, δι' ὧν ἔνεστιν Θεοῦ ἐπιτυχεῖν. Σῖτός εἰμι Θεοῦ· καὶ δι' ὀδόντων θηρίων ἀλήθομαι, ἵνα καθαρὸς ἄρτος Θεοῦ εὑρεθῶ. Μᾶλλον κολακεύσατε τὰ θηρία, ἵνα μοι τάφος γένωνται, καὶ μηδὲν καταλίπωσι τοῦ σώματός μου, ἵνα μὴ κοιμηθεὶς, βαρύς τινι γένωμαι. Τότε ἔσομαι μαθητὴς ἀληθῶς Ἰησοῦ Χριστοῦ, ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται. Λιτανεύσατε τὸν Κύριον ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τούτων Θεῷ θυσία εὑρεθῶ.

brius p. 162. eus. p. 152. n. p. 166. 187.

SHORTER.

Δ'. Ἐγὼ γράφω ταῖς ἐκκλησίαις, καὶ ἐντέλλομαι πᾶσιν, ὅτι ἐγὼ ἑκὼν ὑπὲρ Θεοῦ ἀποθνήσκω, ἐάνπερ ὑμεῖς μὴ κωλύσητε. Παρακαλῶ ὑμᾶς, μὴ εὔνοια ἄκαιρος γένησθέ μοι. Ἄφετέ με θηρίων εἶναι βορὰν, δι' ὧν ἔνεστιν Θεοῦ ἐπιτυχεῖν. Σῖτός εἰμι Θεοῦ· καὶ δι' ὀδόντων θηρίων ἀλήθομαι, ἵνα καθαρὸς ἄρτος εὑρεθῶ τοῦ Χριστοῦ. Μᾶλλον κολακεύσατε τὰ θηρία, ἵνα μοι τάφος γένωνται, καὶ μηθὲν καταλίπωσι τοῦ σώματός μου, ἵνα μὴ κοιμηθεὶς βαρύς τινι γένωμαι. Τότε ἔσομαι μαθητὴς ἀληθῶς τοῦ Χριστοῦ, ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται. Λιτανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τούτων θυσία εὑρεθῶ.

LONGER.

Δ'. Ἐγὼ γράφω [πάσαις] ταῖς ἐκκλησίαις, καὶ ἐντέλλομαι πᾶσιν, ὅτι ἐγὼ ἑκὼν ὑπὲρ Θεοῦ ἀποθνήσκω, ἐάνπερ ὑμεῖς μὴ κωλύσητε. Παρακαλῶ ὑμᾶς, μὴ εὔνοια ἄκαιρος γένησθέ μοι. Ἄφετέ με θηρίων εἶναι βρῶμα, δι' ὧν ἐστὶ Θεοῦ ἐπιτυχεῖν. Σῖτός εἰμι τοῦ Θεοῦ, καὶ δι' ὀδόντων θηρίων ἀλήθομαι, ἵνα καθαρὸς ἄρτος Θεοῦ εὑρεθῶ. Μᾶλλον κολακεύσατε τὰ θηρία, ἵνα μοι τάφος γένωνται, καὶ μηδὲν καταλείπωσι [τῶν] τοῦ σώματός μου, ἵνα μὴ κοιμηθεὶς, βαρύς τινι εὑρεθήσομαι· τότε [δὲ] ἔσομαι μαθητὴς ἀληθὴς [Ἰησοῦ] Χριστοῦ, ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται. Λιτανεύσατε τὸν Κύριον ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τούτων [Θεῷ] θυσία εὑρεθῶ.

ܐܢܐ ܠܟܠ ܥܕܬܐ ܟܬܒ ܐܢܐ ܘܠܟܠ ܒܢܝ ܐܢܫܐ ܦܩܕ ܐܢܐ ܕܒܪܝܬ ܡܘܬ ܥܠ ܐܠܗܐ ܐܢ ܠܐ ܐܬܡܢܥܘܢ ܠܝ ܐܢ ܠܐ ܐܬܚܫܕ ܠܝ ܒܗ ܐܒܥܐ ܐܢ ܠܐ ܬܗܘܐ ܚܒܝܒܘܬܟܘܢ ܒܝ ܒܣܝܢ ܐܒܥܐ ܐܢ ܐܬܗܘܐ ܠܝ ܐܟܠ ܚܝܬܐ ܕܥܠ ܐܠܗܐ ܐܫܬܟܚ ܠܝ

Οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν· ἐκεῖνοι ἀπόστολοι, ἐγὼ δὲ κατάκριτος· ἐκεῖνοι ἐλεύθεροι, ἐγὼ δὲ μέχρι νῦν δοῦλος. Αλλ' ἐὰν πάθω, ἀπελεύθερος γενήσομαι Ἰησοῦ Χριστοῦ, καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος. [Καὶ] νῦν μανθάνω, δεδεμένος, μηδὲν ἐπιθυμεῖν. Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, ἐνδεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτῶν τάγμα, οἳ καὶ εὐεργετούμενοι χείρους γίνονται. Ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι· ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι. Ὀναίμην τῶν θηρίων τῶν ἐμοὶ ἡτοιμασμένων, καὶ εὔχομαι σύντομά μοι εὑρεθῆναι· ἃ καὶ κολακεύσω συντόμως με καταφαγεῖν, [καὶ] οὐχ ὥσπερ τινῶν [ἄλλων] δειλαινόμενα οὐχ ἥψαντο,

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SHORTER.

Οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν· ἐκεῖνοι ἀπόστολοι, ἐγὼ κατάκριτος· ἐκεῖνοι ἐλεύθεροι, ἐγὼ δὲ μέχρι νῦν δοῦλος. Ἀλλ' ἐὰν πάθω, ἀπελεύθερος Ἰησοῦ, καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος. Νῦν μανθάνω δεδεμένος μηδὲν ἐπιθυμεῖν κοσμικὸν ἢ μάταιον.

Ε'. Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, δεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτῶν τάγμα, οἳ καὶ εὐεργετούμενοι χείρους γίνονται. Ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι· ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι. Ὀναίμην τῶν θηρίων τῶν ἐμοὶ ἡτοιμασμένων, καὶ εὔχομαι ἕτοιμά μοι εὑρεθῆναι· ἃ καὶ κολακεύσω συντόμως με καταφαγεῖν, οὐχ ὥσπερ τινῶν δειλαινόμενα οὐχ ἥψαντο.

LONGER.

Οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν· ἐκεῖνοι ἀπόστολοι [Ἰησοῦ Χριστοῦ,] ἐγὼ [δὲ] ἐλάχιστος· ἐκεῖνοι ἐλεύθεροι, [ὡς δοῦλοι Θεοῦ,] ἐγὼ δὲ μέχρι νῦν δοῦλος· ἀλλὰ ἐὰν πάθω, ἀπελεύθερος [γενήσομαι] Ἰησοῦ Χριστοῦ, καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος. Νῦν μανθάνω, [ἐν αὐτῷ] δεδεμένος, μηδὲν ἐπιθυμεῖν κοσμικὸν ἢ μάταιον.

Ε'. Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, ἐνδεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτικὸν τάγμα, οἳ καὶ εὐεργετούμενοι χείρους γίνονται· ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν, μᾶλλον μαθητεύομαι, [ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι.] Ὀναίμην τῶν θηρίων τῶν ἐμοὶ ἡτοιμασμένων· ἃ καὶ εὔχομαι σύντομά μοι εὑρεθῆναι· ἃ καὶ κολακεύσω, συντόμως με καταφαγεῖν, οὐχ ὥσπερ τινῶν δειλαινόμενα οὐχ ἥψαντο·

ܠܐ ܐܝܟ ܗܘ ܦܛܪܘܣ ܘܦܘܠܘܣ ܡܦܩܕ ܐܢܐ ܠܟܘܢ: ܐܢܘܢ ܫܠܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܗܢܘ.
ܐܢܐ ܒܝ ܙܥܘܪ ܕܒܥܝܬ ܒܝ ܟܕ ܡܬܝ. ܐܢܐ ܒܝ ܕܒܝܢ ܕܟܠ ܫܠܝܚ ܐܢܐ. ܐܠ ܐ
ܫܒܩ ܐܢܐ ܡܟܣܝܢ ܒܗ ܟܠ ܥܕܡܐ ܕܐܦ ܐܢܐ ܒܗ ܐܫܬܘܕܥ ܕܐܢ ܐܬܝ ܠܡ ܥܠ ܟܠ ܡܐ ܕܐܢ
ܡܬܐ. ܐܦ ܒܗ ܐܢܐ ܐܢ ܐܬܝ ܠܡ ܐܝܟ ܗܘ ܕܐܡܪ ܠܟܘܢ ܠܐ ܐܝܟ ܗܘ ܦܛܪܘܣ ܘܦܘܠܘܣ 5
ܟܫܝܪ ܐܢܐ ܠܡ ܐܫܬܘܕܥ ܐܠܐ ܕܐܢܐ ܒܥܝ ܐܢ ܐܬܝ ܠܡ ܐܝܟ ܗܘ ܐܢܐ ܒܗ ܐܬܚܙܝ ܠܟܘܢ.
ܐܢܐ ܐܢ ܐܬܝ ܠܡ ܐܝܟ ܗܘ ܐܢܐ ܒܗ ܐܬܚܙܝ ܠܟܘܢ: ܐܢܘܢ ܫܠܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܗܢܘ
ܒܥܝ ܐܢ ܐܬܝ ܠܡ ܐܝܟ ܗܘ ܐܢܐ ܒܗ ܐܬܚܙܝ ܠܟܘܢ ܐܠܐ ܐܢܐ ܒܗ ܐܬܚܙܝ ܠܟܘܢ ܐܢ ܐܬܝ ܠܡ
ܐܝܟ ܗܘ ܐܢܐ ܒܗ ܐܬܚܙܝ ܠܟܘܢ ܐܢ ܐܬܝ ܠܡ ܐܝܟ ܗܘ ܐܢܐ ܒܗ ܐܬܚܙܝ ܠܟܘܢ ܐܢ ܐܬܝ ܠܡ
ܐܝܟ ܗܘ ܐܢܐ ܒܗ ܐܬܚܙܝ ܠܟܘܢ ܐܢ ܐܬܝ ܠܡ ܐܝܟ ܗܘ ܐܢܐ ܒܗ ܐܬܚܙܝ ܠܟܘܢ ܐܢ ܐܬܝ ܠܡ

LONGER.

Non sicut Petrus et Paulus præcipio vobis. Illi enim Apostoli Jesu Christi sunt; ego autem minimissimus: illi vero liberi sicut servi Dei; ego autem usque nunc servus. Sed si
i. vii. 22. passus fuero, libertus ero Jesu Christi; et resurgam in eo liber. Nunc disco, vinctus, nihil mundi concupiscere, aut aliquid vanum.

V. A Syria usque ad Romam cum bestiis depugno, per terram et mare, nocte et die; vinctus cum decem leopardis, hoc est, cum militari custodia: qui ex beneficiis pejores fiunt. In injustitiis autem eorum magis edoceor: sed nec in hoc quidem justificor. Utinam fruar bestiis, quæ mihi paratæ sunt: de quibus opto compendium mihi inveniri; et illiciam ut celerius me commedant: ne sicut in aliis territæ sunt, et non eos tetigerunt:

SHORTER.

Non ut Petrus et Paulus præcipio vobis. Illi Apostoli, ego condemnatus; illi liberi, ego usque nunc servus. Sed si patiar, manumissus fiam Jesu Christi; ut resurgam liber. Et nunc disco, vinctus, nihil concupiscere.

V. A Syria usque Romam cum bestiis pugno, per terram et per mare, nocte et die; vinctus decem leopardis, quod est militaris ordo: qui et beneficiati deteriores fiunt. In injustificationibus autem ipsorum magis erudior: sed
1 Cor. iv. 4. non propter hoc justificatus sum. Sortiar bestiis mihi esse paratis; et oro promptas mihi inveniri: quibus et blandiar, cito me devorare; non quemadmodum quosdam timentes non tetigerunt:

Κἂν αὐτὰ δὲ ἄκοντα μὴ θελήσῃ, ἐγὼ προσβιάσομαι. Συγγνώμην μοι ἔχετε, τί μοι συμφέρει. Μηδέν με ζηλώσῃ τῶν ὁρατῶν καὶ τῶν ἀοράτων, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. Πῦρ καὶ σταυρὸς, θηρίων τε συστάσεις, συγκοπὴ μελῶν, [καὶ] σκορπισμοὶ ὀστέων, [καὶ] ἀλησμοὶ ὅλου τοῦ σώματος, κακαὶ κολάσεις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθωσαν· μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. Ὁ τοκετός μοι ἐπίκειται,

SHORTER.

Κἂν αὐτὰ δὲ ἄκοντα μὴ θελήσῃ, ἐγὼ προσβιάσομαι. Συγγνώμην μοι ἔχετε, τί μοι συμφέρει ἐγὼ γινώσκω· νῦν ἄρχομαι μαθητὴς εἶναι. Μηδέν με ζηλώσῃ τῶν ὁρατῶν καὶ ἀοράτων, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. Πῦρ καὶ σταυρὸς, θηρίων τε συστάσεις, ἀνατομαὶ, διαιρέσεις, σκορπισμοὶ ὀστέων, συγκοπὴ μελῶν, ἀλησμοὶ ὅλου τοῦ σώματος, καὶ κολάσεις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθωσαν· μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω.

ε'. Οὐδέν μοι ὠφελήσει τὰ τερπνὰ τοῦ κόσμου, οὐδὲ αἱ βασιλεῖαι τοῦ αἰῶνος τούτου· μᾶλλόν μοι ἀποθανεῖν εἰς Χριστὸν Ἰησοῦν, ἢ βασιλεύειν τῶν περάτων τῆς γῆς. Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; Ἐκεῖνον ζητῶ, τὸν ὑπὲρ ἡμῶν ἀποθανόντα· ἐκεῖνον θέλω, τὸν δι' ἡμᾶς ἀναστάντα· ὁ δὲ τοκετός μοι ἐπίκειται. Σύγγνωτέ μοι, ἀδελφοὶ· μὴ ἐμποδίσητέ μοι ζῆσαι, μὴ θελήσητέ μοι ἀποθανεῖν, τὸν τοῦ Θεοῦ θέλοντα εἶναι, κόσμῳ μὴ χαρήσησθε. Ἄφετέ με καθαρὸν φῶς λαβεῖν· ἐκεῖ παραγενόμενος, ἄνθρωπος Θεοῦ ἔσομαι. Ἐπιτρέψατέ μοι μιμητὴν

LONGER.

κἂν αὐτὰ δὲ ἑκόντα μὴ θέλῃ, ἐγὼ προσβιάσομαι. Συγγνώμην μοι ἔχετε· τί μοι συμφέρει ἐγὼ γινώσκω· νῦν ἄρχομαι μαθητὴς εἶναι. [Μηδέν με ζηλῶσαι τῶν ὁρατῶν καὶ τῶν ἀοράτων], ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. Πῦρ καὶ σταυρὸς, θηρίων τε συστάσεις, ἀνατομαὶ, διαιρέσεις, σκορπισμοὶ ὀστέων, συγκοπαὶ μελῶν, ἀλυσμοὶ ὅλου τοῦ σώματος, καὶ κόλασις τοῦ διαβόλου, ἐπ' ἐμὲ ἐρχέσθω· μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω.

ε'. Οὐδέν με ὠφελήσει τὰ πέρατα τοῦ κόσμου, οὐδὲ αἱ βασιλεῖαι τοῦ αἰῶνος τούτου. Καλὸν ἐμοὶ ἀποθανεῖν διὰ Ἰησοῦν Χριστὸν, ἢ βασιλεύειν τῶν περάτων τῆς γῆς. Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ἀπολέσῃ; [Τὸν Κύριον ποθῶ, τὸν υἱὸν τοῦ ἀληθινοῦ Θεοῦ καὶ Πατρὸς, Ἰησοῦν τὸν Χριστόν.] Ἐκεῖνον ζητῶ, τὸν ὑπὲρ ἡμῶν ἀποθανόντα [καὶ ἀναστάντα.] Συγγνωμονεῖτέ μοι ἀδελφοὶ· μὴ ἐμποδίσητέ μοι εἰς ζωὴν φθάσαι, [Ἰησοῦς γάρ ἐστιν ἡ ζωὴ τῶν πιστῶν·] μὴ θελήσητέ με ἀποθανεῖν· [Θάνατος γάρ ἐστιν ἡ ἄνευ Χριστοῦ ζωή. Τοῦ Θεοῦ θέλοντά με εἶναι, κόσμῳ μὴ χαρίσησθε.] Ἄφετέ με καθαρὸν φῶς λαβεῖν· ἐκεῖ παραγενόμενος, ἄνθρωπος Θεοῦ ἔσομαι. Ἐπιτρέψατέ μοι μιμητὴν

s. p. 175.
ms. p. 215
alex. 211.
. Sinai. p. 175.
alex. 212.
ms. 213.
Syr. p. 219. 220.
Compare Ch. 6: with. Constit. apost. B. 5: Ch. 2, 3.

ܐܝ ܕܢܝܡ ܠ ܢܙܕܡ ܟܬܠܡܝܬܗ ܟܒ. ܐܢ ܕܡܗܝܢ ܐܝ ܐܢ
ܟܬܡܡ. ܒܗ ܟܒ ܥܠ ܕܥܒ ܗܕܐ ܥܡܣ ܟܒ. ܠ ܫܗ ܒܡ
ܡܝܡ ܥܠ ܐܟܒ ܒܬܠܡܡ ܘܠ ܬܠܡܡ. ܒܟܡܡ ܡܡܡ ܐܡܣ.
ܗܘܐ ܘܟܬܡ ܡܣܬܐ ܘܬܠܡܬ. ܥܡܐ ܒܥܒܐ ܕܡܘܐ ܒܝܬܥ.
ܡܡܡ ܒܟܡ ܕܡܡ ܐܢ ܐܡܣ. ܙܩܡܐ ܥܡܐ ܐܢܟ ܡܐ ܟܟ ܐܠ.
ܕܟܡܡ ܟܡܡ ܡܡܡ ܐܡܣ. ܣܒܟܐ ܒܥܡܟܐ ܥܡܟ ܟܒ.

Syr. Ept. p. 2
John. Mark.

LONGER.

et si ipsæ noluerint, ego eis vim faciam. Ignoscite mihi: ego scio quod mihi expediat. Nunc incipio esse discipulus. Nulli æmulor visibilium et invisibilium, ut Jesum Christum merear adipisci. Ignis, crux, bestiarumque constantia, abscisio, separatio, confractio ossium, dissipatio membrorum, interitus totius corporis, et damnatio Diaboli; omnia in me veniant, ut Jesum Christum merear adipisci.

VI. Nihil me juvant quæ sunt mundi hujus: neque regnum temporale. Bonum est mihi mori in Jesu Christo, quam regnare in finibus terræ. Quid enim prodest homini, si totum mundum lucretur, animam vero suam perdat? Dominum namque desidero Filium veri Dei, et Patrem Jesu Christi. Ipsum utique quæro, et illum qui pro nobis mortuus est et resurrexit. Ignoscite mihi fratres, ne mihi impediatis ad vitam: Jesus enim est vita fidelium. Et ne velitis me mori: mors enim est vita sine Christo. Dei volens esse mundo non placeam. Sinite me puram lucem percipere. Illuc perveniens, homo Dei ero. Concedite mihi, ut sim imitator

t. xvi. 26.
uc. ix. 25.

SHORTER.

sed et, si ipsæ volentem non velint, ego vim faciam. Veniam mihi habete: quid mihi confert, ego cognosco. Nunc incipio discipulus esse; nihil me zelare visibilium et invisibilium, ut Jesu Christo fruar. Ignis et crux, bestiarumque congregationes, dispersiones ossium, concisio membrorum, molitiones totius corporis, malæ punitiones Diaboli in me veniant; solum ut Jesu Christo fruar.

VI. Nihil mihi proderunt termini mundi, neque regna seculi hujus. Bonum mihi mori propter Jesum Christum, quam regnare super terminos terræ. Illum quæro, qui pro nobis mortuus est; illum volo, qui propter nos resurrexit. Ille lucrum mihi adjacet. Ignoscite mihi, fratres: non impediatis me vivere, non velitis me mori, Dei volentem esse; per mundum non separetis me, neque per materiam seducatis. Dimittite me purum lumen accipere: illuc adveniens, homo ero. Sinite me imitatorem

καὶ ἔρως εἰς με τῶν προφητῶν. Smith. Dial. cum Tryph. A.8. Ante edit. p. 32.

en. p. 159.
aveop. p. 173.

[καὶ] ὁ ἐμὸς ἔρως ἐσταύρωται, καὶ οὐκ ἔστιν ἐν ἐμοὶ πῦρ [ἄλλῳ ἔρωτι.] Οὐχ ἥδομαι τροφῇ φθορᾶς, οὐδὲ ἡδοναῖς τοῦ βίου τούτου. Ἄρτον Θεοῦ θέλω, ὅς ἐστιν σὰρξ Χριστοῦ, καὶ τὸ αἷμα αὐτοῦ θέλω πόμα, ὅ ἐστιν ἀγάπη ἄφθαρτος.

SHORTER.

εἶναι τοῦ πάθους τοῦ Θεοῦ μου. Εἴ τις αὐτὸν ἐν ἑαυτῷ ἔχει, νοησάτω ὃ θέλω, καὶ συμπαθείτω μοι, εἰδὼς τὰ συνέχοντά με.

Ζ΄. Ὁ ἄρχων τοῦ αἰῶνος τούτου διαρπάσαι με βούλεται, καὶ τὴν εἰς Θεόν μου γνώμην διαφθεῖραι. Μηδεὶς οὖν τῶν παρόντων ὑμῶν βοηθείτω αὐτῷ· μᾶλλον ἐμοῦ γίνεσθε, τοῦτ' ἔστιν τοῦ Θεοῦ. Μὴ λαλεῖτε Ἰησοῦν Χριστὸν, κόσμον δὲ ἐπιθυμεῖτε. Βασκανία ἐν ὑμῖν μὴ κατοικείτω· μηδ' ἂν ἐγὼ παρὼν παρακαλῶ ὑμᾶς, πείσθητέ μοι· τούτοις δὲ μᾶλλον πείσθητε, οἷς γράφω ὑμῖν. Ζῶν γράφω ὑμῖν, ἐρῶν τοῦ ἀποθανεῖν· ὁ ἐμὸς ἔρως ἐσταύρωται, καὶ οὐκ ἔστιν ἐν ἐμοὶ πῦρ φιλόϋλον, ὕδωρ δὲ ζῶν, καὶ λαλοῦν ἐν ἐμοὶ, ἔσωθέν μοι λέγον· Δεῦρο πρὸς τὸν Πατέρα. Οὐχ ἥδομαι τροφῇ φθορᾶς, οὐδὲ ἡδοναῖς τοῦ βίου τούτου. Ἄρτον Θεοῦ θέλω, ἄρτον οὐράνιον, ἄρτον ζωῆς, ὅς ἐστιν σὰρξ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ γενομένου ἐν ὑστέρῳ ἐκ σπέρματος Δαβὶδ καὶ Ἀβραάμ· καὶ πόμα Θεοῦ θέλω τὸ αἷμα αὐτοῦ, ὅ ἐστιν ἀγάπη ἄφθαρτος, καὶ ἀέναος ζωή.

Η΄. Οὐκ ἔτι θέλω κατὰ ἀνθρώπους ζῆν· τοῦτο δὲ ἔσται, ἐὰν ὑμεῖς θελήσητε. Θελήσατε, ἵνα καὶ ὑμεῖς θεληθῆτε. Δι' ὀλίγων γραμμάτων αἰτοῦμαι ὑμᾶς· πιστεύσατέ μοι. Ἰησοῦς δὲ Χριστὸς ὑμῖν ταῦτα φανερώσει, ὅτι ἀληθῶς λέγω· τὸ

LONGER.

εἶναι πάθους Χριστοῦ [τοῦ Θεοῦ μου.] Εἴ τις αὐτὸν ἐν ἑαυτῷ ἔχει, νοησάτω ὃ θέλω, καὶ συμπαθείτω μοι, εἰδὼς τὰ συνέχοντά με.

Ζ΄. Ὁ ἄρχων τοῦ αἰῶνος τούτου διαρπάσαι με βούλεται, καὶ τὴν εἰς [τὸν] Θεόν μου γνώμην διαφθεῖραι. Μηδεὶς οὖν τῶν παρόντων [ὑμῶν] βοηθείτω αὐτῷ· μᾶλλον ἐμοὶ γένεσθε, τοῦτ' ἔστι, τῷ Θεῷ. Μὴ λαλῆτε Ἰησοῦν Χριστὸν, κόσμον δὲ προτιμᾶτε. Βασκανία ἐν ὑμῖν μὴ κατοικείτω· μηδὲ ἐὰν ἐγὼ [ὑμᾶς] παρὼν παρακαλῶ, πεισθῆτε· τούτοις δὲ μᾶλλον πιστεύσατε, οἷς γράφω ὑμῖν. Ζῶν γὰρ γράφω ὑμῖν, ἐρῶν τοῦ [διὰ Χριστὸν] ἀποθανεῖν· ὁ ἐμὸς ἔρως ἐσταύρωται, καὶ οὐκ ἔστιν ἐν ἐμοὶ πῦρ φιλοῦν τί· ὕδωρ δὲ ζῶν, ἀλλόμενον ἐν ἐμοὶ, ἔσωθέν μοι λέγει· Δεῦρο πρὸς τὸν Πατέρα. Οὐχ ἥδομαι τροφῇ φθορᾶς, οὐδὲ ἡδοναῖς τοῦ βίου τούτου. Ἄρτον [τοῦ] Θεοῦ θέλω, ἄρτον οὐράνιον, ἄρτον ζωῆς, ὅ ἐστι σάρξ Ἰησοῦ [τοῦ] Χριστοῦ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ γενομένου ἐν ὑστέρῳ ἐκ σπέρματος Δαβὶδ καὶ Ἀβραάμ· καὶ πόμα θέλω τὸ αἷμα αὐτοῦ, ὅ ἐστιν ἀγάπη ἄφθαρτος, καὶ ἀέναος ζωή.

Η΄. Οὐκ ἔτι θέλω κατὰ ἀνθρώπους ζῆν· τοῦτο δὲ ἔσται, ἐὰν ὑμεῖς θέλητε. [Χριστῷ συνεσταύρωμαι· ζῶ δὲ, οὐκ ἔτι ἐγὼ, ἐπειδήπερ ζῇ ἐν ἐμοὶ ὁ Χριστός.] Δι' ὀλίγων γραμμάτων αἰτοῦμαι ὑμᾶς, [μὴ παραιτήσασθέ με·] πιστεύσατέ μοι, [ὅτι τὸν Ἰησοῦν φιλῶ τὸν ὑπὲρ ἐμοῦ παραδοθέντα. Τί ἀνταποδώσω τῷ Κυρίῳ περὶ πάντων ὧν ἀνταπέδωκέ μοι; Αὐτὸς δὲ ὁ Θεὸς καὶ Πατὴρ, καὶ ὁ Κύριος] Ἰησοῦς ὁ Χριστὸς, φανερώσει ὑμῖν ταῦτα, ὅτι ἀληθῶς λέγω.

ns. p. 216

ܘܢܫܥܒܕ ܒܗܘ ܒܟܠܗ ܘܠܐ ܢܗܘܐ ܗܢܐ ܕܢܫܥܒܕ ܐܢܫ ܠܐ. ܢܗܘܐ ܠܗ ܒܝ
ܐܢ ܟܫܝܢ ܒܫܠܡ. ܐܠܐ ܢܬܪܚܡ ܘܢܗܘܐ ܒܟܠܗ ܗܢܐ. ܟܫܥܐ ܒܟܠ ܗܢܐ ܐܢ.
ܘܐܫܠܡ ܟܠ ܡܕܡ ܒܥܟܡ ܘܒܥܟܡ ܐܢ ܗܘ ܐܢ ܗܘ ܒܝ ܒܠܫ.

. Dion ave
210. b

LONGER.

passionis Dei mei. Qui eum vult in seipso habere, intelligat quod volo; et compatiatur mihi, sciens quid sit in me.

VII. Princeps mundi hujus diripere me vult, et in judicio Dei mei dirumpere. Nemo ergo de præsentibus vobis auxilietur ei: magis autem mei adjutores estote, hoc est, Dei. Nolite dicere Jesum Christum, mundum honorantes. Fascinus in vobis non habitet: neque, si vos præsens rogavero, consentiatis mihi. His autem magis consentite quæ scribo vobis. Vivus enim vobis scribo, desiderans mori pro Christo. Meus enim amor crucifixus est, et non est in me: aqua autem alia viva manet in me intrinsecus mihi dicens: Veni ad Patrem. Non comedo escam corruptionis; neque voluptates vitæ hujus desidero. Panem Dei volo, panem cœlestem, panem vitæ; quæ est caro Jesu Christi Filii Dei, qui natus est in novissimo ex semine David et Abrahæ: et potum volo sanguinem ejus; qui est dilectio incorruptibilis et vita æterna.

VIII. Jam nolo secundum homines vivere: hoc autem erit, si vos
al. ii. 19. volueritis. Christo crucifigor: quia jam ego non vivo; vivit vero in me Christus. Per modica scripta rogo vos; ne mihi obsistatis. Credite mihi quia Jesum diligo: quoniam et ipse dilexit
cxv. 12. me, et seipsum tradidit pro me. Quid retribuam ei, pro omnibus quæ retribuit mihi? Ipse autem Deus Pater et Dominus Jesus Christus manifestabit vobis hæc omnia; quia vero dico.

SHORTER.

esse passionis Dei mei. Si quis ipsum in seipso habet, intelligat quod volo; et compatiatur mihi, sciens quæ continent me.

VII. Princeps seculi hujus rapere me vult, et eam quæ in Deum meum sententiam corrumpere. Nullus igitur præsentium de vobis adjuvet: ipsi autem magis mei fiatis, hoc est, Dei mei. Non loquimini Jesum Christum, et mundum concupiscatis. Invidia in vobis non inhabitet: neque utique ego vos præsens deprecor, credere mihi. His autem magis credite quæ scribo vobis. Vivens enim scribo vobis, desiderans mori. Meum desiderium crucifixum est; et non est in me ignis amans aliquam aquam: sed vivens et loquens est in me, intus me dicit; Veni ad Patrem. Non delector cibo corruptionis, neque delectationibus vitæ hujus. Panem Dei volo; quod est caro Christi, ejus qui ex genere David: et potum volo sanguinem ipsius; quod est charitas incorruptibilis.

VIII. Non amplius volo secundum homines vivere: hoc autem erit, si vos velitis. Velite autem, ut et vos acceptemini. Per paucas literas deprecor vos: credite mihi. Jesus autem Christus vobis manifestabit hæc, quoniam vere dico;

Ἀσπάζεται ὑμᾶς τὸ ἐμὸν πνεῦμα, καὶ ἡ ἀγάπη τῶν ἐκκλησιῶν τῶν δεξαμένων με ὡς ὄνομα Ἰησοῦ Χριστοῦ· καὶ γὰρ αἱ προσήκουσαί τῇ ὁδῷ κατὰ σάρκα, κατὰ πόλιν με προῆγον. [Λοιπὸν οὖν ἐγγύς εἰμι τοῦ προσελθεῖν εἰς Ῥώμην.] † Πολλὰ φρονῶ ἐν Θεῷ· ἀλλ' ἐμαυτὸν μετρῶ, ἵνα μὴ ἐν καυχήσει ἀπόλωμαι· νῦν γάρ με δεῖ πλέον φοβεῖσθαι, καὶ μὴ προσέχειν τοῖς φυσιοῦσίν με· οἱ γὰρ λέγοντές μοι [τοιαῦτα], μαστιγοῦσίν με. Ἀγαπῶ γὰρ τὸ παθεῖν, ἀλλ' οὐκ οἶδα εἰ ἄξιός εἰμι· ὁ γὰρ ζῆλος πολλοῖς μὲν οὐ φαίνεται, ἐμὲ δὲ πολεμεῖ. Χρήζω οὖν πραότητος ἐν ᾗ καταλύεται ὁ ἄρχων τοῦ αἰῶνος τούτου. Δύναμαι ὑμῖν τὰ ἐπουράνια γράψαι, ἀλλὰ φοβοῦμαι μὴ ὑμῖν βλάβην παραθῶ· συγγνωμονεῖτέ μοι· [φυλάσσομαι γὰρ], μήποτε οὐ δυνηθέντες

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See p. 7

SHORTER.

ἀψευδὲς στόμα, ἐν ᾧ ὁ Πατὴρ ἐλάλησεν ἀληθῶς. Αἰτήσασθε περὶ ἐμοῦ, ἵνα ἐπιτύχω. Οὐ κατὰ σάρκα ὑμῖν ἔγραψα, ἀλλὰ κατὰ γνώμην Θεοῦ. Ἐὰν πάθω, ἠθελήσατε· ἐὰν ἀποδοκιμασθῶ, ἐμισήσατε.

Θ'. Μνημονεύετε ἐν τῇ προσευχῇ ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας, ἥτις ἀντὶ ἐμοῦ ποιμένι τῷ Θεῷ χρῆται· μόνος αὐτὴν Ἰησοῦς Χριστὸς ἐπισκοπήσει, καὶ ἡ ὑμῶν ἀγάπη. Ἐγὼ δὲ αἰσχύνομαι ἐξ αὐτῶν λέγεσθαι· οὐδὲ γὰρ ἄξιός εἰμι, ὢν ἔσχατος αὐτῶν καὶ ἔκτρωμα· ἀλλ' ἠλέημαί τις εἶναι, ἐὰν Θεοῦ ἐπιτύχω. Ἀσπάζεται ὑμᾶς τὸ ἐμὸν πνεῦμα, καὶ ἡ ἀγάπη τῶν ἐκκλησιῶν τῶν δεξαμένων με εἰς ὄνομα Ἰησοῦ Χριστοῦ, οὐχ ὡς παροδεύοντα· καὶ γὰρ αἱ μὴ προσήκουσαί μοι τῇ ὁδῷ τῇ κατὰ σάρκα, κατὰ πόλιν με προῆγον.

Ι'. Γράφω δὲ ὑμῖν ταῦτα ἀπὸ Σμύρνης δι' Ἐφεσίων τῶν ἀξιομακαρίστων. Ἔστιν δὲ καὶ ἅμα ἐμοὶ σὺν ἄλλοις πολλοῖς Κρόκος, τὸ ποθητόν μοι ὄνομα.

LONGER.

Καὶ ὑμεῖς συνεύξασθέ μοι, ἵνα [τοῦ σκοποῦ] τύχω, [ἐν Πνεύματι Ἁγίῳ]. Οὐ κατὰ σάρκα ὑμῖν ἔγραψα, ἀλλὰ κατὰ γνώμην Θεοῦ· ἐὰν πάθω, [ἠγαπήσατε· ἐὰν ἀποδοκιμασθῶ, ἐμισήσατε.]

Θ'. Μνημονεύετε ἐν τῇ εὐχῇ ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας· ἥτις ἀντ' ἐμοῦ ποιμένι χρῆται τῷ Κυρίῳ, [τῷ εἰπόντι. Ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλός· καὶ] μόνος αὐτὴν ἐπισκοπήσει, καὶ ἡ ὑμῶν [εἰς αὐτὸν] ἀγάπη. [Ἐγὼ δὲ καὶ αἰσχύνομαι ἐξ αὐτῶν λέγεσθαι· οὐ γάρ εἰμι ἄξιος, ὢν ἔσχατος αὐτῶν, καὶ ἔκτρωμα· ἀλλ' ἠλέημαί τις εἶναι, ἐὰν Θεοῦ ἐπιτύχω.] Ἀσπάζεται ὑμᾶς τὸ ἐμὸν πνεῦμα, καὶ ἡ ἀγάπη τῶν ἐκκλησιῶν τῶν δεξαμένων με ὡς ὄνομα Ἰησοῦ Χριστοῦ, οὐχ ὡς παροδεύοντα· καὶ γὰρ αἱ μὴ προσήκουσαί μοι, τῇ ὁδῷ κατὰ πόλιν με προήγαγον.

Ι'. Γράφω δὲ ὑμῖν ταῦτα ἀπὸ Σμύρνης, διὰ Ἐφεσίων τῶν ἀξιομακαρίστων. Ἔστι δὲ ἅμα ἐμοὶ σὺν πολλοῖς [καὶ] ἄλλοις Κρόκος, τὸ ποθητὸν ὄνομα.

ܗܠܝ ܡܨܠܘ ܥܠ ܝܕ ܒܪܘܚܐ ܕܩܘܕܫܐ ܕܢܐܬܐ ܠܝ ܥܒܕܐ ܕܐܠܗܐ ܕܐܡܪ ܠܐ ܟܦܘܢܐ ܐܢܐ ܟܬܒܬ ܠܟܘܢ ܐܠܐ ܟܪܘܙܝ ܕܐܠܗܐ ܕܐܬܝܗܒ ܠܝ ܠܡܬܐ ܕܐܢ ܐܬܝ ܐܢܐ ܐܬܟ ܐܢ ܐܬ ܠܝ ܠܡܬܐ ܕ

χωρῆσαι στράγγαλωθῆτε. Καὶ γὰρ ἐγὼ οὐ καθότι δέδεμαι, καὶ δυνάμαι νοεῖν τὰ ἐπουράνια, καὶ τὰς τοποθεσίας τὰς ἀγγελικὰς, καὶ τὰς συστάσεις τὰς ἀρχοντικὰς, ὁρατά τε καὶ ἀόρατα, παρὰ τοῦτο μαθητής εἰμι· πολλὰ γάρ μοι λείπει, ἵνα [ἀξίως] Θεοῦ τελειωθῶ.† Ἐρρῶσθε εἰς τέλος, ἐν ὑπομονῇ Ἰησοῦ Χριστοῦ [τοῦ Θεοῦ ἡμῶν].

SHORTER.

Περὶ τῶν προελθόντων με ἀπὸ Συρίας εἰς Ῥώμην εἰς δόξαν τοῦ Θεοῦ, πιστεύω ὑμᾶς ἐπεγνωκέναι, οἷς καὶ δηλώσατε ἐγγύς με ὄντα· πάντες γάρ εἰσιν ἄξιοι τοῦ Θεοῦ, καὶ ὑμῶν· οὓς πρέπον ὑμῖν ἐστιν κατὰ πάντα ἀναπαῦσαι. Ἔγραψα δὲ ὑμῖν ταῦτα τῇ πρὸ ἐννέα καλανδῶν Σεπτεμβρίων, [τουτέστιν Αὐγούστου εἰκάδι τρίτῃ.] Ἐρρῶσθε εἰς τέλος, ἐν ὑπομονῇ Ἰησοῦ Χριστοῦ. Ἀμήν.

LONGER.

[Περὶ] τῶν προσελθόντων ἀπὸ Συρίας [εἰς Ῥώμην] εἰς δόξαν Θεοῦ, [πιστεύω ὑμᾶς ἐπεγνωκέναι· οἷς καὶ δηλώσετε, ἐγγύς με ὄντα· πάντες γὰρ εἰσὶν ἄξιοι Θεοῦ καὶ ὑμῶν· οὓς πρέπον ἐστὶν ὑμῖν κατὰ πάντα ἀναπαῦσαι.] Ἔγραψα [δὲ] ὑμῖν ταῦτα τῇ πρὸ ἐννέα καλανδῶν Σεπτεμβρίων. Ἐρρῶσθε εἰς τέλος, ἐν ὑπομονῇ Ἰησοῦ Χριστοῦ.

ܐܝܟ ܕܐܬܝܢ ܡܢ ܣܘܪܝܐ ܠܪܘܡܝ ܒܫܘܒܚܐ ܕܐܠܗܐ ܗܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܕܝܕܥ ܐܢܬ ܠܟ ܠܡܐ ܕܐܬܓܠܝ ܠܝ ܩܕܡ ܥܕܡܐ ܕܩܪܝܒ ܐܬܝܬ ܠܘܬ ܟܠ ܐܢܫܐ ܕܐܬܝ ܠܝ ܒܗ ܫܘܒܚܐ ܠܐܠܗܐ ܘܠܟܘܢ ܘ

OTHER EPISTLES

MENTIONED BY EUSEBIUS

AS ATTRIBUTED TO

ST. IGNATIUS.

EPISTLE TO THE MAGNESIANS.

The words and sentences enclosed thus [ ] in the Shorter Recension have no equivalent in the Longer.

SHORTER.

ΜΑΓΝΗΣΙΕΥΣΙΝ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν χάριτι Θεοῦ Πατρὸς ἐν Ἰησοῦ Χριστῷ σωτῆρι [ἡμῶν,] ἐν ᾧ ἀσπάζομαι τὴν ἐκκλησίαν τὴν οὖσαν ἐν Μαγνησίᾳ τῇ πρὸς Μαιάνδρῳ, καὶ εὔχομαι ἐν Θεῷ Πατρὶ καὶ [ἐν] Ἰησοῦ Χριστῷ πλεῖστα χαίρειν.

Α′. Γνοὺς ὑμῶν τὸ πολυεύτακτον τῆς κατὰ Θεὸν ἀγάπης, ἀγαλλιώμενος προειλόμην ἐν πίστει Ἰησοῦ Χριστοῦ προσλαλῆσαι ὑμῖν. Καταξιωθεὶς γὰρ ὀνόματος Θεοπρεπεστάτου ἐν οἷς περιφέρω δεσμοῖς, ᾄδω τὰς ἐκκλησίας, ἐν αἷς ἕνωσιν εὔχομαι σαρκὸς καὶ πνεύματος Ἰησοῦ Χριστοῦ, [τοῦ διαπαντὸς ἡμῶν ζῆν, πίστεώς τε καὶ ἀγάπης, ἧς οὐδὲν προκέκριται, τὸ δὲ κυριώτερον Ἰησοῦ καὶ Πατρὸς,] ἐν ᾧ ὑπομένοντες τὴν πᾶσαν ἐπήρειαν [τοῦ ἄρχοντος] τοῦ αἰῶνος τούτου [καὶ] διαφυγόντες [Θεοῦ τευξόμεθα.]

Β′. Ἐπεὶ οὖν ἠξιώθην ἰδεῖν ὑμᾶς διὰ Δάμα τοῦ ἀξιοθέου ὑμῶν ἐπισκόπου, καὶ πρεσβυτέρων ἀξίων

LONGER.

ΤΟΥ ΑΥΤΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΜΑΓΝΗΣΙΟΥΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν χάριτι Θεοῦ Πατρὸς ἐν Χριστῷ Ἰησοῦ τῷ σωτῆρι, ἐν ᾧ ἀσπάζομαι τὴν ἐκκλησίαν τὴν οὖσαν ἐν Μαγνησίᾳ τῇ πρὸς Μαιάνδρῳ, καὶ εὔχομαι ἐν Θεῷ Πατρὶ, καὶ Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· ἐν ᾧ πλεῖστα χαίρειν ὑμᾶς εἴη.

Α′. Γνοὺς ὑμῶν τὸ πολυεύτακτον τῆς κατὰ Θεὸν ἀγάπης, ἀγαλλιώμενος προειλόμην ἐν πίστει Ἰησοῦ Χριστοῦ προσλαλῆσαι ὑμῖν. Ἀξιωθεὶς γὰρ ὀνόματος θείου καὶ ποθεινοῦ ἐν οἷς περιφέρω δεσμοῖς, ᾄδω τὰς ἐκκλησίας, ἐν αἷς ἕνωσιν εὔχομαι σαρκὸς καὶ πνεύματος Ἰησοῦ Χριστοῦ· ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα δὲ πιστῶν· οὗ τῷ αἵματι ἐλυτρώθητε· δι' οὗ ἔγνωτε Θεὸν, μᾶλλον δὲ ὑπ' αὐτοῦ ἐγνώσθητε· ἐν ᾧ ὑπομένοντες, τὴν πᾶσαν ἐπήρειαν τοῦ αἰῶνος τούτου διαφεύξεσθε. Πιστὸς γὰρ, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε.

Β′. Ἐπεὶ οὖν ἠξιώθην ἰδεῖν ὑμᾶς διὰ Δαμᾶ τοῦ ἀξιοθέου ὑμῶν ἐπισκόπου, καὶ πρεσβυτέρων Θεοῦ ἀξίων,

EPISTLE TO THE MAGNESIANS.

The words and passages enclosed thus [ ] have no equivalent in the corresponding Greek.

LONGER.

EIUSDEM EPISTOLA AD MAGNESIANOS.

Scripta ex Smyrna.

Ignatius, qui et Theophorus, benedictæ [Ecclesiæ] gratia Dei Patris in Christo Jesu salvatore nostro; in quo saluto Ecclesiam quæ est in Magnesia juxta Mæandrum, et oro in Deo Patre, et Jesu Christo Domino nostro: in quo plurimum vos gaudere opto.

I. Cognoscens vestram secundum Deum bene dispositam dilectionem: exsultans assumpsi in fide Jesu Christi alloqui vos. Dignus effectus sancti atque desideratissimi nominis, in his quæ gesto vinculis; cano Ecclesias, in quibus laudare opto carne et spi-
n. iv. 10. ritu Jesu Christi; qui est salvator omnium hominum, maxime fidelium: cujus sanguine redempti estis, per quem
il. iv. 9. cognovistis Deum, immo cogniti estis ab eo; in quo sustinentes, seculi hu-
or. x. 13. jus tentationem effugite. Fidelis est autem, qui non permittet tentari vos super id quod potestis sufferre.

II. Quoniam ergo merui videre vos per Deo dignum Episcopum vestrum Damam, et Deo dignos

SHORTER.

AD MAGNESIOS.

Ignatius, qui et Theophorus, benedictæ in gratia Dei Patris in Christo Jesu salvatore nostro; in quo saluto Ecclesiam existentem in Magnesia ea quæ juxta Mæandrum, et oro in Deo Patre et Jesu Christo plurimum gaudere.

I. Cognoscens vestram multibonam ordinationem ejus quæ secundum Deum charitatis; exultans præelegi in fide Jesu Christi alloqui vos. Dignificatus enim nomine Deo-decentissimo in quibus circumfero vinculis, canto Ecclesias, in quibus unionem oro carnis et spiritus Jesu Christi; ad nos semper vivere fidei quod et charitatis, cui nihil præfertur, principalius autem Jesu et Patris, in quo sustinentes omne nocumentum principis seculi hujus et perfugientes Deo potimur.

II. Quia igitur dignificatus sum videre vos per Dama dignum Deo vestrum Episcopum, et Presbyteros dignos

SHORTER.

Βάσσου καὶ Ἀπολλωνίου, καὶ τοῦ συνδούλου μου διακόνου Σωτίωνος, οὗ ἐγὼ ὀναίμην, ὅτι ὑποτάσσεται τῷ ἐπισκόπῳ [ὡς] χάριτι Θεοῦ, καὶ τῷ πρεσβυτερίῳ ὡς νόμῳ Ἰησοῦ Χριστοῦ.

Γ'. Καὶ ὑμῖν δὲ πρέπει μὴ συγχρᾶσθαι τῇ ἡλικίᾳ τοῦ ἐπισκόπου, ἀλλὰ κατὰ δύναμιν Θεοῦ Πατρὸς πᾶσαν ἐντροπὴν αὐτῷ ἀπονέμειν, καθὼς ἔγνων καὶ τοὺς ἁγίους πρεσβυτέρους, οὐ προσειληφότας τὴν φαινομένην νεωτερικὴν τάξιν, ἀλλ' [ὡς] φρονίμους ἐν Θεῷ [συγχωροῦντας αὐτῷ· οὐκ αὐτῷ δὲ, ἀλλὰ τῷ Πατρὶ Ἰησοῦ Χριστοῦ τῷ πάντων ἐπισκόπῳ. Εἰς τιμὴν] οὖν [ἐκείνου τοῦ θελήσαντος ἡμᾶς] πρέπον ἐστὶν ἐπακούειν κατὰ μηδεμίαν ὑπόκρισιν· ἐπεὶ οὐχ ὅτι τὸν ἐπίσκοπον τοῦτον τὸν βλεπόμενον πλανᾷ τις, ἀλλὰ τὸν ἀόρατον παραλογίζεται· τὸ

LONGER.

Βάσσου καὶ Ἀπολλωνίου, καὶ τοῦ συμβιωτοῦ μου διακόνου Ζωτίωνος, οὗ ἐγὼ ὀναίμην, ὅτι ὑποτάσσεται τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ, χάριτι Θεοῦ, ἐν νόμῳ Ἰησοῦ Χριστοῦ.

Γ'. Καὶ ὑμῖν δὲ πρέπει μὴ καταφρονεῖν τῆς ἡλικίας τοῦ ἐπισκόπου· ἀλλὰ κατὰ γνώμην Θεοῦ Πατρὸς, πᾶσαν ἐντροπὴν αὐτῷ ἀπονέμειν, καθὼς ἔγνων καὶ τοὺς ἁγίους πρεσβυτέρους, οὐ πρὸς τὴν φαινομένην ἀφορῶντας νεότητα, ἀλλὰ πρὸς τὴν ἐν Θεῷ φρόνησιν. Ἐπείπερ οὐχ οἱ πολυχρόνιοί εἰσι σοφοὶ, οὐδὲ οἱ γέροντες ἐπίστανται σύνεσιν· ἀλλὰ πνεῦμά ἐστιν ἐν βροτοῖς. Δανιὴλ μὲν γὰρ ὁ σοφὸς, δωδεκαετὴς, γέγονε κάτοχος τῷ θείῳ πνεύματι, καὶ τοὺς μάτην τὴν πολιὰν φέροντας πρεσβύτας, συκοφάντας καὶ ἐπιθυμητὰς ἀλλοτρίου κάλλους ἀπήλεγξε. Σαμουὴλ δὲ, παιδάριον ὂν μικρὸν, τὸν ἐνενηκονταετῆ Ἠλεὶ διελέγχει, τοῦ Θεοῦ προτετιμηκότα τοὺς ἑαυτοῦ παῖδας. Ὡσαύτως καὶ Ἱερεμίας ἀκούει πρὸς τοῦ Θεοῦ, Μὴ λέγε ὅτι νεώτερός εἰμι. Σολομῶν δὲ, καὶ Ἰωσίας· ὁ μὲν, δωδεκαετὴς βασιλεύσας, τὴν φοβερὰν ἐκείνην καὶ δυσερμήνευτον ἐπὶ ταῖς γυναιξὶ κρίσιν ἕνεκα τῶν παιδίων ἐποιήσατο· ὁ δὲ, ὀκταετὴς ἄρξας, τοὺς βωμοὺς καὶ τὰ τεμένη κατέῤῥιπτε, καὶ τὰ ἄλση κατεπίμπρα· δαίμοσι γὰρ ἦν, αλλ' οὐ Θεῷ, ἀνακείμενα· καὶ τοὺς ψευδιερεῖς κατέσφαττεν, ὡς ἂν φθορέας καὶ ἀπατεῶνας ἀνθρώπων, ἀλλ' οὐ θειότητος λατρευτάς. Τοιγαροῦν οὐ τὸ νέον εὐκαταφρόνητον, ὅτ' ἂν Θεῷ ἀνακείμενον ᾖ· ἀλλ' ὁ τὴν γνώμην μοχθηρὸς, κἂν πεπαλαιωμένος ᾖ ἡμερῶν κακῶν. Νέος ἦν ὁ Χριστοφόρος Τιμόθεος· ἀλλ' ἀκούσατε, οἷα γράφει αὐτῷ ὁ διδάσκαλος· Μηδείς σου τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν, ἐν λόγῳ, ἐν ἀναστροφῇ. Πρέπον οὖν ἐστὶ καὶ ὑμᾶς ὑπακούειν τῷ ἐπισκόπῳ ὑμῶν, καὶ κατὰ μηδὲν αὐτῷ ἀντιλέγειν· φοβερὸν γάρ ἐστι τῷ τοιούτῳ ἀντιλέγειν· οὐ γὰρ τουτονὶ τὸν βλεπόμενον πλανᾷ τις, ἀλλὰ τὸν ἀόρατον παραλογίζεται, τὸν μὴ

LONGER.

Presbyteros, Bassum scilicet et Apollonium, et convivam meum Zotionem quem ego nutrivi; quoniam subditus est Episcopo et Presbyteris in gratia Dei, et lege Jesu Christi.

III. Et vos oportet non contemnere ætatem Episcopi; sed secundum ordinationem Dei Patris omnem venerationem ei exhibere; secundum quod cognovi etiam sanctos Presbyteros ei deferre; non propter juventutem, quæ in eo videtur, arbitrantes eum contemnendum, sed in sapientia Dei ei obedire.
b. xxxii. 8, 9. Quoniam quidem non longi temporis sunt sapientes; neque senes sciunt prudentiam: sed spiritus est in ho-
an. xiii. minibus. Denique Daniel sapientissimus, duodecim annorum effectus, Spiritu Sancto repletus est; et illos seniores, canitiem vanam habentes, calumniatores et alienæ pulchritudinis appetitores esse manifestavit.
Sam. iii. Samuel etiam, cum esset puer pusillus, nonagenarium Heli sacerdotem per increpationem redarguit, quod filios suos honorificaret super Deum. Similiter et
rem. i. 7. Hieremias audit a Domino: Noli dicere quia juvenis sum ego. Salomon quoque et Josias [in juventute mirifici et sapientes in operibus suis apparuerunt.]
Reg. iii. Salomon quidem, duodecimo anno ætatis suæ regnare incipiens, arduam et interpretabilem mulierum pro par-
eg. xxiii. vulis quæstionem terribili judicio dissolvit. Josias vero, octo annorum existens, aras et monumenta subvertere cœpit, lucos excidere, et templa dejicere; quæ non Deo, sed dæmonibus fuerant consecrata. Nam et pseudo-sacerdotes interfecit, ut corruptores et seductores hominum; non divinitati, [sed diabolo] servientes. Propter quod non est contemnenda juventus, cum Deo adjacuerit: sed illa ætas quæ sententiæ
n. xiii. 52. nocet, etiam si inveterata fuerit dierum malorum. Juvenis fuit et Christoferus Timotheus: sed audite,
im. iv. 12. qualia ei scripsit magister. Nemo, inquit, juventutem tuam contemnat: sed forma esto fidelium, in verbo, in conversatione. Dignum est ergo vos obedire Episcopo vestro, et in nullo ei contradicere. Terribile est enim tali contradicere. Non enim istum visibilem quis spernit; sed illum invisibilem in eo contemnit,

SHORTER.

Bassum et Apollonium, et conservum meum Diaconum Zotionem, quo ego fruar; quoniam subjectus est Episcopo ut gratiæ Dei, et Presbyterio ut legi Jesu Christi. [Glorificato Deum patrem Domini Jesu Christi.]

III. Sed et vos decet non couti ætate Episcopi, sed secundum virtutem Dei Patris omnem reverentiam ei tribuere, sicut agnovi et sanctos Presbyteros, non assumentes apparentem juniorem ordinem, sed ut prudentes in Deo concedentes ipsi; non ipsi autem, sed Patri Jesu Christi omnium Episcopo. In honorem igitur illius volentis nos decens est obedire, secundum nullam hypocrisim: quia nequaquam Episcopum hunc conspectum seducit quis, sed invisibilem paralogizat.

SHORTER.

δὲ τοιοῦτον, οὐ πρὸς σάρκα ὁ λόγος, ἀλλὰ πρὸς Θεὸν, [τὸν τὰ κρύφια εἰδότα.]

Δ'. Πρέπον οὖν ἐστιν μὴ μόνον καλεῖσθαι Χριστιανοὺς, ἀλλὰ καὶ εἶναι· ὥσπερ καί τινες ἐπίσκοπον μὲν καλοῦσιν, χωρὶς δὲ αὐτοῦ πάντα πράσσουσιν. Οἱ τοιοῦτοι δὲ οὐκ εὐσυνείδητοί μοι εἶναι φαίνονται, [διὰ τὸ μὴ βεβαίως κατ' ἐντολὴν συναθροίζεσθαι.]

Ε'. Ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, καὶ ἐπίκειται [τὰ δύο ὁμοῦ, ὅ τε] θάνατος, καὶ ἡ ζωὴ, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν· ὥσπερ γάρ ἐστιν νομίσματα δύο, ὁ μὲν Θεοῦ, ὁ δὲ κόσμου, καὶ ἕκαστον αὐτῶν ἴδιον χαρακτῆρα ἐπικείμενον ἔχει, οἱ ἄπιστοι τοῦ κόσμου τούτου, οἱ δὲ πιστοὶ [ἐν ἀγάπῃ]

LONGER.

δυνάμενον παρά τινος παραλογισθῆναι· τὸ δὲ τοιοῦτο, οὐ πρὸς ἄνθρωπον, ἀλλὰ πρὸς Θεὸν ἔχει τὴν ἀναφοράν. Τῷ γὰρ Σαμουὴλ λέγει ὁ Θεὸς, Οὐ σὲ παρελογίσαντο, ἀλλ' ἐμέ. Καὶ ὁ Μωσῆς φησίν· Οὐ γὰρ καθ' ὑμῶν ὁ γογγυσμὸς, ἀλλὰ κατὰ Κυρίου τοῦ Θεοῦ. Οὐδεὶς ἔμεινεν ἀτιμώρητος, ἐπαρθεὶς κατὰ τῶν κρειττόνων· οὔτε γὰρ τῷ νόμῳ Δαθὰν καὶ Ἀβειρῶν ἀντεῖπον, ἀλλὰ Μωσεῖ· καὶ ζῶντες εἰς ᾅδου κατηνέχθησαν. Κορὲ δὲ, καὶ οἱ συμφρονήσαντες αὐτῷ κατὰ Ἀαρὼν, διακόσιοι πεντήκοντα, πυρίφλεκτοι γεγόνασιν. Ἀβεσσαλὼμ, πατραλοίας γενόμενος, ἐκκρεμὴς ἐν φυτῷ γέγονε, καὶ ἀκίσιν ἐβλήθη τὴν κακόβουλον καρδίαν. Αβεδδαδὰν ὡσαύτως τῆς κεφαλῆς ἀφαιρεῖται, δι' ὁμοίαν αἰτίαν. Ὀζίας λεπροῦται, κατατολμήσας ἱερέων καὶ ἱερωσύνης. Σαοὺλ ἀτιμοῦται, μὴ περιμείνας τὸν ἀρχιερέα Σαμουήλ. Χρὴ οὖν καὶ ὑμᾶς αἰδεῖσθαι τοὺς κρείττονας.

Δ'. Καὶ πρέπον ἐστὶ μὴ μόνον καλεῖσθαι Χριστιανοὺς, ἀλλὰ καὶ εἶναι· οὐ γὰρ τὸ λέγεσθαι, ἀλλὰ τὸ εἶναι μακάριον ποιεῖ. Εἰ τινὲς ἐπίσκοπον μὲν λέγουσι, χωρὶς δὲ αὐτοῦ πάντα ποιοῦσι· τοῖς τοιούτοις ἐρεῖ καὶ αὐτὸς, ὃς καὶ ὁ ἀληθινὸς καὶ πρῶτος ἐπίσκοπος, καὶ μόνος φύσει ἀρχιερεύς· Τί με καλεῖτε, Κύριε, Κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; οἱ γὰρ τοιοῦτοι οὐκ εὐσυνείδητοι, ἀλλ' εἰρωνές τινες καὶ μόρφωνες εἶναί μοι φαίνονται.

Ε'. Ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, καὶ πρόκειται ζωὴ ἡ ἐκ φυλακῆς, καὶ θάνατος ὁ ἐκ παρακοῆς, καὶ ἕκαστος τῶν ἠρημένων εἰς τὸν τόπον τοῦ εὐρεθέντος μέλλει χωρεῖν, φύγωμεν τὸν θάνατον, καὶ ἐκλεξώμεθα τὴν ζωήν. Δύο γὰρ λέγω χαρακτῆρας ἐν ἀνθρώποις εὑρίσκεσθαι· καὶ τὸν μὲν νομίσματος, τὸν δὲ παραχαράγματος. Ὁ θεοσεβὴς ἄνθρωπος, νόμισμά ἐστιν ὑπὸ Θεοῦ χαραχθέν· ὁ ἀσεβὴς, ψευδώνυμον νόμισμα, κίβδηλον, νόθον, παραχάραγμα, οὐχ ὑπὸ Θεοῦ, ἀλλ' ὑπὸ διαβόλου ἐνεργηθέν. Οὐ δύο φύσεις ἀνθρώπων λέγω, ἀλλὰ τὸν ἕνα ἄνθρωπον, ποτὲ μὲν Θεοῦ, ποτὲ δὲ διαβόλου γίνεσθαι· ἐὰν εὐσεβῇ τις, ἄνθρωπος Θεοῦ ἐστίν· ἐὰν δὲ ἀσεβῇ τις, ἄνθρωπος τοῦ διαβόλου, οὐκ ἀπὸ τῆς φύσεως, ἀλλ' ἀπὸ τῆς ἑαυτοῦ γνώμης γινόμενος. Οἱ ἄπιστοι εἰκόνα ἔχουσι τοῦ ἄρχοντος τῆς πονηρίας· οἱ πιστοὶ εἰκόνα ἔχουσι τοῦ ἄρχοντος

LONGER.

qui non potest ab aliquo contemni. Hic autem non
n. viii.7. ab homine, sed a Deo habet promotionem. Dicit enim Deus Samueli [de comtemptoribus ejus:] Non te spreverunt, sed me. Nam et Moyses [populo ad-
. xvi. 8. versus se murmuranti] ait: Non enim adversus nos murmurâstis, sed adversus Dominum Deum. Nemo enim inultus remansit, qui se contra potiores extulit.
m. xvi. Denique in lege, Dathan et Abiron Moysi resistentes, vivi ad inferos depositi sunt. Sed et Chore, et qui conspiraverunt cum eo adversus Aaron, ducenti quin-
. xviii. quaginta igne consumti sunt. Absalon etiam, parricida existens, [divino judicio] arbori appensus est: sed et cor ejus, quod mala cogitaverat, sagittis infixum est. Nam et Achab et Dadan, nihilominus propter similem
o. xxvi. causam capite plexus est. Ozias quoque leprosus factus est; qui contra sacerdotes sacerdotium arripere au-
m. xiii. sus est. Saul [etiam sacrificare præsumens, regali dignitate] dehonoratus est; non expectans principem sacerdotum Samuelem. Oportet ergo et nos revereri potiores.

IV. Et dignum est, non solum vocari [nos] Christianos, sed etiam esse. Non enim dicere, sed esse facit beatum. Quidam autem Episcopum quidem vocant; et præter ipsum omnia faciunt. Talibus ergo etiam ipse [Christus] dicit, qui et verus et primus
. vi. 46. est Episcopus et solus natura Pontifex: Quid me vocatis, Domine, Domine; et non facitis quæ dico? tales enim non bonæ scientiæ, sed derisores et simulatores mihi esse videntur.

V. Quoniam vero negotia finem habent, et adjacet quidem vita ex observatione, mors vero ex inobedientia; et [necesse est ut] unusquisque in locum, quem sibi de prædictis elegerit, in futuro esse præcipiatur: fugiamus itaque mortem, et eligamus vitam. Duos enim characteres dico in hominibus inveniri: unum quidem verum monetæ signaculum, alium vero adulterinum. Pius enim homo et religiosus vera moneta est, quæ a Deo formata vel expressa est. Impius vero et irreligiosus falsa moneta est, noxia, adultera, prava; quæ non a Deo, sed a Diabolo facta est. [Hæc autem asserens,] non duas naturas hominum esse dico: sed unum eundemque hominem; qui aliquando quidem Dei, aliquando autem Diaboli efficitur. Si quis [igitur] pius fuerit, homo Dei est: si quis vero impius extiterit, Diaboli est; non ex natura, sed ex sua sententia factus. Infideles enim imaginem habent Principis nequitiæ: fideles autem formam habent auctoris omnium

SHORTER.

Tale autem non ad carnem sermo, sed ad Deum abscondita scientem.

IV. Decens igitur est, non solum vocari Christianos, sed et esse: quemadmodum quidam Episcopum quidem vocant, sine ipso autem omnia operantur. Tales autem non bonæ conscientiæ mihi esse videntur, propter non firmiter secundum præceptum congregari.

V. Quia igitur finem res habent, et proponuntur duo simul, mors et vita; et unusquisque in proprium locum iturus est. Quemadmodum enim sunt numismata duo, hoc quidem Dei, hoc autem mundi: et unumquodque ipsorum proprium characterem superpositum habet; infideles, mundi hujus, fideles autem, in charitate characterem

SHORTER.

χαρακτῆρα Θεοῦ Πατρὸς διὰ Ἰησοῦ Χριστοῦ, δι' οὗ ἐὰν μὴ αὐθαιρέτως ἔχωμεν τὸ ἀποθανεῖν εἰς τὸ αὐτοῦ πάθος, τὸ ζῆν αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

ε'. Ἐπεὶ οὖν ἐν τοῖς προγεγραμμένοις προσώποις τὸ πᾶν πλῆθος ἐθεώρησα ἐν πίστει καὶ ἀγάπησα, παραινῶ ἐν ὁμονοίᾳ Θεοῦ σπουδάζετε πάντα πράσσειν, προκαθημένου τοῦ ἐπισκόπου εἰς τόπον Θεοῦ, καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρίου τῶν ἀποστόλων, καὶ τῶν διακόνων, τῶν ἐμοὶ γλυκυτάτων, πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ, ὃς πρὸ αἰώνων παρὰ Πατρὶ ἦν, καὶ ἐν τέλει ἐφάνη. Πάντες οὖν ὁμοήθειαν Θεοῦ λαβόντες, [ἐντρέπεσθε ἀλλήλοις,] καὶ μηδεὶς κατὰ σάρκα βλεπέτω τὸν πλησίον, ἀλλ' ἐν Ἰησοῦ Χριστῷ ἀλλήλους [διαπαντὸς] ἀγαπᾶτε. Μηδὲν ἔστω ἐν ὑμῖν, ὃ δυνήσεται ὑμᾶς μερίσαι, ἀλλ' ἑνώθητε τῷ ἐπισκόπῳ [καὶ τοῖς προκαθημένοις, εἰς τύπον καὶ διδαχὴν ἀφθαρσίας.]

Ζ'. Ὥσπερ οὖν ὁ Κύριος ἄνευ τοῦ Πατρὸς οὐδὲν ἐποίησεν, [ἡνωμένος ὢν, οὔτε δι' ἑαυτοῦ, οὔτε διὰ τῶν ἀποστόλων,] οὕτως μηδὲ ὑμεῖς ἄνευ τοῦ ἐπισκόπου, καὶ τῶν πρεσβυτέρων, μηδὲν [πράσσετε· μηδὲ πειράσητε] εὔλογόν τι φαίνεσθαι [ἰδίᾳ ὑμῖν·] ἀλλ' ἐπὶ τὸ αὐτὸ μία προσευχή, μία δέησις, εἷς νοῦς, μία ἐλπὶς, ἐν ἀγάπῃ, ἐν τῇ χαρᾷ τῇ ἀμώμῳ. Εἷς ἐστὶν Ἰησοῦς Χριστὸς, οὗ ἄμεινον οὐθέν ἐστιν. Πάντες οὖν ὡς εἰς ναὸν συντρέχετε Θεοῦ, ὡς ἐπὶ ἓν θυσιαστήριον, ὡς ἐπὶ ἕνα Ἰησοῦν Χριστὸν, [τὸν ἀφ' ἑνὸς Πατρὸς προελθόντα, καὶ εἰς ἕνα ὄντα καὶ χωρήσαντα.]

LONGER.

Θεοῦ Πατρὸς, καὶ Ἰησοῦ Χριστοῦ· δι' οὗ ἐὰν μὴ αὐθαιρέτως ἔχωμεν τὸ ὑπὲρ ἀληθείας ἀποθανεῖν εἰς τὸ αὐτοῦ πάθος, τὸ ζῆν αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

ε'. Ἐπεὶ οὖν ἐν τοῖς προγεγραμμένοις προσώποις τὸ πᾶν πλῆθος ἐθεώρησα, ἐν πίστει καὶ ἀγάπῃ, παραινῶ, ἐν ὁμονοίᾳ Θεοῦ σπουδάσατε πάντα πράττειν, προκαθημένου τοῦ ἐπισκόπου εἰς τόπον Θεοῦ, καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρίου τῶν ἀποστόλων, καὶ τῶν διακόνων, τῶν ἐμοὶ γλυκυτάτων, πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ· ὃς πρὸ αἰῶνος παρὰ τῷ Πατρὶ γεννηθεὶς, ἦν λόγος Θεὸς, μονογενὴς υἱὸς· καὶ ἐπὶ συντελείᾳ τῶν αἰώνων ὁ αὐτὸς διαμένει· τῆς γὰρ βασιλείας αὐτοῦ οὐκ ἔσται τέλος, φησὶ Δανιὴλ ὁ προφήτης. Πάντες οὖν ἐν ὁμονοίᾳ ἀλλήλους ἀγαπήσωμεν· καὶ μηδεὶς κατὰ σάρκα βλεπέτω τὸν πλησίον, ἀλλ' ἐν Χριστῷ Ἰησοῦ. Μηδὲν ἔστω ἐν ὑμῖν, ὃ δυνήσεται ὑμᾶς μερίσαι· ἀλλ' ἑνώθητε τῷ ἐπισκόπῳ, ὑποτασσόμενοι τῷ Θεῷ δι' αὐτοῦ ἐν Χριστῷ.

Ζ'. Ὥσπερ οὖν ὁ Κύριος ἄνευ τοῦ Πατρὸς οὐδὲν ποιεῖ· Οὐ δύναμαι γὰρ, φησὶ, ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν· οὕτω καὶ ὑμεῖς ἄνευ τοῦ ἐπισκόπου, μηδὲ πρεσβύτερος, μηδὲ διάκονος, μηδὲ λαϊκός· μηδέ τι φαινέσθω ὑμῖν εὔλογον, παρὰ τὴν ἐκείνου γνώμην· τὸ γὰρ τοιοῦτον παράνομον καὶ Θεοῦ ἐχθρόν. Πάντες ἐπὶ τὸ αὐτὸ ἐν τῇ προσευχῇ ἅμα συνέρχεσθε· μία δέησις ἔστω κοινὴ, εἷς νοῦς, μία ἐλπὶς, ἐν ἀγάπῃ, ἐν πίστει τῇ ἀμώμῳ, τῇ εἰς Χριστὸν Ἰησοῦν, οὗ ἄμεινον οὐδέν ἐστι. Πάντες ὡς εἷς, εἰς τὸν ναὸν Θεοῦ συντρέχετε, ὡς ἐπὶ ἓν θυσιαστήριον, ἐπὶ ἕνα Ἰησοῦν Χριστὸν, τὸν ἀρχιερέα τοῦ ἀγεννήτου Θεοῦ.

LONGER.

Dei Patris, et Christi Jesu filii ejus. Propter quod si non elegerimus pro veritate mori in passione ipsius; vita ejus non est in nobis.

VI. Et quoniam in præscriptis personis multitudinem [vestri] contemplatus sum, in fide et dilectione: moneo ut unanimes in Deo omnia facere festinetis; assidente Episcopo in loco Dei, et Presbyteris in loco consistorii Apostolorum, et Diaconis dulcissimis mihi, quibus creditum est ministerium Christi Jesu; qui ante secula genitus est a Patre, Deus Verbum, unigenitus Filius: et in consummatione seculorum ipse permanet. Regni enim ejus non erit finis; inquit Daniel propheta. Omnes in concordia invicem diligamus: et secundum carnem nemo consideret proximum suum, sed secundum Christum Jesum. Nihil sit in vobis, quod vos possit separare: sed adunamini Episcopo; subjecti per ipsum Deo in Christo.

l. ii. 44. l. 14, 27.

VII. Sicuti ergo Dominus sine Patre nihil facit: non enim possum, inquit, a me ipso facere quicquam: sic etiam et vos sine Episcopo; sive Presbyter, sive Diaconus, sive Laicus. Non [ergo] aliquid rationabile vobis videatur extra ipsius sententiam: tale etenim iniquum est, et Deo inimicum. Omnes in idipsum ad orationem simul convenite. Una deprecatio sit communis, unus animus, una spes, dilectio immaculata, in fide Christi Jesu; qua nihil [aliud] melius est. Omnes adunati ad templum Dei concurrite, sicut ad unum altare; sicut ad unum Jesum Christum, Pontificem ingeniti Dei Patris.

h. v. 30.

SHORTER.

Dei Patris per Jesum Christum; per quem nisi voluntarie habeamus mori in ipsius passionem, vivere ipsius non est in nobis.

VI. Quia igitur in præscriptis personis omnem multitudinem speculatus sum in fide et dilectione, moneo, in concordia Dei studete omnia operari; præsidente Episcopo in loco Dei, et Presbyteris in loco consessionis Apostolorum, et Diaconis mihi dulcissimis habentibus creditam ministrationem Jesu Christi; qui ante secula apud Patrem erat, et in fine apparuit. Omnes igitur eandem consuetudinem Dei accipientes, veneremur adinvicem; et nullus secundum carnem adspiciat proximum, sed in Jesu Christo adinvicem semper diligite. Nihil sit in vobis, quod possit vos partiri; sed uniamini Episcopo et præsidentibus, in typum et doctrinam incorruptionis.

VII. Quemadmodum igitur Dominus sine Patre nihil fecit, unitus existens, neque per seipsum neque per Apostolos; sic neque vos sine Episcopo et Presbyteris aliquid operemini. Neque tentetis rationabile aliquid apparere proprie vobis: sed in idipsum una oratio, una deprecatio, unus intellectus, una spes, in charitate, in gaudio incoinquinato; quod est Christus Jesus, quo melius nihil est. Omnes ut in unum templum concurrite Dei, ut in unum altare; in unum Jesum Christum, ab uno Patre exeuntem, et in unum existentem et revertentem.

SHORTER.

Η'. Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, μηδὲ μυθεύμασιν [τοῖς παλαιοῖς ἀνωφελέσιν οὖσιν·] εἰ γὰρ μέχρι νῦν κατὰ νόμον Ἰουδαϊσμὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι. Οἱ γὰρ θειότατοι προφῆται κατὰ Χριστὸν Ἰησοῦν ἔζησαν. Διὰ τοῦτο καὶ ἐδιώχθησαν, ἐμπνεόμενοι ὑπὸ τῆς χάριτος [αὐτοῦ,] εἰς τὸ πληροφορηθῆναι τοὺς ἀπειθοῦντας, ὅτι εἷς Θεός ἐστιν ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ λόγος [ἀΐδιος, οὐκ ἀπὸ σιγῆς προελθών,] ὃς κατὰ πάντα εὐηρέστησεν τῷ πέμψαντι αὐτόν.

Θ'. Εἰ οὖν οἱ ἐν παλαιοῖς πράγμασιν ἀναστραφέντες, εἰς καινότητα ἐλπίδος ἦλθον, μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν [ζωὴν ζῶντες,] ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλεν δι' αὐτοῦ, καὶ τοῦ θανάτου αὐτοῦ, ὅν τινες ἀρνοῦνται· [δι' οὗ μυστηρίου ἐλάβομεν τὸ πιστεύειν, καὶ διὰ τοῦτο ὑπομένομεν, ἵνα εὑρεθῶμεν μαθηταὶ Ἰησοῦ Χριστοῦ τοῦ μόνου διδασκάλου ἡμῶν·] πῶς ἡμεῖς δυνησόμεθα ζῆσαι χωρὶς αὐτοῦ; οὗ καὶ οἱ προφῆται μαθηταὶ ὄντες, τῷ πνεύματι ὡς διδάσκαλον αὐτὸν προσεδόκουν· [καὶ διὰ τοῦτο ὃν δικαίως] ἀνέμενον, [παρὼν ἤγειρεν αὐτοὺς ἐκ νεκρῶν.]

LONGER.

Η'. Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, μηδὲ μύθοις ἐνέχετε, καὶ γενεαλογίαις ἀπεράντοις, καὶ Ἰουδαϊκοῖς τύφοις· Τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα. Εἰ γὰρ μέχρι νῦν κατὰ νόμον Ἰουδαϊκὸν καὶ περιτομὴν σαρκὸς ζῶμεν, ἀρνούμεθα τὴν χάριν εἰληφέναι. Οἱ γὰρ θειότατοι προφῆται κατὰ Ἰησοῦν Χριστὸν ἔζησαν. Διὰ τοῦτο καὶ ἐδιώχθησαν, ἐμπνεόμενοι ἀπὸ τῆς χάριτος, εἰς τὸ πληροφορηθῆναι τοὺς ἀπειθοῦντας, ὅτι εἷς Θεός ἐστιν ὁ παντοκράτωρ, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ λόγος, οὐ ῥητὸς, ἀλλ' οὐσιώδης· οὐ γάρ ἐστι λαλίας ἐνάρθρου φώνημα, ἀλλ' ἐνεργείας θεϊκῆς οὐσία γεννητή· ὃς πάντα κατευαρέστησε τῷ πέμψαντι αὐτόν.

Θ'. Εἰ οὖν οἱ ἐν παλαιοῖς γράμμασιν ἀναστραφέντες, εἰς καινότητα ἐλπίδος ἦλθον, ἐκδεχόμενοι Χριστόν· ὡς ὁ Κύριος διδάσκει, λέγων· Εἰ ἐπιστεύετε Μωσεῖ, ἐπιστεύσατε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψε· καὶ Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν, καὶ ἐχάρη· πρὶν γὰρ Ἀβραὰμ ἐγώ εἰμι· πῶς ἡμεῖς δυνησόμεθα ζῆσαι χωρὶς αὐτοῦ; οὗ καὶ οἱ προφῆται ὄντες δοῦλοι, τῷ πνεύματι προεώρων αὐτὸν, καὶ ὡς διδάσκαλον ἀνέμενον, καὶ προσεδόκων ὡς Κύριον καὶ σωτῆρα, λέγοντες· Αὐτὸς ἥξει, καὶ σώσει ἡμᾶς. Μηκέτι οὖν σαββατίζωμεν Ἰουδαϊκῶς, καὶ ἀργίαις χαίροντες. Ὁ μὴ ἐργαζόμενος γὰρ, μὴ ἐσθιέτω. Ἐν ἱδρῶτι γὰρ τοῦ προσώπου σου φάγῃ τὸν ἄρτον σου, φασὶ τὰ λόγια. Ἀλλ' ἕκαστος ὑμῶν σαββατιζέτω πνευματικῶς· μελέτῃ νόμου χαίρων, οὐ σώματος ἀνέσει· δημιουργίαν Θεοῦ θαυμάζων, οὐκ ἔωλα ἐσθίων, καὶ χλιαρὰ πίνων, καὶ μεμετρημένα βαδίζων, καὶ ὀρχήσει καὶ κρότοις νοῦν οὐκ ἔχουσι χαίρων· καὶ μετὰ τὸ σαββατίσαι, ἑορταζέτω πᾶς φιλόχριστος τὴν κυριακὴν, τὴν ἀναστάσιμον, τὴν βασίλιδα, τὴν ὑπατον πασῶν τῶν ἡμερῶν· ἣν περιμένων ὁ προφήτης ἔλεγεν, Εἰς τὸ τέλος, ὑπὲρ τῆς ὀγδόης· ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλε, καὶ τοῦ θανάτου γέγονε νίκη ἐν Χριστῷ· ὃν τὰ τέκνα τῆς ἀπωλείας ἀρνοῦνται, οἱ ἐχθροὶ τοῦ σωτῆρος, ὧν ὁ θεὸς ἡ κοιλία, οἱ τὰ ἐπίγεια φρονοῦντες· οἱ φιλήδονοι καὶ οὐ φιλόθεοι, μόρφωσιν εὐσεβείας ἔχοντες, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι· οἱ χριστέμποροι, τον λόγον καπηλεύοντες, καὶ τὸν Ἰησοῦν πωλοῦντες· οἱ τῶν γυναικῶν φθορεῖς καὶ τῶν ἀλλοτρίων ἐπιθυμηταὶ, οἱ χρηματολαίλαπες· ὧν ῥυσθείητε ἐλέει Θεοῦ, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

LONGER.

VIII. Nolite errare in aliena gloria; neque intendatis fabulis, et genealogiis interminatis, et Judaicis inflationibus; Vetera enim transierunt; et ecce facta sunt omnia nova. Si enim nunc usque secundum legem Judaicam et circumcisionem carnis vivamus; negamus nos gratiam accepisse. Sancti enim Prophetæ secundum Jesum Christum vixerunt; ideoque et persecutionem passi sunt, inspirati gratia ad manifestationem incredulis, quia unus est Deus omnipotens, qui manifestavit seipsum per Jesum Christum Filium suum, qui est Verbum ipsius, non prolativum scilicet, sed substantiale, non locutio articulatæ vocis, sed operatio Deitatis; substantia scilicet genita, in omnibus bene complacens substitutori.

IX. Si ergo ex antiquis Scripturis conversi ad vacuam spem venerunt, expectantes Christum: sicuti ipse Dominus docet, dicens: Si crederetis Moysi, crederetis utique et mihi; de me enim ille scripsit. Nam et Abraham, inquit, pater vester exultavit, ut videret diem meum; et vidit, et gavisus est: Ante Abraham enim, [inquit,] ego sum: Quomodo nos poterimus vivere sine ipso? cui et Prophetæ servi fuerunt, spiritu prævidentes eum, et tanquam magistrum expectabant, et sperabant ut Dominum et Salvatorem, dicentes; Ipse veniet, et salvabit nos. Non ergo sabbatizemus Judaice, ut feriis gaudentes. Qui enim non operatur, [inquit,] non manducet. [Et iterum:] In sudore vultus tui manducabis panem tuum; dicunt Eloquia. Sed unusquisque vestrum sabbatizet spiritualiter, meditationi Legis congaudens, non corporis dimissione, fabricationem Dei admirans, [velut Judæus;] non omnia comedens, et tepidum bibens, et mensurate ambulans, et saltationes atque plausum manuum nunc habens. Sed pro sabbatizatione diem festum celebret omnis Christianus Dominicam resurrectionem, regalem, eminentissimam omnium dierum: de qua Propheta expectans dicebat; In finem, pro octava: in qua die, et vita nostra exorta est, et mortis in Christo facta victoria, quem filii perditionis negant, inimici scilicet Salvatoris, quorum deus venter est; qui terrena sapiunt; amatores voluptatum, et non Dei; speciem quidem pietatis habentes, virtutem autem ejus abnegantes; Christum mercantes verbum, Dei in tabernis prædicantes, et [Dominum] Jesum [Christum] vendentes, mulierum corruptores, aliena concupiscentes, et pecuniarum amatores: a quibus eruamini, misericordia Dei faciente, per Dominum nostrum Jesum Christum.

SHORTER.

VIII. Non erretis extraneis opinionibus, neque fabulis veteribus, inutilibus existentibus. Si enim usque nunc secundum Judaismum vivimus; confitemur gratiam non recepisse. Divinissimi enim Prophetæ secundum Christum Jesum vixerunt. Propter hoc et persecutionem passi sunt, inspirati a gratia ipsius, ad certificari impersuasos, quoniam unus Deus est, qui manifestavit seipsum per Jesum Christum filium ipsius; qui est ipsius Verbum æternum, non a silentio progrediens; qui secundum omnia beneplacuit mittenti ipsum.

IX. Si igitur in veteribus rebus conversati, in novitatem spei venerunt, non amplius sabbatizantes, sed secundum Dominicam viventes, in qua et vita nostra orta est per ipsum et mortem ipsius, quod quidam negant; per quod mysterium accepimus credere, et propter hoc sustinemus, ut inveniamur discipuli JesuChristi, solius Doctoris nostri, quomodo nos poterimus vivere sine ipso? cujus et Prophetæ discipuli existentes, spiritu ipsum ut Doctorem expectabant; et propter hoc quod juste expectabant, præsens suscitavit ipsos ex mortuis.

1 Tim. i. 4.

Matth. xxvii. 52.

m. i. 4.
. v. 17.
n. v. 46.
viii. 56, 58.
xxxv. 4.
ness. iii. 10.
. iii. 19.
scrip.
l. vi. xi.
l. iii. 19.
im. iii. 4, 5.

SHORTER.

Ι′. Μὴ οὖν ἀναισθητῶμεν τῆς χρηστότητος αὐτοῦ. Ἂν γὰρ ἡμᾶς μιμήσεται καθὰ πράσσωμεν, οὐκ ἔτι ἐσμέν. [Διὰ τοῦτο μαθηταὶ αὐτοῦ γενόμενοι, μάθωμεν κατὰ Χριστιανισμὸν ζῆν.] Ὃς γὰρ ἄλλῳ ὀνόματι καλεῖται πλέον τούτου, οὔκ ἐστιν τοῦ Θεοῦ. Ὑπέρθεσθε οὖν τὴν κακὴν ζύμην τὴν παλαιωθεῖσαν καὶ ἐνοξίσασαν, καὶ μεταβάλεσθε εἰς νέαν ζύμην, ὅ ἐστιν Ἰησοῦς Χριστός. Ἁλίσθητε ἐν αὐτῷ, ἵνα μὴ διαφθαρῇ τις ἐν ὑμῖν, [ἐπεὶ ἀπὸ τῆς ὁρμῆς ἐλεγχθήσετε.] Ἄτοπόν ἐστιν Χριστὸν Ἰησοῦν λαλεῖν, καὶ Ἰουδαΐζειν. Ὁ γὰρ Χριστιανισμὸς οὐκ εἰς Ἰουδαϊσμὸν [ἐπίστευσεν, ἀλλὰ Ἰουδαϊσμὸς εἰς Χριστιανισμὸν,] ὡς πᾶσα γλῶσσα πιστεύσασα εἰς Θεὸν συνήχθη.

Ρωμ. 184.

Ephes. p. 202.

ΙΑ′. Ταῦτα δὲ, ἀγαπητοί μου, οὐκ ἐπεὶ ἔγνων τινὰς ἐξ ὑμῶν οὕτως ἔχοντας, ἀλλ᾽ ὡς μικρότερος ὑμῶν, θέλω προφυλάσσεσθαι ὑμᾶς, μὴ ἐμπεσεῖν εἰς τὰ ἄγκιστρα τῆς κενοδοξίας, ἀλλὰ πεπληροφορῆσθαι ἐν τῇ γεννήσει, καὶ τῷ πάθει, καὶ τῇ ἀναστάσει τῇ γενομένῃ ἐν καιρῷ τῆς ἡγεμονίας Ποντίου Πιλάτου· [πραχθέντα ἀληθῶς καὶ βεβαίως ὑπὸ Ἰησοῦ Χριστοῦ] τῆς ἐλπίδος ἡμῶν, ἧς ἐκτραπῆναι μηδενὶ ὑμῶν γένοιτο.

LONGER.

Ι′. Μὴ οὖν ἀναίσθητοι ὦμεν τῆς χρηστότητος αὐτοῦ. Ἐὰν μιμήσεται ἡμᾶς καθὰ πράσσομεν, οὐκ ἔτι ἐσμέν. Ἐὰν γὰρ ἀνομίας παρατηρήσῃς, Κύριε, Κύριε, τίς ὑποστήσεται; Γενώμεθα οὖν ἄξιοι τῆς ἐπωνυμίας ἧς εἰλήφαμεν. Ὃς γὰρ ἂν ἄλλῳ ὀνόματι καλεῖται πλεῖον τούτου, οὗτος οὐκ ἔστι τοῦ Θεοῦ· οὐ γὰρ δέδεκται τὴν προφητείαν τὴν λέγουσαν περὶ ἡμῶν, ὅτι κληθήσεται ὀνόματι καινῷ, ὃ ὁ Κύριος ὀνομάσει αὐτὸν, καὶ ἔσται λαὸς ἅγιος. Ὅπερ καὶ πεπλήρωται πρώτως ἐν Συρίᾳ· ἐν Ἀντιοχείᾳ γὰρ ἐχρημάτισαν οἱ μαθηταὶ Χριστιανοὶ, Παύλου καὶ Πέτρου θεμελιούντων τὴν ἐκκλησίαν. Ὑπερθεσθε οὖν τὴν κακὴν ζύμην, τὴν παλαιωθεῖσαν, τὴν σεσηπνῖαν· καὶ μεταβάλλεσθε εἰς νέαν ζύμην χάριτος. Αὐλίσθητε ἐν Χριστῷ, ἵνα μὴ ὁ ἀλλότριος ὑμῶν κυριεύσῃ. Ἄτοπόν ἐστιν Ἰησοῦν Χριστὸν λαλεῖν ἐπὶ γλώσσης, καὶ τὸν παυσθέντα Ἰουδαϊσμὸν ἐπὶ διανοίας ἔχειν· οὗ γὰρ Χριστιανισμὸς, οὐκ ἔστιν Ἰουδαϊσμός· εἰς γάρ ἐστιν ὁ Χριστὸς, εἰς ὃν πᾶν ἔθνος πιστεῦσαν, καὶ πᾶσα γλῶσσα ἐξομολογησαμένη, εἰς Θεὸν συνήχθη· καὶ γεγόνασιν οἱ λιθώδεις τῇ καρδίᾳ, τέκνα τοῦ Θεοῦ, φίλοι Ἀβραάμ· καὶ ἐν τῷ σπέρματι αὐτοῦ ἐνευλογήθησαν πάντες οἱ τεταγμένοι εἰς ζωὴν αἰώνιον ἐν Χριστῷ.

ΙΑ′. Ταῦτα δὲ, ἀγαπητοί μου, οὐκ ἐπέγνων τινὰς ἐξ ὑμῶν οὕτως ἔχοντας, ἀλλ᾽ ὡς μικρότερος ὑμῶν, θέλω προφυλάσσεσθαι ὑμᾶς, μὴ ἐμπεσεῖν εἰς τὰ ἄγκιστρα τῆς κενοδοξίας, ἀλλὰ πληροφορεῖσθαι ἐν Χριστῷ, τῷ πρὸ πάντων μὲν αἰώνων γεννηθέντι παρὰ τοῦ Πατρός· γεννωμένῳ δὲ ὕστερον ἐκ Μαρίας τῆς παρθένου, δίχα ὁμιλίας ἀνδρὸς· καὶ πολιτευσαμένῳ ὁσίως, καὶ πᾶσαν νόσον καὶ μαλακίαν θεραπεύσαντι ἐν τῷ λαῷ, καὶ σημεῖα καὶ τέρατα ποιήσαντι, ἐπ᾽ εὐεργεσίᾳ ἀνθρώπων· καὶ τοῖς ἐξοκείλασιν εἰς πολυθεΐαν τὸν ἕνα καὶ μόνον ἀληθινὸν Θεὸν καταγγείλαντι, τὸν ἑαυτοῦ πατέρα· καὶ τὸ πάθος ὑποστάντι, καὶ πρὸς τῶν χριστοκτόνων Ἰουδαίων ἐπὶ Ποντίου Πιλάτου ἡγεμόνος καὶ Ἡρῴδου βασιλέως, καὶ σταυρὸν ὑπομείναντι, καὶ ἀποθανόντι· καὶ ἀναστάντι, καὶ ἀνελθόντι εἰς τοὺς οὐρανοὺς πρὸς τὸν ἀποστείλαντα, καὶ καθεσθέντι ἐν δεξιᾷ αὐτοῦ, καὶ ἐρχομένῳ ἐπὶ συντελείᾳ τῶν αἰώνων μετὰ δόξης πατρικῆς, κρῖναι ζῶντας καὶ νεκροὺς, καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Ταῦτα ὁ γνοὺς ἐν πληροφορίᾳ, καὶ πιστεύσας, μακάριος· ὥσπερ νῦν καὶ ὑμεῖς φιλόθεοι καὶ φιλόχριστοί ἐστε ἐν πληροφορίᾳ τῆς ἐλπίδος ἡμῶν· ἧς ἐκτραπῆναι μηδενὶ ὑμῶν γένηται.

LONGER.

X. Non enim sentimus utilitatem ejus, nisi nos tentaverit. Secundum autem quod agimus, jam non erimus, [nisi
xxx.3. ipse nos miseratus fuerit.] Si enim iniquitates observaverit; quis sustinebit? Efficiamur ergo digni cognomento quod accepimus. Qui enim alio nomine præter istud vocatur, hic non est Dei. Non enim suscepit prophetiam dicentem de no-
i.lxii. bis: Quoniam vocabitur nomine novo, quo
, 12. Dominus vocabit eum; et erit populus sanctus. Quod et completum est primo in Antiochia Syriæ: ubi adquisierunt discixi. 26. puli nomen Christianum, Petro et Paulo fundantibus Ecclesiam. Abjicite ergo
pr. v. 7. malum vetus fermentum, quod corrumpit et putrefacit; et percipite novum gratiæ fermentum. Exultate in Christo; ut non alienus dominetur vestri. Ineptum est [enim] Jesum Christum lingua [tantum] proferre; et Judaismum in animo habere. Non enim Christianitas in Judaismum [credidit; sed Judaismus in Christianitatem.] Omnes denique gentiles
l. ii. 11. æqualiter crediderunt, et omnis lingua Christum confessa, ad Dominum collecta
t. iii. 9. est: et facti sunt lapidei corde filii amici
. ii. 23. Dei Abrahæ; et in semine ejus benedicti
xxii. 18. iii. 16. sunt omnes, qui in vitam æternam deputati sunt in Christo.

XI. Hæc autem, dilectissimi mihi, [taliter scribens,] non agnovi aliquos ex vobis sic habere: sed sicut minimus vestrum, volo vos conservatos esse, ut non incidatis in hamos inanis gloriæ; sed ut ad plenum instructi sitis in Christo: qui ante secula genitus est a Patre, postea autem factus ex Maria virgine, sine collocutione viri; et inhabitans sancte [et sine querela,] omnem infirmitatem omnemque languorem curavit in populo, et signa atque prodigia pro beneficiis hominum fecit, et illis qui longe erant, et eis qui prope in multitudinem, unum et solum verum Deum Patrem suum annunciavit: et passionem pertulit, et ab interfectoribus suis Judæis sub Pontio Pilato Præside, et Herode Rege crucem sustinuit; et mortuus est, atque resurrexit; et in cœlos ascendit ad illum qui misit eum, et sedet ad dexteram ejus, venturusque est in consummatione seculi in gloria paterna judicare vivos et mortuos, et reddere unicuique secundum opera sua. Hæc qui in pleno cognoverit et crediderit, beatus est: quomodo et vos amici Dei, et amatores Christi estis, in plenitudine spei nostræ; a qua nulli vestrum averti contingat.

SHORTER.

X. Non igitur non sentiamus benignitatem ipsius. Si enim nos persequatur secundum quod operamur; non amplius sumus. Propter hoc, discipuli ejus effecti, discamus secundum Christianismum vivere. Qui enim alio nomine vocatur amplius ab hoc, non est Dei. Depo- 1 Cor. v. 7.
nite igitur malum fermentum inveteratum et exacuens; et transponite in novum fermentum, qui est Jesus Christus. Salvificemini in ipso, ut non corrumpatur aliquis in vobis, qui ab odore redarguemini. Inconveniens est Jesum Christum perfari, et Judaizare. Christianismus enim non in Judaismum credidit, sed Judaismus in Christianismum: ut omnis lingua credens in Philip. ii. 11.
Deum congregaretur.

XI. Hæc autem, dilecti mei, non quia cognovi aliquos ex vobis sic habentes: sed, ut minor vobis, volo præservari vos, ut non incidatis in hamos vanæ gloriæ: sed certificemini in nativitate et passione et resurrectione facta in tempore ducatus Pontii Pilati; quæ facta sunt vere et firmiter a Jesu Christo spe nostra, a qua averti nulli vestrum fiat.

SHORTER.

ΙΒ'. Ὀναίμην ὑμῶν κατὰ πάντα, ἐάνπερ ἄξιος ὦ. Εἰ γὰρ καὶ δέδεμαι, πρὸς ἕνα τῶν λελυμένων ὑμῶν οὐκ εἰμί. Οἶδα ὅτι οὐ φυσιοῦσθε· Ἰησοῦν γὰρ [Χριστὸν] ἔχετε ἐν ἑαυτοῖς. Καὶ μᾶλλον ὅτ' ἂν ἐπαινῶ ὑμᾶς, οἶδα ὅτι ἐντρέπεσθε· ὡς γέγραπται, ὅτι ὁ δίκαιος ἑαυτοῦ κατήγορος.

ΙΓ'. Σπουδάζετε οὖν βεβαιωθῆναι ἐν τοῖς δόγμασιν τοῦ Κυρίου καὶ τῶν ἀποστόλων, ἵνα πάντα ὅσα ποιῆτε κατευοδωθῆτε σαρκὶ καὶ πνεύματι, πίστει καὶ ἀγάπῃ, [ἐν Υἱῷ καὶ Πατρὶ, καὶ ἐν Πνεύματι, ἐν ἀρχῇ καὶ ἐν τέλει,] μετὰ τοῦ ἀξιοπρεπεστάτου ἐπισκόπου ὑμῶν, καὶ ἀξιοπλόκου πνευματικοῦ στεφάνου τοῦ πρεσβυτερίου ὑμῶν, καὶ τῶν κατὰ Θεὸν διακόνων. Ὑποτάγητε τῷ ἐπισκόπῳ καὶ ἀλλήλοις, ὡς [Ἰησοῦς] Χριστὸς τῷ Πατρὶ [κατὰ σάρκα, καὶ οἱ ἀπόστολοι τῷ Χριστῷ καὶ τῷ Πατρὶ καὶ τῷ Πνεύματι,] ἵνα ἕνωσις ᾖ [σαρκικὴ τε καὶ πνευματική.]

ΙΔ'. Εἰδὼς ὅτι Θεοῦ γέμετε, συντόμως παρεκέλευσα ὑμᾶς. Μνημονεύετέ μου ἐν ταῖς προσευχαῖς ὑμῶν, ἵνα Θεοῦ ἐπιτύχω, καὶ τῆς ἐν Συρίᾳ ἐκκλησίας, ὅθεν οὐκ ἄξιός εἰμι καλεῖσθαι. Ἐπιδέομαι γὰρ τῆς ἡνωμένης ὑμῶν ἐν Θεῷ προσευχῆς καὶ ἀγάπης, εἰς τὸ ἀξιωθῆναι τὴν ἐν Συρίᾳ ἐκκλησίαν διὰ τῆς ἐκκλησίας ὑμῶν δροσισθῆναι.

LONGER.

ΙΒ'. Ὀναίμην ὑμῶν κατὰ πάντα, ἐάν περ ἄξιος ὦ· εἰ γὰρ καὶ δέδεμαι, πρὸς ἕνα τῶν λελυμένων ὑμῶν οὐκ εἰμί. Οἶδα ὅτι οὐ φυσιοῦσθε· Ἰησοῦν γὰρ ἔχετε ἐν ἑαυτοῖς. Καὶ μᾶλλον ὅταν ἐπαινῶ ὑμᾶς, οἶδα ὅτι ἐντρέπεσθε, ὡς γέγραπται· Δίκαιος ἑαυτοῦ κατηγόρος· καὶ, Λέγε σὺ τὰς ἁμαρτίας σου πρῶτος, ἵνα δικαιωθῇς· καὶ, Ὅταν ποιήσητε πάντα τὰ διατεταγμένα ὑμῖν, λέγετε, ὅτι δοῦλοί ἐσμεν ἀχρεῖοι· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέλυγμα παρὰ Θεῷ· ὁ Θεὸς γάρ, φησιν, ἐλάσθητί μοι τῷ ἁμαρτωλῷ. Διὰ τοῦτο οἱ μεγάλοι ἐκεῖνοι Ἀβραὰμ καὶ Ἰακὼβ, γῆν καὶ σποδὸν ἔμπροσθεν τοῦ Θεοῦ ἑαυτοὺς ὠνόμαζον· καὶ ὁ Δαβὶδ, Τίς εἰμι ἐγὼ ἐναντίον σοῦ Κύριε, ὅτι ἐδόξασάς με ἕως τούτου; καὶ Μωσῆς, ὁ παρὰ πάντας ἀνθρώπους πραότατος, λέγει πρὸς Θεόν· Ἰσχνόφωνος καὶ βραδύγλωσσός εἰμι ἐγώ. Ταπεινοφρονεῖτε οὖν καὶ αὐτοὶ, ἵνα ὑψωθῆτε· Ὁ ταπεινῶν γὰρ ἑαυτὸν, ὑψωθήσεται, καὶ ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται.

ΙΓ'. Σπουδάσατε οὖν βεβαιωθῆναι ἐν τοῖς δόγμασι τοῦ Κυρίου καὶ τῶν ἀποστόλων· ἵνα πάντα, ὅσα ποιεῖτε, κατευοδωθήσηται, σαρκί τε καὶ πνεύματι, πίστει καὶ ἀγάπῃ, μετὰ τοῦ ἀξιοπρεπεστάτου ἐπισκόπου ὑμῶν, καὶ ἀξιοπλόκου καὶ πνευματικοῦ στεφάνου τοῦ πρεσβυτερίου ὑμῶν, καὶ τῶν κατὰ Θεὸν διακόνων. Ὑποτάγητε τῷ ἐπισκόπῳ, καὶ ἀλλήλοις, ὡς ὁ Χριστὸς τῷ Πατρὶ, ἵνα ἕνωσις ᾖ κατὰ Θεὸν ἐν ὑμῖν.

ΙΔ'. Εἰδὼς ὑμᾶς πεπληρωμένους παντὸς ἀγαθοῦ, συντόμως παρεκάλεσα ὑμᾶς ἐν ἀγάπῃ Ἰησοῦ Χριστοῦ. Μνημονεύετέ μου ἐν ταῖς προσευχαῖς ὑμῶν, ἵνα Θεοῦ ἐπιτύχω, καὶ τῆς ἐν Συρίᾳ ἐκκλησίας, ἧς οὐκ ἄξιός εἰμι καλεῖσθαι ἐπίσκοπος. Ἐπιδέομαι γὰρ τῆς ἡνωμένης ὑμῶν ἐν Θεῷ προσευχῆς καὶ ἀγάπης, εἰς τὸ ἀξιωθῆναι τὴν ἐν Συρίᾳ ἐκκλησίαν, διὰ τῆς εὐταξίας ὑμῶν, ποιμανθῆναι ἐν Χριστῷ.

LONGER.

XII. Adquisivi vos in omnibus: siquidem dignus ero. Si enim vinctus sum, sed ad solutionem [omnium] vestrum non sum [vinctus.] Scio [enim] quia non inflamini: quia Jesum habetis in vobis. Et magis cum laudavero vos, scio quia reveremini: sicut scriptum
v. xviii. 17. est, quoniam Justus sui accusator [est in primordio sermonis.] Et, Dic tu, [in-
xliii. 9. quit,] primus peccata tua ut justificeris. Et,
xvii. 10. Cum feceritis, [inquit,] omnia quæ mandata sunt vobis, dicite, Servi inutiles sumus.
xvi. 15. Quoniam in hominibus qui se exaltaverit, delinquit ante Deum. Dicit enim Deus:
xviii. 13. Propitius factus sum peccatori. Propter
. xviii. 27. quod magni illi, Abraham et Job, terram
xxx. 19. et cinerem semetipsos ante Deum nomina-
ro. xvii. 16. verunt. et David; Quis sum ego, [ait,] coram te Domine? [Nam] et Moyses, supra
. xii. 3. omnes homines mansuetissimus, dicit ad
. iv. 10. Deum: Gracilis voce, et tardus lingua sum ego. Humiles ergo estote et vos ipsi, ut
xiv. 11. exaltemini. Qui enim se humiliaverit, ex-
viii. 14. altabitur; et qui se exaltaverit, humiliabitur.

XIII. Studete itaque confirmari in dogmatibus Domini et Apostolorum: ut ex omnibus quæ facitis dirigamini in viam rectam, carne et spiritu, fide et dilectione; cum honore digno Episcopo vestro, et corona digno atque spirituali Stephano Presbytero vestro, et secundum Deum Diaconis. Subjecti estote Episcopo, et invicem, quomodo Jesus Patri: ut laus sit in vobis secundum Deum.

XIV. Videns vos repletos omnibus bonis; compendiose rogavi vos in dilectione Jesu Christi. Mementote mei in orationibus vestris, ut Deum merear adipisci; et Ecclesiæ quæ est in Syria, cujus non sum dignus vocari Episcopus. Indigeo enim vestra illa laudabili in Deo oratione et dilectione; ut dignus sim illam, quæ in Syria est, Ecclesiam per bonam opinationem vestram pascere in Christo.

SHORTER.

XII. Fruar vobis secundum omnia; siquidem dignus sim. Etsi enim ligatus sum; ad unum solutorum de vobis non sum. Novi quoniam non inflamini: Jesum enim Christum habetis in vobismetipsis. Et magis quando utique laudo vos, novi quoniam verecundamini: sicut scriptum est; quoniam Prov. xviii. 17. justus sui ipsius accusator.

XIII. Studete igitur firmari in dogmatibus Domini et Apostolorum, ut omnia quæcunque facitis prosperentur, carne et spiritu, fide et charitate, in Filio et Patre et Spiritu, in principio et in fine, cum digne decentissimo Episcopo vestro, et digne complexa spirituali corona Presbyterii vestri, et eorum qui secundum Deum Diaconorum. Subjicimini Episcopo et adinvicem, ut Jesus Christus Patri secundum carnem, et Apostoli Christo et Patri et Spiritui; ut unio sit carnalis et spiritualis.

XIV. Sciens quoniam Deo pleni estis, compendiose deprecatus sum vos. Mementote mei in orationibus vestris, ut Deo fruar; et ejus quæ in Syria Ecclesiæ, unde non dignus sum vocari. Superindigeo enim unita vestra in Deo oratione et charitate; in dignificari eam quæ in Syria Ecclesiam per Ecclesiam vestram irrorari.

SHORTER.

ΙΕ'. Ἀσπάζονται ὑμᾶς Ἐφέσιοι ἀπὸ Σμύρνης, ὅθεν καὶ γράφω ὑμῖν, παρόντες εἰς δόξαν Θεοῦ, ὥσπερ καὶ ὑμεῖς, οἳ κατὰ πάντα με ἀνέπαυσαν, ἅμα Πολυκάρπῳ [ἐπισκόπῳ Σμυρναίων.] Καὶ αἱ λοιπαὶ δὲ ἐκκλησίαι ἐν τιμῇ Ἰησοῦ Χριστοῦ ἀσπάζονται ὑμᾶς. Ἔρρωσθε ἐν ὁμονοίᾳ Θεοῦ, κεκτημένοι διάκριτον πνεῦμα, ὅς ἐστιν Ἰησοῦς Χριστός.

LONGER.

ΙΕ'. Ἀσπάζονται ὑμᾶς Ἐφέσιοι ἀπὸ Σμύρνης, ὅθεν καὶ γράφω ὑμῖν, παρόντες εἰς δόξαν Θεοῦ, ὥσπερ καὶ ὑμεῖς, οἳ κατὰ πάντα με ἀνεπαύσατε, ἅμα Πολυκάρπῳ. Καὶ αἱ λοιπαὶ δὲ ἐκκλησίαι ἐν τιμῇ Ἰησοῦ Χριστοῦ ἀσπάζονται ὑμᾶς. Ἔρρωσθε ἐν ὁμονοίᾳ, πνεῦμα κεκτημένοι ἀδιάκριτον, ἐν Χριστῷ Ἰησοῦ, διὰ θελήματος Θεοῦ.

THE EPISTLE TO THE TRALLIANS.

SHORTER.

ΤΡΑΛΛΙΑΝΟΙΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, ἠγαπημένῃ Θεῷ Πατρὶ Ἰησοῦ Χριστοῦ ἐκκλησίᾳ ἁγίᾳ, τῇ οὔσῃ ἐν Τράλλεσιν [τῆς Ἀσίας,] ἐκλεκτῇ καὶ ἀξιοθέῳ, εἰρηνευούσῃ ἐν σαρκὶ καὶ αἵματι, τῷ πάθει Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, ἐν τῇ [εἰς αὐτὸν] ἀναστάσει· ἣν καὶ ἀσπάζομαι ἐν τῷ πληρώματι, ἐν ἀποστολικῷ χαρακτῆρι, καὶ εὔχομαι πλεῖστα χαίρειν.

Α'. Ἄμωμον διάνοιαν, καὶ ἀδιάκριτον ἐν ὑπομονῇ, ἔγνων ὑμᾶς ἔχοντας, οὐ κατὰ χρῆσιν, ἀλλὰ κατὰ φύσιν· καθὼς ἐδήλωσέν [μοι] Πολύβιος ὁ ἐπίσκοπος ὑμῶν, ὃς παρεγένετο θελήματι Θεοῦ καὶ Ἰησοῦ Χριστοῦ ἐν Σμύρνῃ, καὶ οὕτως μοι συνεχάρη δεδεμένῳ ἐν Ἰησοῦ Χριστῷ, ὥστε με τὸ πᾶν πλῆθος ὑμῶν ἐν αὐτῷ θεωρεῖσθαι. Ἀποδεξάμενος οὖν τὴν κατὰ Θεὸν εὔνοιαν δι' αὐτοῦ, ἔδοξα εὑρὼν ὑμᾶς, [ὡς ἔγνων,] μιμητὰς ὄντας Θεοῦ.

LONGER.

ΤΟΥ ΑΥΤΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΡΑΛΛΗΣΙΟΥΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ ἠγαπημένῃ παρὰ Θεοῦ Πατρὸς καὶ Ἰησοῦ Χριστοῦ ἐκκλησίᾳ ἁγίᾳ, τῇ οὔσῃ ἐν Τράλλεσιν, ἐκλεκτῇ καὶ ἀξιοθέῳ, εἰρηνευούσῃ ἐν σαρκὶ καὶ πνεύματι Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, ἐν πάθει τῷ διὰ σταυροῦ καὶ θανάτου, καὶ ἀναστάσει· ἣν καὶ ἀσπάζομαι ἐν τῷ πληρώματι, ἐν ἀποστολικῷ χαρακτῆρι, καὶ εὔχομαι πλεῖστα χαίρειν.

Α'. Ἄμωμον διάνοιαν, καὶ ἀνυπόκριτον ἐν ὑπομονῇ, ἔγνων ὑμᾶς ἔχοντας, οὐ κατὰ χρῆσιν, ἀλλὰ κατὰ κτῆσιν· καθὼς ἐδήλωσε Πολύβιος ὁ ἐπίσκοπος ὑμῶν, ὃς παρεγένετο θελήματι Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ αὐτοῦ, συνεργείᾳ Πνεύματος, ἐν Σμύρνῃ, καὶ οὕτως μοι συνεχάρη δεδεμένῳ ἐν Χριστῷ Ἰησοῦ, ὥστε με τὸ πᾶν πλῆθος ὑμῶν ἐν αὐτῷ θεωρῆσαι. Ἀποδεξάμενος οὖν τὴν κατὰ Θεὸν ὑμῶν εὔνοιαν δι' αὐτοῦ, ἔδοξα εὑρὼν ὑμᾶς μιμητὰς ὄντας Ἰησοῦ Χριστοῦ τοῦ σωτῆρος.

LONGER.

XV. Salutant vos Ephesii de Smyrna, unde scribo vobis, præsentes in gloria Dei; quomodo in omnibus refecistis me, simul cum Polycarpo. Et cæteræ Ecclesiæ in honore Jesu Christi salutant vos. Incolumes estote in unanimitate, possidentes inseparabilem spiritum, in Christo Jesu; per voluntatem Dei.

SHORTER.

XV. Salutant vos Ephesii a Smyrna, unde et scribo vobis, præsentes in gloriam Dei, quemadmodum et vos: qui secundum omnia me quiescere fecerunt, simul cum Polycarpo Episcopo Smyrnæorum. Sed et reliquæ Ecclesiæ in honore Jesu Christi salutant vos. Valete in concordia Dei; possidentes inseparabilem Spiritum, qui est Jesus Christus.

THE EPISTLE TO THE TRALLIANS.

LONGER.

EJUSDEM EPISTOLA AD TRALLIANOS.

Scripta ex Smyrna.

Ignatius, qui et Theophorus, dilectæ a Deo Patre et [Domino] Jesu Christo Ecclesiæ sanctæ, quæ est in Trallis, electæ et Deo dignæ, pacificatæ in carne et Spiritu Jesu Christi, spei nostræ, in passione per crucem et mortem atque resurrectionem: quam et saluto in plenitudine Apostolicæ formæ, et opto plurimum [in Deo] gaudere.

I. Immaculatum animum et sine dolo in perseverantia, cognovi vos habere, non in usitationem, sed in possessionem: secundum quod significavit [mihi] Polybius Episcopus vester, qui pervenit, voluntate Dei Patris et Jesu Christi Filii ejus, cooperatione Spiritus, ad Smyrnam; et sic mihi congratulatus est vincto in Christo Jesu, ita ut omnem plenitudinem vestram in ipso conspicerem. Suscipiens ergo [eum] secundum Deum, vestram benevolentiam per ipsum agnovi: inveniens vos imitatores esse Jesu Christi Salvatoris [nostri.]

SHORTER.

AD TRALLESIOS.

Ignatius, qui et Theophorus, dilectæ Deo Patri Jesu Christi Ecclesiæ sanctæ, existenti in Trallesiis Asiæ, electæ et Deo dignæ, pacem habenti in carne et sanguine [et] passione Jesu Christi, spei nostræ, in ea quæ in ipsum resurrectione: quam et saluto in plenitudine, in Apostolico charactere, et oro plurimum gaudere.

I. Incoinquinatam mentem et inseparabilem in sustinentia, cognovi vos habentes, non secundum usum, sed secundum naturam: quemadmodum ostendit mihi Polybius Episcopus vester, qui advenit, voluntate Dei et Jesu Christi, in Smyrna; et sic mihi congavisus est vincto in Christo Jesu, ut ego omnem multitudinem vestram in ipso specularer. Recipiens igitur eam quæ secundum Deum æquanimitatem per ipsum, gloriatus sum inveniens vos, ut cognovi, imitatores Dei.

SHORTER.

Β′. [Ὅτ᾽ ἄν γὰρ] τῷ ἐπισκόπῳ ὑποτάσσεσθε ὡς Ἰησοῦ Χριστῷ, φαίνεσθέ μοι οὐ κατὰ ἄνθρωπον ζῶντες, ἀλλὰ κατὰ Ἰησοῦν Χριστὸν, τὸν δι᾽ ἡμᾶς ἀποθανόντα, ἵνα πιστεύσαντες εἰς τὸν θάνατον αὐτοῦ, [τὸ ἀποθανεῖν ἐκφύγητε.] Ἀναγκαῖον οὖν ἐστιν, ὥσπερ ποιεῖτε, ἄνευ τοῦ ἐπισκόπου μηδὲν πράσσειν ὑμᾶς· ἀλλ᾽ ὑποτάσσεσθαι καὶ τῷ πρεσβυτερίῳ, ὡς τοῖς ἀποστόλοις Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, ἐν ᾧ διάγοντες εὑρεθησόμεθα. Δεῖ δὲ καὶ τοὺς διακόνους, ὄντας μυστήριον Ἰησοῦ Χριστοῦ, κατὰ πάντα τρόπον [πᾶσιν] ἀρέσκειν· οὐ γὰρ βρωμάτων καὶ ποτῶν εἰσιν διάκονοι, ἀλλ᾽ ἐκκλησίας Θεοῦ ὑπηρέται· δέον οὖν αὐτοὺς φυλάσσεσθαι τὰ ἐγκλήματα ὡς πῦρ.

Γ′. [Ὁμοίως πάντες] ἐντρεπέσθωσαν τοὺς διακόνους, ὡς Ἰησοῦν Χριστὸν, ὡς καὶ τὸν ἐπίσκοπον, [ὄντα υἱὸν] τοῦ Πατρὸς· τοὺς δὲ πρεσβυτέρους ὡς συνέδριον Θεοῦ, καὶ ὡς σύνδεσμον ἀποστόλων. Χωρὶς τούτων ἐκκλησία οὐ καλεῖται· [περὶ ὧν] πέπεισμαι ὑμᾶς οὕτως ἔχειν. Τὸ γὰρ ἐξεμπλάριον τῆς ἀγάπης [ὑμῶν] ἔλαβον, καὶ ἔχω μεθ᾽ ἑαυτοῦ ἐν τῷ ἐπισκόπῳ ὑμῶν, οὗ αὐτὸ τὸ κατάστημα μεγάλη μαθητεία, ἡ δὲ πραότης αὐτοῦ δύναμις· ὃν λογίζομαι καὶ τοὺς ἀθέους ἐντρέπεσθαι, ἀγαπῶντας, [ὡς οὐ] φείδομαι [ἑαυτὸν πότερον, δυνάμενος γράφειν ὑπὲρ τούτου, εἰς τοῦτο ᾠήθην, ἵνα ὢν κατάκριτος] ὡς ἀπόστολος ὑμῖν διατάσσομαι.

LONGER.

Β′. Τῷ ἐπισκόπῳ ὑποτάσσεσθε ὡς τῷ Κυρίῳ· αὐτὸς γὰρ ἀγρυπνεῖ ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσων Θεῷ. Διὸ καὶ φαίνεσθέ μοι οὐ κατὰ ἄνθρωπον ζῶντες, ἀλλὰ κατὰ Ἰησοῦν Χριστὸν, τὸν δι᾽ ἡμας ἀποθανόντα, ἵνα πιστεύοντες εἰς τὸν θάνατον αὐτοῦ, διὰ τοῦ βαπτίσματος κοινωνοὶ τῆς ἀναστάσεως αὐτοῦ γένησθε. Ἀναγκαῖον οὖν ἐστὶν, ὅσαπερ ποιεῖτε, ἄνευ τοῦ ἐπισκόπου μηδὲν πράττειν ὑμᾶς. Ἀλλ᾽ ὑποτάσσεσθε καὶ τῷ πρεσβυτερίῳ, ὡς ἀποστόλοις Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, ἐν ᾧ διάγοντες, ἐν αὐτῷ εὑρεθησόμεθα. Δεῖ δὲ καὶ τοὺς διακόνους ὄντας μυστηρίων Χριστοῦ Ἰησοῦ, κατὰ πάντα τρόπον ἀρέσκειν· οὐ γὰρ βρωτῶν καὶ ποτῶν εἰσι διάκονοι, ἀλλ᾽ ἐκκλησίας Θεοῦ ὑπηρέται· δέον οὖν αὐτῶν τὰ ἐγκλήματα φυλάττεσθαι, ὡς πῦρ φλέγον. Αὐτοὶ μὲν οὖν ἔστωσαν τοιοῦτοι.

Γ′. Ὑμεῖς δὲ ἐντρέπεσθε αὐτοὺς ὡς Χριστὸν Ἰησοῦν, οὗ φύλακές εἰσι τοῦ τόπου· ὡς καὶ ὁ ἐπίσκοπος τοῦ Πατρὸς τῶν ὅλων τύπος ὑπάρχει· οἱ δὲ πρεσβύτεροι, ὡς συνέδριον Θεοῦ, καὶ σύνδεσμος ἀποστόλων Χριστοῦ. Χωρὶς τούτων ἐκκλησία ἐκλεκτὴ οὐκ ἔστιν, οὐ συνάθροισμα ἁγίων, οὐ συναγωγὴ ὁσίων· πέπεισμαι δὲ καὶ ὑμᾶς οὕτω διακεῖσθαι. Τὸ γὰρ ἐξεμπλάριον τῆς ἀγάπης ἔλαβον, καὶ ἔχω μετ᾽ ἐμαυτοῦ, ἐν τῷ ἐπισκόπῳ ὑμῶν· οὗ αὐτὸ τὸ κατάστημα μεγάλη μαθητεία, ἡ δὲ πραότης αὐτοῦ δύναμις· ὃν λογίζομαι καὶ τοὺς ἀθέους ἐντρέπεσθαι. Ἀγαπῶν ὑμᾶς, φείδομαι συντονώτερον ἐπιστεῖλαι, ἵνα μὴ δόξω τισὶν εἶναι προσάντης, ἢ ἐπιδεής. Δέδεμαι μὲν διὰ Χριστὸν, ἀλλ᾽ οὐδέπω Χριστοῦ ἄξιός εἰμι· ἐὰν δὲ τελειωθῶ, τάχα γενήσομαι.

LONGER.

II. Episcopo subjecti estote, si-
Heb. xiii. 17. cut Domino. Ipse enim vigilat pro animabus vestris; tanquam rationem redditurus Deo. Propter quod videmini mihi non secundum hominem vivere, sed secundum Christum Jesum, qui pro nobis mortuus est; ut credentes in morte ejus, per baptismum communicantes resurrectionis ejus efficiamur. Necessarium est enim, vos nihil præter Episcopum facere, [neque aliquid agere.] Sed et Presbyteris subditi estote, ut Apostolis Jesu Christi, spei nostræ; in quo perseverantes, in ipso inveniamur. Oportet ergo et Diaconis, qui sunt in ministerium Jesu Christi, in omni modo placere. Non enim in cibo et potu sunt ministri, sed ministri Ecclesiæ Dei. Oportet ergo præcepta eorum observare, sicut ignem ardentem. Ipsi vero sint tales.

III. Vos autem reveremini eos, tanquam [Dominum] Jesum Christum: quoniam custodes sunt loci ejus; sicut Episcopus forma est Patris omnium: Presbyteri vero sicut consessus Dei, et conjunctio Apostolorum Christi. Sine ipsis [enim] ecclesia electa non est, neque collectio sanctorum, neque congregatio sancta. Confido enim et vos sic consistere. Exempla autem charitatis [vestræ] accepi, et habeo penes meipsum in Episcopo vestro: quoniam ipsius institutio magna doctrina est. Nam et mansuetudo ejus virtus est, quam arbitror etiam illos, qui sine Deo sunt, revereri. Quia autem diligo vos, parco frequentius vobis scribere; ne videar aliquibus contrarius aut tædiosus esse. Vinctus sum enim pro Christo: sed nondum Christo dignus sum. Si autem consummavero; forsitan ero.

SHORTER.

II. Quum enim Episcopo subjecti estis ut Jesu Christo, videmini mihi non secundum homines viventes, sed secundum Jesum Christum, propter vos mortuum; ut credentes in mortem ipsius, mori effugiatis. Necessarium igitur est, quemadmodum facitis, sine Episcopo nihil operari vos: sed subjici et Presbyterio ut Apostolis Jesu Christi, spei nostræ; in quo conversantes inveniamur. Oportet autem et Diaconos, [ministros] existentes mysteriorum Jesu Christi, secundum omnem modum omnibus placere. Non enim ciborum et potuum sunt ministri; sed Ecclesiæ Dei ministri. Opportunum igitur vos observare accusationes, ut ignem.

III. Similiter [et] omnes revereantur Diaconos, [ut mandatum Jesu Christi;] et Episcopum, ut Jesum Christum, existentem filium Patris; Presbyteros autem, ut concilium Dei et conjunctionem Apostolorum. Sine his Ecclesia non vocatur: de quibus suadeo vos sic habere. Exemplarium enim charitatis vestræ accepi, et habeo cum meipso in Episcopo vestro; cujus ipsa compositio magna est disciplinatio, mansuetudo autem ipsius potentia: quem existimo et impios revereri. Diligentes quod non parco ipsum aliqualem, potens scribere pro illo; in hoc existimet, ut existens condemnatus, velut Apostolus vobis præcipiam.

SRORTER.

Δ'. [Πολλὰ φρονῶ ἐν Θεῷ·] ἀλλ' ἐμαυτὸν μετρῶ, ἵνα μὴ ἐν καυχήσει ἀπόλωμαι· [νῦν γάρ] με δεῖ πλέον φοβεῖσθαι, καὶ μὴ προσέχειν τοῖς φυσιοῦσίν με· οἱ γὰρ λέγοντές μοι μαστιγοῦσίν με. [Ἀγαπῶ μὲν γὰρ τὸ παθεῖν,] ἀλλ' οὐκ οἶδα εἰ ἄξιός εἰμι· τὸ γὰρ ζῆλος πολλοῖς μὲν οὐ φαίνεται, ἐμὲ δὲ [πλέον] πολεμεῖ. Χρῄζω οὖν πραότητος, ἐν ᾗ καταλύεται ὁ ἄρχων τοῦ αἰῶνος τούτου.

Ε'. Μὴ οὐ δύναμαι τὰ ἐπουράνια γράψαι; ἀλλὰ φοβοῦμαι μὴ νηπίοις οὖσιν ὑμῖν βλάβην παραθῶ· καὶ συγγνωμονεῖτε μοι, μήποτε οὐ δυνηθέντες χωρῆσαι στράγγαλον θῆτε. Καὶ γὰρ ἐγὼ, οὐ καθότι δέδεμαι, καὶ δύναμαι τὰ ἐπουράνια, καὶ τὰ τοποθεσίας τὰς ἀγγελικὰς, καὶ τὰς συστάσεις τὰς ἀρχοντικὰς, [ὁρατά τε καὶ ἀόρατα,] παρὰ τοῦτο ἤδη καὶ μαθητής εἰμι· πολλὰ γὰρ ἡμῖν λείπει, ἵνα Θεοῦ μὴ λειπώμεθα.

ς'. Παρακαλῶ οὖν ὑμᾶς, οὐκ ἐγὼ, ἀλλ' ἡ ἀγάπη Ἰησοῦ Χριστοῦ, [μόνῃ τῇ Χριστιανῇ τροφῇ χρῆσθαι, ἀλλοτρίας δὲ βοτάνης ἀπέχεσθαι, ἥτις ἐστὶν αἵρεσις. Οἱ καιροὶ παρεμπλέκουσιν Ἰησοῦν Χριστὸν, κατ' ἀξίαν πιστευόμενοι·] ὥσπερ θανάσιμον φάρμακον διδόντες μετὰ οἰνομέλιτος, ὅπερ ὁ ἀγνοῶν ἡδέως λαμβάνει ἐν ἡδονῇ, κἀκεῖ τὸ ἀποθανεῖν.

LONGER.

Δ'. Οὐχ ὡς ἀπόστολος διατάσσομαι· ἀλλ' ἐμαυτὸν μετρῶ, ἵνα μὴ ἐν καυχήσει ἀπόλωμαι. Καλὸν δὲ τὸ ἐν Κυρίῳ καυχᾶσθαι. Κἂν ἐρῶμένος ὦ τὰ κατὰ Θεὸν, πλεῖόν με δεῖ φοβεῖσθαι, καὶ μὴ προσέχειν τοῖς εἰκῆ φυσιοῦσί με· οἱ γάρ με ἐπαινοῦντες μαστιγοῦσιν· Ἀλλ' οὐκ οἶδα εἰ ἄξιός εἰμι· ὁ γὰρ ζῆλος τοῦ ἐχθροῦ πολλοῖς μὲν οὐ φαίνεται, ἐμὲ δὲ πολεμεῖ. Χρῄζω οὖν πραότητος, ἐν ᾗ καταλύεται ὁ ἄρχων τοῦ αἰῶνος τούτου ὁ διάβολος.

Ε'. Μὴ γὰρ οὐκ ἐβουλόμην ὑμῖν μυστικώτερα γράψαι; ἀλλὰ φοβοῦμαι, μὴ νηπίοις οὖσιν ὑμῖν βλαβὴν παραθῶμαι· καὶ σύγγνωτέ μοι, μὴ οὐ δυνηθέντες χωρῆσαι τὴν ἐνέργειαν, στραγγαλωθῆτε. Καὶ γὰρ ἐγὼ, οὐ καθ' ὅτι δέδεμαι, καὶ δύναμαι νοεῖν τὰ ἐπουράνια, καὶ τὰς ἀγγελικὰς τάξεις, καὶ τὰς τῶν ἀγγέλων καὶ στρατειῶν ἐξαλλαγὰς, δυνάμεών τε καὶ κυριοτήτων διαφορὰς, θρόνων τε καὶ ἐξουσιῶν παραλλαγὰς, αἰώνων τε μεγαλότητας, τῶν τε Χερουβὶμ καὶ Σεραφεὶμ τὰς ὑπεροχὰς, τοῦ τε Πνεύματος τὴν ὑψηλότητα, καὶ τοῦ Κυρίου τὴν βασιλείαν, καὶ ἐπὶ πᾶσι τὸ τοῦ παντοκράτορος Θεοῦ ἀπαράθετον. Ταῦτα γινώσκων ἐγὼ, οὐ πάντως ἤδη τετελείωμαι, ἢ μαθητής εἰμι οἷος Παῦλος καὶ Πέτρος· πολλὰ γάρ μοι λείπει, ἵνα Θεοῦ μὴ ἀπολειφθῶ.

ς'. Παρακαλῶ οὖν ὑμᾶς, οὐκ ἐγὼ, ἀλλ' ἡ ἀγάπη Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα· ἦτε δὲ κατηρτισμένοι τῇ αὐτῇ γνώμῃ, καὶ τῷ αὐτῷ νοΐ. Εἰσὶ γάρ τινες ματαιολόγοι καὶ φρεναπάται, οὐ Χριστιανοὶ ἀλλὰ χριστέμποροι, ἀπάτῃ περιφέροντες τὸ ὄνομα τοῦ Χριστοῦ, καὶ καπηλεύοντες τὸν λόγον τοῦ εὐαγγελίου, καὶ τὸν ἰὸν προσπλέκοντες τῆς πλάνης τῇ γλυκείᾳ προσηγορίᾳ, ὥσπερ οἰνομέλιτι κώνειον κεραννύντες, ἵνα ὁ πίνων, τῇ γλυκυτάτῃ κλαπεὶς ποιότητι τὴν γευστικὴν αἴσθησιν, ἀφυλάκτως τῷ θανάτῳ περιπαρῇ. Παραινεῖ τις τῶν παλαιῶν· Μηδεὶς ἀγαθὸς λεγέσθω, κακῷ τὸ ἀγαθὸν κεραννύς. Λέγουσι γὰρ Χριστὸν, οὐχ ἵνα Χριστὸν κηρύξωσιν, ἀλλ' ἵνα Χριστὸν ἀθετήσωσι· καὶ οὐ νόμον συστήσουσιν, ἀλλ' ἵνα ἀνομίαν καταγγείλωσι. Τὸν μὲν γὰρ Χριστὸν ἀλλοτριοῦσι τοῦ Πατρὸς· τὸν δὲ νόμον τοῦ Χριστοῦ καὶ τὴν ἐκ Παρθένου γέννησιν διαβάλλουσιν· ἐπαισχυνόμενοι τὸν σταυρὸν, τὸ πάθος ἀρνοῦνται, καὶ τὴν ἀνάστασιν οὐ πιστεύουσι· τὸν Θεὸν ἄγνωστον εἰσηγοῦνται· τὸν Χριστὸν ἀγέννητον νομίζουσι· τὸ δὲ Πνεῦμα, οὐδὲ ὅτι ἐστὶν ὁμολογοῦσι. Τινὲς δὲ αὐτῶν, τὸν μὲν Υἱὸν ψιλὸν ἄνθρωπον εἶναι λέγουσι· ταὐτὸν δὲ εἶναι Πατέρα, καὶ Υἱὸν, καὶ Πνεῦμα Ἅγιον· καὶ τὴν κτίσιν, ἔργον Θεοῦ οὐ διὰ Χριστοῦ, ἀλλ' ἑτέρου τινὸς ἀλλοτρίας δυνάμεως.

LONGER.

IV. Non sicut Apostolus præcipio: sed metior meipsum; ne in gloriatione [mea] peream. Bonum est enim
. i. 31. in Domino gloriari. Et si salvatus fuero apud Deum; plus me oportet timere, et non attendere ad eos qui magnificant me. Hi vero qui me laudant, [potius] flagellant. [Eligo enim pati:] sed nescio si dignus sum. Zelus enim inimici multis non videtur: me autem impugnat. Debeo ergo esse mansuetus; ut dissolvatur princeps hujus seculi Diabolus.

V. Nunquid non poteram vobis secretiora scribere? Sed timeo ne parvulis vobis constitutis læsionem imponam. Et ignoscite mihi: quia non valetis ferre [onera vinculorum,] quemadmodum ego vinctus sum. Et possum quidem intelligere cœlestia: Angelorum scilicet atque Archangelorum ordines, Militiarum diversitates, Virtutum et Dominationum differentias, Sedium atque Potestatum distantias, Æternorum magnificentias, Cherubin et Seraphin excellentias, Spiritus sublimitatem, Domini regnum, et super hæc omnia omnitenentis Dei incomparabilitatem. Hæc [igitur] ego cognoscens, non omnino perfectus sum aut discipulus esse possum qualis Paulus, aut Petrus. Multum enim mihi restat, ne a Deo derelinquar.

VI. Rogo autem vos, non ego, sed
or. i. 10. dilectio Christi Jesu, ut idipsum dicatis omnes, et non sint in vobis schismata; sitis autem perfecti in eodem sensu, et in eadem scientia. Sunt enim quidam vaniloqui et mentis seductores, non Christiani sed Christum mercantes, seductione circumferentes nomen Christi, et cauponantes verbum Evangelii, et venenum erroris commiscentes dulci blandimento, sicut œnomelli virus admiscentes; ut qui biberit illius potus gustabilem sensum, dulcedine captus, inobservanter morti addicatur. Monet autem quidam antiquorum; ut nemo bonus dicatur, qui malum bono admiscuerit. Nominant enim Christum; non ut Christum prædicent, sed ut Christum spernant; et [legem proferunt;] non ut legem statuant, sed ut legi contraria annuncient. Christum enim alienant a Patre: legem vero Christi, et nativitatem ex Virgine abjiciunt: crucem erubescentes, et passionem negantes, et resurrectioni non credentes. Deum incognitum profitentur; Christum ingenitum putant; et neque quia est Spiritus [Sanctus,] confitentur. Quidam vero eorum Filium hominem purum esse dicunt: alii autem ipsum dicunt esse Patrem, ipsum Filium, ipsumque Spiritum [Sanctum;] et creaturam non opera Dei esse per Christum [dicunt,] sed alterius cujusdam extraneæ virtutis.

SHORTER.

IV. Multa sapio in Deo: sed meipsum mensuro, ut non in gloriatione perdar. Nunc enim me oportet plus timere, et non attendere inflantibus me. Dicentes enim mihi, flagellant me. Diligo quidem enim pati: sed non novi si dignus sum. Zelus enim multis quidem non apparet, me autem plus oppugnat. Indigeo igitur mansuetudine; in qua dissolvitur princeps seculi hujus.

V. Nonne possum vobis supercœlestia scribere? Sed timeo ne parvulis existentibus vobis damnum apponam. Et condonate mihi: ne forte, non potentes capere, strangulemini. Etenim ego, non secundum quodcunque ligatus sum, sed potens scire cœlestia, et loci positiones Angelicas, et constitutiones, principationes, visibiliaque et invisibilia; præter hoc, jam et discipulus sum. Multa enim vobis deficiunt, ut Deo non deficiamus.

VI. Deprecor igitur vos; non ego, sed charitas Jesu Christi; solo Christiano alimento utamini; ab aliena autem herba recedite, quæ est hæresis, [quæ et inquinatis] implicat Jesum Christum: quemadmodum mortiferum pharmacum dantes cum vino mellito; quod qui ignorat, delectabiliter accipit, et in delectatione mala mori.

SHORTER.

Ζ′. Φυλάττεσθε οὖν τοῖς τοιούτοις. Τοῦτο δὲ ἔσται ὑμῖν μὴ φυσιουμένοις, καὶ οὖσιν ἀχωρίστοις Θεοῦ [Ἰησοῦ] Χριστοῦ, καὶ τοῦ ἐπισκόπου, καὶ τῶν διαταγμάτων τῶν ἀποστόλων. Ὁ ἐντὸς θυσιαστηρίου ὢν, καθαρός ἐστιν· τοῦτ' ἐστιν, ὁ χωρὶς ἐπισκόπου καὶ πρεσβυτερίου καὶ διακόνου πράσσων τι, οὗτος οὐ καθαρός ἐστιν τῇ συνειδήσει.

Η′. Οὐκ ἐπεὶ ἔγνων τοιοῦτόν τι ἐν ὑμῖν, ἀλλὰ προφυλάσσω ὑμᾶς ὄντας μου ἀγαπητοὺς, προορῶν τὰς ἐνέδρας τοῦ διαβόλου. Ὑμεῖς οὖν πραϋπάθειαν ἀναλαβόντες, [ἀνακτίσασθε ἑαυτοὺς ἐν πίστει, ὅς ἐστιν σάρξ τοῦ Κυρίου, καὶ ἐν] ἀγάπῃ, [ὅς ἐστιν] αἷμα [Ἰησοῦ Χριστοῦ] μηδεὶς ὑμῶν κατὰ τοῦ πλησίον ἐχέτω· μὴ ἀφορμὰς δίδοτε τοῖς ἔθνεσιν, ἵνα μὴ δι' ὀλίγους ἄφρονας τὸ [ἐν Θεῷ πλῆθος] βλασφημῆται· Οὐαὶ γὰρ δι' οὗ [ἐπὶ ματαιότητι] τὸ ὄνομά μου ἐπί τινων βλασφημεῖται.

LONGER.

Ζ′. Ἀσφαλίζεσθε οὖν τοὺς τοιούτους, ἵνα μὴ λάβητε βρόχον ταῖς ἑαυτῶν ψυχαῖς. Καὶ τὸν βίον ὑμῶν ἀπρόσκοπον τίθεσθε πᾶσιν ἀνθρώποις, ἵνα μὴ γένησθε παγὶς τῇ σκοπιᾷ, καὶ ὡς δίκτυον ἐκτεταμένον. Ὁ μὴ ἰώμενος γὰρ ἑαυτὸν ἐν τοῖς ἔργοις ἑαυτοῦ, ἀδελφός ἐστι τοῦ λυμαινομένου ἑαυτόν. Ἐὰν οὖν καὶ ὑμεῖς ἀποθῆσθε φυσίωσιν, ἀλαζονείαν, τύφον, ὑπεροψίαν, δυνατὸν ὑμῖν ἐστιν εἶναι ἀχωρίστοις Θεοῦ. Ἐγγὺς γάρ ἐστι φοβουμένοις αὐτόν· καὶ, Ἐπὶ τίνα, φησὶν, ἐπιβλέψω, ἀλλ' ἢ ἐπὶ τὸν ταπεινὸν καὶ ἡσύχιον, καὶ τρέμοντά μου τοὺς λόγους; Αἰδεῖσθε δὲ καὶ τὸν ἐπίσκοπον ὑμῶν, ὡς Χριστὸν, καθ' ὃ ὑμῖν οἱ μακάριοι διετάξαντο ἀπόστολοι. Ὁ ἐντὸς τοῦ θυσιαστηρίου ὢν, καθαρός ἐστι· διὸ καὶ ὑπακούει τῷ ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις· ὁ δὲ ἐκτὸς ὤν, οὗτός ἐστιν ὁ χωρὶς τοῦ ἐπισκόπου καὶ τῶν πρεσβυτέρων καὶ τῶν διακόνων τι πράσσων· ὁ τοιοῦτος μεμίανται τῇ συνειδήσει, καὶ ἔστιν ἀπίστου χείρων. Τί γάρ ἐστιν ἐπίσκοπος; ἀλλ' ἢ πάσης ἀρχῆς καὶ ἐξουσίας ἐπέκεινα πάντων κρατῶν, ὡς οἷόν τε ἄνθρωπον κρατεῖν μιμητὴν γινόμενον κατὰ δύναμιν Χριστοῦ τοῦ Θεοῦ. Τί δὲ πρεσβυτέριον; ἀλλ' ἢ σύστημα ἱερὸν, σύμβουλοι καὶ συνεδρευταὶ τοῦ ἐπισκόπου. Τί δὲ διάκονοι; ἀλλ' ἢ μιμηταὶ τῶν ἀγγελικῶν δυνάμεων, λειτουργοῦντες αὐτῷ λειτουργίαν καθαρὰν καὶ ἄμωμον· ὡς Στέφανος ὁ ἅγιος Ἰακώβῳ τῷ μακαρίῳ, καὶ Τιμόθεος καὶ Λῖνος Παύλῳ, καὶ Ἀνάκλητος καὶ Κλήμης Πέτρῳ. Ὁ τοίνυν τούτων παρακούων, ἄθεος πάμπαν εἴη ἂν, καὶ δυσσεβὴς, καὶ ἀθετῶν Χριστὸν, καὶ τὴν αὐτοῦ διάταξιν σμικρύνων.

Η′. Ἐγὼ δὲ ταῦτα ὑμῖν ἐπιστέλλω, οὐχ ὅτι ἔγνων τοιούτους τινὰς ἐν ὑμῖν· ἀλλὰ μὴ δὲ συγχωρήσειέν ποτε ὁ Θεὸς τοιοῦτον εἰς ἀκοὰς ἐλθεῖν τὰς ἐμὰς, ὁ μὴ φείσάμενος τοῦ υἱοῦ αὐτοῦ διὰ τὴν ἁγίαν ἐκκλησίαν· ἀλλὰ προορῶν τὰς ἐνέδρας τοῦ πονηροῦ, ταῖς παραγγελίαις προασφαλίζομαι ὑμᾶς, ὡς τέκνά μου ἀγαπητὰ καὶ πιστὰ ἐν Χριστῷ· προποτίζων ὑμᾶς τὰ φυλακτικὰ τῆς λοιμικῆς τῶν ἀνυποτάκτων νόσου· ἧς ὑμεῖς ἀποφεύγετε τὴν νόσον, εὐδοκίᾳ Χριστοῦ τοῦ Κυρίου ἡμῶν. Ὑμεῖς οὖν ἀναλαβόντες πραότητα, γίνεσθε μιμηταὶ παθημάτων, καὶ ἀγάπης αὐτοῦ, ἣν ἠγάπησεν ἡμᾶς, δοὺς ἑαυτὸν ὑπὲρ ἡμῶν λύτρον, ἵνα τῷ αἵματι αὐτοῦ καθαρίσῃ ἡμᾶς παλαιᾶς δυσσεβείας, καὶ ζωὴν ἡμῖν παράσχηται, μέλλοντας ὅσον οὐδέπω ἀπόλλυσθαι ὑπὸ τῆς ἐν ἡμῖν κακίας. Μηδεὶς οὖν ἡμῶν τι κατὰ τοῦ πλησίον ἐχέτω· Ἄφετε γὰρ, φησὶν ὁ Κύριος ὑμῶν, καὶ ἀφεθήσεται ὑμῖν. Μὴ ἀφορμὰς δίδοτε τοῖς ἔθνεσιν, ἵνα μὴ ὀλίγων τινῶν ἀφρόνων εἵνεκεν ὁ λόγος καὶ ἡ διδασκαλία βλασφημῆται. Οὐαὶ γὰρ, φησὶν ὁ Προφήτης ὡς ἐκ προσώπου τοῦ Θεοῦ, δι' οὗ τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι.

LONGER.

VII. Cavete ergo a talibus; ne sumatis laqueos animabus vestris: et vitam vestram inexplorabilem apponite omnibus hominibus; ne
. v. 1. efficiamini muscipula explorationis, et sicut retia
xviii.9. extensa. Qui enim sibi non parcit in operibus suis, frater est polluentis semetipsum. Si ergo et vos deponatis naturalem superbiam, inflatilem et tumidam extollentiam; possibile erit vobis
xxv.9. inseparabiles esse a Deo. Prope est enim [Do-
lxvi.2. minus] timentibus eum: et, In quem, inquit, respiciam, nisi in humilem, et quietum, et trementem verba mea? Veneramini autem et Episcopum vestrum, sicut Christum, secundum quod vobis beati Apostoli præceperunt. Qui [enim] intra altare est [constitutus,] mundus est: propter quod obedite Episcopo [vestro,] et Presbyteris. Qui vero extra [altare] est [constitutus,] extra Episcopum est et Presbyteros et Diaconos aliquid agens: qui talis fuerit, pollutus est con-
m. v. 8. scientia, et est deterior infideli. Quid est enim Episcopus, nisi omnem principatum et potestatem illorum omnium tenens; quemadmodum deceat hominem tenere, imitatorem Dei factum secundum virtutem? Quid est Presbyterium, nisi constitutio sancta, consiliarii et confessores Episcopi? Quid etiam Diaconi, nisi imitatores Christi, [ministrantes Episcopo sicut Christus Patri, et] operantes illi operationem mundam et immaculatam? quomodo sanctus Stephanus beatissimo Jacobo, et Timotheus et Linus Paulo, et Anacletus et Clemens Petro. Qui igitur istis inobediens fuerit, hic sine Deo omnino erit, et impius, et contemnens Christum, et ordinationem ipsius minorans.

VIII. Ego vero hæc vobis mando, non quod aliquos inter vos tales agnoverim: nec permittat Deus aliquando aliquid hujusmodi in auribus
n.viii.32. meis introire, qui Filio suo non pepercit propter sanctam Ecclesiam: sed prævidens seditiones Iniqui, præmonitione conforto vos, sicut filios meos charissimos, et fideles in Domino: præpotans vos medicamine præmuniente contra imminentem pestilentiam; quam [etiam] vos [tanquam] morbum fugite, beneplaciti in Christo Domino nostro. Vos ergo succincti mansuetudine, imitatores estote passionum [Christi,] et dilectionis ejus, qua dilexit nos, dans semetipsum pro nobis redemptionem; ut nos sanguine suo mundaret antiquæ impietatis, et vitam nobis præstaret, incipientibus nobis jam perire pro malitia quæ erat in nobis. Nemo ergo vestrum adversus proximum aliquid
c. xi. 25. habeat: dicente Domino; Dimittite, et dimittetur vobis. Nolite occasio-
c.vi.37. nem dare gentibus; ne propter aliquos paucos insipientes verbum [Do-
t. ii. 5. mini] et doctrina blasphemetur; [ne in vobis compleatur quod] propheta ex
m. vi. 1. persona Dei [ad hujusmodi] dicit; Quoniam per vos nomen meum blas-
ai. lii.5. phematur in gentibus.
h.xxxvi. 23.

SHORTER.

VII. Observemini igitur a talibus. Hoc autem erit a vobis non inflatis, et existentibus inseparabilibus a Deo, Jesu Christo, et Episcopo, et ordinibus Apostolorum. Qui intra altare est, mundus est: [qui vero extra altare est, non mundus est:] hoc est; qui sine Episcopo et Presbytero et Diacono operatur aliquid, iste non mundus est in conscientia.

VIII. Non quia cognovi tale quid in vobis; sed præservo vos, existentes meos dilectos; prævidens insidias Diaboli. Vos igitur mansuetam patientiam resumentes, recreate vosmetipsos in fide, quod est caro Domini, et in charitate, quod est sanguis Jesu Christi. Nullus vestrum adversus proximum [aliquid] habeat. Non occasiones detis gentibus; ut non propter paucos insipientes ea quæ in Deo multitudo blasphemetur. Væ enim, per quem Esai. lii. 5.
in vanitate nomen meum in aliquibus blas- Ezech. xxxvi. 23.
phematur.

SHORTER.

Θ'. Κωφώθητε οὖν, ὅτ' ἂν ὑμῖν χωρὶς Ἰησοῦ Χριστοῦ λαλῇ τις, τοῦ ἐκ γένους Δαβὶδ, τοῦ ἐκ Μαρίας, ὃς ἀληθῶς ἐγεννήθη, ἔφαγέν [τε] καὶ ἔπιεν, ἀληθῶς ἐδιώχθη ἐπὶ Ποντίου Πιλάτου, ἀληθῶς ἐσταυρώθη καὶ ἀπέθανεν, βλεπόντων τῶν ἐπουρανίων, καὶ ἐπιγείων, καὶ ὑποχθονίων· ὃς καὶ ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν, ἐγείραντος αὐτὸν τοῦ Πατρὸς [αὐτοῦ, κατὰ τὸ ὁμοίωμα,] ὃς καὶ ἡμᾶς τοὺς πιστεύοντας αὐτῷ οὕτως ἐγερεῖ ὁ Πατὴρ αὐτοῦ ἐν Χριστῷ Ἰησοῦ, οὗ χωρὶς τὸ ἀληθινὸν ζῆν οὐκ ἔχομεν.

See the latter part of the xth chapter in the Longer Recension.

LONGER.

Θ'. Κωφώθητε οὖν, ὅταν ὑμῖν χωρὶς Ἰησοῦ Χριστοῦ λαλῇ τις, τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ γενομένου ἐκ Δαβὶδ, τοῦ ἐκ Μαρίας· ὃς ἀληθῶς ἐγεννήθη καὶ ἐκ Θεοῦ καὶ ἐκ παρθένου, ἀλλ' οὐχ ὡσαύτως· οὐδὲ γὰρ ταὐτὸ, Θεὸς καὶ ἄνθρωπος· ἀληθῶς ἀνέλαβε σῶμα· ὁ Λόγος γὰρ σὰρξ ἐγένετο, καὶ ἐπολιτεύσατο ἄνευ ἁμαρτίας· Τίς γὰρ, φησὶν, ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; ἔφαγε καὶ ἔπιεν ἀληθῶς· ἐσταυρώθη καὶ ἀπέθανεν ἐπὶ Ποντίου Πιλάτου· ἀληθῶς δὲ, καὶ οὐ δοκήσει, ἐσταυρώθη, καὶ ἀπέθανε, βλεπόντων οὐρανίων, καὶ ἐπιγείων, καὶ καταχθονίων· οὐρανίων μὲν, ὡς τῶν ἀσωμάτων φύσεων· ἐπιγείων δὲ, Ἰουδαίων καὶ Ῥωμαίων, καὶ τῶν παρόντων κατ' ἐκείνου καιροῦ ἀνθρώπων, σταυρουμένου τοῦ Κυρίου· καταχθονίων δὲ, ὡς τοῦ πλήθους τοῦ συναναστάντος τῷ Κυρίῳ· Πολλὰ γὰρ, φησὶ, σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, τῶν μνημείων ἀνεῳχθέντων· καὶ κατῆλθεν εἰς ᾅδην μόνος, ἀνῆλθε δὲ μετὰ πλήθους· καὶ ἔσχισε τὸν ἀπ' αἰῶνος φραγμὸν, καὶ τὸ μεσότοιχον αὐτοῦ ἔλυσε· καὶ ἀνέστη διὰ τριῶν ἡμερῶν, ἐγείραντος αὐτὸν τοῦ Πατρὸς· καὶ τεσσαράκοντα ἡμέρας συνδιατρίψας τοῖς Ἀποστόλοις, ἀνελήφθη πρὸς τὸν Πατέρα· καὶ ἐκάθισεν ἐκ δεξιῶν αὐτοῦ, περιμένων ἕως ἂν τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑπὸ τοὺς πόδας αὐτοῦ. Τῇ οὖν παρασκευῇ, τρίτῃ ὥρᾳ ἀπόφασιν ἐδέξατο παρὰ τοῦ Πιλάτου, συγχωρήσαντος τοῦ Πατρὸς· ἕκτῃ ὥρᾳ ἐσταυρώθη· ἐννάτῃ ἀπέπνευσε· πρὸ ἡλίου δύσεως ἐτάφη· τὸ Σάββατον ὑπὸ γῆν μένει ἐν τῷ μνημείῳ, ᾧ ἀπέθετο αὐτὸν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθίας· ἐπιφωσκούσης κυριακῆς ἀνέστη ἐκ τῶν νεκρῶν, κατὰ τὸ εἰρημένον ὑπ' αὐτοῦ· Ὥσπερ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. Περιέχει οὖν ἡ μὲν παρασκευὴ, τὸ πάθος· τὸ Σάββατον, τὴν ταφὴν· ἡ κυριακὴ, τὴν ἀνάστασιν.

LONGER.

IX. Obturate ergo aures vestras, quando vobis quis sine Jesu Christo Filio Dei loquitur: qui factus est ex [semine] David, per Mariam; qui vere natus est ex Deo et ex Virgine: quia hoc ipsum est quod et Deus. Suscepit enim
i. i. 14. vere corpus: Verbum, [inquit] caro factum est; et
viii. 46. habitavit sine peccato [in nobis.] Quis enim, inquit, ex vobis arguet me de peccato? Manducavit [enim] vere et bibit; [et] crucifixus est, et mortuus sub Pontio Pilato. Sed [et secundum placitum voluntatis suæ] vere crucifixus est, et [vere] mortuus, videntibus cœlestibus et terrestribus et infernis: cœlestibus quidem, tanquam incorporalibus naturis: terrestribus vero, [ut] Judæis et Romanis, et [cæteris] hominibus, qui tunc eodem tempore præsto erant, quando crucifixus est Dominus: infernis autem, ut multitudine eorum qui cum Domino
xxvii. 52. resurrexerunt; Multa, inquit, corpora sanctorum dormientium resurrexerunt [de] monumentis patefactis. Descendit enim in infernum solus; ascendit vero cum multitudine: et dirupit maceriam, quæ erat a seculo, et medium parietem ejus dissolvit; et resurrexit tertia die, resuscitante eum Patre; et post dies quibus conversatus est cum Apostolis, assumptus est ad Pa-
i. i. 13. 2, 13. trem: et sedit ad dexteram ejus; expectans donec ponantur omnes inimici ejus sub pedibus ipsius. Die ergo Parasceve, tertia hora accepit sententiam a Pilato, permittente Patre; sexta [vero] crucifixus est; nona [autem] emisit spiritum: ante solis [vero] occasum [depositus est de cruce, et] sepultus [in monumento novo.] Sabbato [vero] mansit sub terra in sepulchro, in quo posuit eum Joseph ab Arimathia. Dominica autem die resurrexit a mortuis; secundum quod dictum
xii. 40. est ab eo: Sicut fuit Jonas in ventre ceti tribus diebus et tribus noctibus; sic erit Filius hominis in corde terræ tribus diebus et tribus noctibus. Continet ergo dies Parasceve passionem [ejus], Sabbatum [vero] sepulturam [et requiem,] Dominica [autem] resurrectionem.

SHORTER.

IX. Obsurdescite igitur, quando vobis sine Jesu Christo loquitur quis: qui ex genere David, qui ex Maria; qui vere natus est, comedit et bibit; vere persecutionem passus est sub Pontio Pilato; vere crucifixus et mortuus est, adspicientibus cœlestibus et terrestribus et infernalibus: qui et vere resurrexit a mortuis, resuscitante ipsum Patre ipsius; qui et secundum similitudinem nos credentes ipsi sic resuscitabit Pater ipsius, in Christo Jesu; sine quo verum vivere non habemus.

SHORTER.

Ι'. Εἰ δὲ, ὥσπερ τινὲς ἄθεοι ὄντες, τουτέστιν ἄπιστοι, λέγουσιν τὸ δοκεῖν πεπονθέναι αὐτὸν, [αὐτοὶ ὄντες τὸ δοκεῖν,] ἐγὼ τί δέδεμαι; τί δὲ εὔχομαι θηριομαχῆσαι; δωρεὰν οὖν ἀποθνήσκω· ἄρα οὐ καταψεύδομαι τοῦ Κυρίου;

ΙΑ'. Φεύγετε οὖν τὰς κακὰς παραφυάδας, τὰς γεννώσας καρπὸν θανατηφόρον, οὗ ἐὰν γεύσηταί τις, παρ' αὐτὰ ἀποθνήσκει. Οὗτοι [γὰρ] οὐκ εἰσιν φυτεία Πατρὸς· τῷ ὑπὲρ ἐμοῦ ἀποθανόντι, ἀλλὰ τῷ ὄντι· ἀληθείας γὰρ ἀλλότριον τὸ ψεῦδος. Ἀληθῶς τοίνυν ἐγέννησε Μαρία σῶμα, Θεὸν ἔνοικον ἔχον· καὶ ἀληθῶς ἐγεννήθη ὁ Θεὸς Λόγος ἐκ τῆς παρθένου, σῶμα ὁμοιοπαθὲς ἡμῖν ἡμφιεσμένος· ἀληθῶς γέγονεν ἐν μήτρᾳ, ὁ πάντας ἀνθρώπους ἐν μήτρᾳ διαπλάττων· καὶ ἐποίησεν ἑαυτῷ σῶμα ἐκ τῶν τῆς παρθένου σπερμάτων, πλὴν ὅσον ἄνευ ὁμιλίας ἀνδρός· ἐκυοφορήθη, ὡς καὶ ἡμεῖς, χρόνων περιόδοις· καὶ ἀληθῶς ἐτέχθη, ὡς καὶ ἡμεῖς· καὶ ἀληθῶς ἐγαλακτοτροφήθη, καὶ τροφῆς κοινῆς καὶ πότου μετέσχεν, ὡς καὶ ἡμεῖς· καὶ τρεῖς δεκάδας ἐτῶν πολιτευσάμενος, ἐβαπτίσθη ὑπὸ Ἰωάννου, ἀληθῶς, καὶ οὐ δοκήσει· καὶ τρεῖς ἐνιαυτοὺς κηρύξας τὸ εὐαγγέλιον, καὶ ποιήσας σημεῖα καὶ τέρατα, ὑπὸ τῶν ψευδοϊουδαίων καὶ Πιλάτου τοῦ ἡγεμόνος, ὁ κριτὴς ἐκρίθη, ἐμαστιγώθη, ἐπὶ κόρρης ἐρράπισθη, ἐνεπτύσθη, ἀκάνθινον στέφανον καὶ πορφυροῦν ἱμάτιον ἐφόρησε, κατεκρίθη, ἐσταυρώθη ἀληθῶς, οὐ δοκήσει, οὐ φαντασίᾳ, οὐκ ἀπάτῃ· ἀπέθανεν ἀληθῶς, καὶ ἐτάφη, καὶ ἠγέρθη ἐκ τῶν νεκρῶν· καθώς που προσηύχετο λέγων, Σὺ δὲ Κύριε ἀνάστησόν με, καὶ ἀνταποδώσω αὐτοῖς· καὶ ὁ πάντοτε ἐπακούων αὐτῷ Πατὴρ, ἀποκριθεὶς λέγει· Ἀνάστα ὁ Θεὸς, κρῖνον τὴν γῆν, ὅτι σὺ κατακληρονομήσεις ἐν πᾶσι τοῖς ἔθνεσιν. Ὁ τοίνυν ἀναστήσας αὐτὸν Πατὴρ, καὶ ἡμᾶς δι' αὐτοῦ ἐγερεῖ· οὗ χωρὶς τὸ ἀληθινῶς ζῆν οὐχ ἕξει τις· λέγει γὰρ, ὅτι Ἐγώ εἰμι ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται· καὶ πᾶς ὁ ζῶν, καὶ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται εἰς τὸν αἰῶνα. Φεύγετε οὖν τὰς ἀθέους αἱρέσεις· τοῦ διαβόλου γάρ εἰσιν ἐφευρέσεις, τοῦ ἀρχεκάκου ὄφεως, τοῦ διὰ τῆς γυναικὸς ἀπατήσαντος Ἀδὰμ τὸν πατέρα τοῦ γένους ἡμῶν.

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LONGER.

Ι'. Εἰ δὲ, ὥσπερ τινὲς ἄθεοι ὄντες, τουτέστιν ἄπιστοι, λέγουσι, τῷ δοκήσει γεγενῆσθαι αὐτὸν ἄνθρωπον, οὐκ ἀληθῶς ἀνειληφέναι σῶμα, καὶ τῷ δοκεῖν τεθνηκέναι, πεπονθέναι οὐ τῷ ὄντι· τινὸς ἕνεκεν ἐγὼ δέδεμαι, καὶ εὔχομαι θηριομαχῆσαι; δωρεὰν οὖν ἀποθνήσκω· ἄρα καταψεύδομαι τοῦ σταυροῦ τοῦ Κυρίου. Καὶ περιττὸς ὁ προφήτης· Ὤρυξαν εἰς ὃν ἐξεκέντησαν, καὶ κόψονται ἐφ' ἑαυτοῖς ὡς ἐπὶ ἀγαπητῷ. Οὐκοῦν ἄπιστοι αὐτοὶ, οὐχ ἧττον τῶν σταυρωσάντων αὐτόν. Ἐγὼ δὲ οὐ τῷ δοκεῖν ἔχω τὰς ἐλπίδας ἐπὶ τῷ ὑπὲρ ἐμοῦ ἀποθανόντι, ἀλλὰ τῷ ὄντι· ἀληθείας γὰρ ἀλλότριον τὸ ψεῦδος. Ἀληθῶς τοίνυν ἐγέννησε Μαρία σῶμα, Θεὸν ἔνοικον ἔχον· καὶ ἀληθῶς ἐγεννήθη ὁ Θεὸς Λόγος ἐκ τῆς παρθένου, σῶμα ὁμοιοπαθὲς ἡμῖν ἡμφιεσμένος· ἀληθῶς γέγονεν ἐν μήτρᾳ, ὁ πάντας ἀνθρώπους ἐν μήτρᾳ διαπλάττων· καὶ ἐποίησεν ἑαυτῷ σῶμα ἐκ τῶν τῆς παρθένου σπερμάτων, πλὴν ὅσον ἄνευ ὁμιλίας ἀνδρός· ἐκυοφορήθη, ὡς καὶ ἡμεῖς, χρόνων περιόδοις· καὶ ἀληθῶς ἐτέχθη, ὡς καὶ ἡμεῖς· καὶ ἀληθῶς ἐγαλακτοτροφήθη, καὶ τροφῆς κοινῆς καὶ πότου μετέσχεν, ὡς καὶ ἡμεῖς· καὶ τρεῖς δεκάδας ἐτῶν πολιτευσάμενος, ἐβαπτίσθη ὑπὸ Ἰωάννου, ἀληθῶς, καὶ οὐ δοκήσει· καὶ τρεῖς ἐνιαυτοὺς κηρύξας τὸ εὐαγγέλιον, καὶ ποιήσας σημεῖα καὶ τέρατα, ὑπὸ τῶν ψευδοϊουδαίων καὶ Πιλάτου τοῦ ἡγεμόνος, ὁ κριτὴς ἐκρίθη, ἐμαστιγώθη, ἐπὶ κόρρης ἐρράπισθη, ἐνεπτύσθη, ἀκάνθινον στέφανον καὶ πορφυροῦν ἱμάτιον ἐφόρησε, κατεκρίθη, ἐσταυρώθη ἀληθῶς, οὐ δοκήσει, οὐ φαντασίᾳ, οὐκ ἀπάτῃ· ἀπέθανεν ἀληθῶς, καὶ ἐτάφη, καὶ ἠγέρθη ἐκ τῶν νεκρῶν· καθώς που προσηύχετο λέγων, Σὺ δὲ Κύριε ἀνάστησόν με, καὶ ἀνταποδώσω αὐτοῖς· καὶ ὁ πάντοτε ἐπακούων αὐτῷ Πατὴρ, ἀποκριθεὶς λέγει· Ἀνάστα ὁ Θεὸς, κρῖνον τὴν γῆν, ὅτι σὺ κατακληρονομήσεις ἐν πᾶσι τοῖς ἔθνεσιν. Ὁ τοίνυν ἀναστήσας αὐτὸν Πατὴρ, καὶ ἡμᾶς δι' αὐτοῦ ἐγερεῖ· οὗ χωρὶς τὸ ἀληθινῶς ζῆν οὐχ ἕξει τις· λέγει γὰρ, ὅτι Ἐγώ εἰμι ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται· καὶ πᾶς ὁ ζῶν, καὶ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται εἰς τὸν αἰῶνα. Φεύγετε οὖν τὰς ἀθέους αἱρέσεις· τοῦ διαβόλου γάρ εἰσιν ἐφευρέσεις, τοῦ ἀρχεκάκου ὄφεως, τοῦ διὰ τῆς γυναικὸς ἀπατήσαντος Ἀδὰμ τὸν πατέρα τοῦ γένους ἡμῶν.

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LONGER.

X. Quidam autem, tanquam sine Deo, [increduli et] infideles dicunt, eum putative [tantum] fuisse hominem, [et] non verum corpus suscepisse; atque putative passum et mortuum. Ego [vero pro passione et morte Domini mei] vinctus sum; et opto ad bestias pugnare. [Si enim putative et non vere passus est atque mortuus;] ergo ego gratis moriturus sum, mendacia de cruce Domini confingens. [Sed] et Pro-
xii. 10. pheta superflue [dixit:] Videbunt in quem compunxerunt: et plangent super seipsos, tanquam super dilectum; [et dolebunt dolore, tanquam super primogenitum.] Ergo infideles illi [et increduli] non minus sunt, quam illi qui eum crucifixerunt. Ego autem sic devovi spem habere in eum, qui pro me vere mortuus est: quia alienum est ab eo mendacium. Vere etenim peperit Maria corpus, Deo in eo habitante; et vere natus est Deus Verbum ex Virgine, corpus similiter nobis passibile [sine peccato] induens. Vere [conceptus est in utero, et] factus est in vulva; formans et faciens sibi corpus ex Virgine, sine [semine scilicet et] collocutione viri: portatusque in utero, sicut et nos tempore [portati sumus]: et vere lactatus est, et nutritus sicut nos, et cibo et potu, sicuti et nos, usus
iii. 23. est: et triginta annos agens baptizatus est a Johanne, in veritate et non in phantasmate: et tribus annis prædicavit Evangelium, et fecit signa et prodigia coram falsis Judæis: et a Pilato præside Judex judicatus est, flagellatus est, colaphis cæsus est, consputus est, spineam coronam purpureamque vestem portavit, condemnatus est, crucifixus est vere, [voluntarie complacens,] non phantastice; neque fallaciter mortuus est, sed vere; sepultus est, et resur-
li. 10. rexit a mortuis: sicut ipse alicubi orans [Patrem] dicebat: Tu autem,
xi. 42. Domine, resuscita me, et reddam illis: et Pater, qui semper eum exaudit,
xxii. 8. respondens ait: Exsurge Deus, judica terram; quoniam tu hæreditabis in omnibus gentibus. Qui ergo resuscitavit eum Pater, ipse etiam nos per eum resuscitaturus est, non sine vera vita, [hoc est, non sine ipso,] qui ait:
i. 25, 26. Ego sum vita: qui credit in me, licet moriatur, vivet; et omnis qui vivit, et credit in me, non morietur in æternum. Fugite autem illas sine Deo hæreses: Diaboli enim sunt adinventio, serpentis auctoris malorum, qui per mulierem seduxit Adam patrem generis nostri.

XI. Fugite vero et malas soboles ejus: Simonem [dico,] primogenitum generis ipsius, et Menandrum, et Basilidem, et totam collectionem malignitatis ipsius, et illos hominis cultores [Hebionitas;] quos maledictos esse Jere-
xvii. 5. mias propheta asseruit. Fugite quoque et illos immundissimos falsi nominis Nicolaitas, amatores libidinis, malos calumniatores: [non enim talis fuit Apostolorum minister Nicolaus.] Fugite etiam ipsius Nequissimi nepotes, Theodotum [scilicet] et Cleobulum: qui generant fructum mortiferum; de quo si quis degustaverit, statim morietur, non morte temporali, sed æterna. Hi [autem omnes] non sunt plantatio Dei Patris;

SHORTER.

X. Si autem, quemadmodum quidam sine Deo existentes, hoc est, infideles, dicunt, secundum videri passum esse ipsum; ipsi existentes secundum videri: ego quid vinctus sum? quid autem [et] oro cum bestiis pugnare? Gratis igitur morior. Ergo non reprehendor mendacii a Domino.

XI. Fugite ergo malas propagines, generantes fructum mortiferum; quem si gustet quis, statim moritur. Isti enim non sunt plantatio Patris:

Steph. Gobar 175.

SHORTER.

εἰ γὰρ ἦσαν, [ἐφαίνοντο] ἂν κλάδοι τοῦ σταυροῦ, [καὶ ἦν ἂν ὁ καρπὸς αὐτῶν] ἄφθαρτος, δι' οὗ ἐν τῷ πάθει αὐτοῦ προσκαλεῖται ὑμᾶς, ὄντας μέλη αὐτοῦ. [Οὐ δύναται οὖν κεφαλὴ χωρὶς γεννηθῆναι ἄνευ μελῶν· τοῦ Θεοῦ ἕνωσιν ἐπαγγελλομένου, ὅς ἐστιν αὐτός.]

ΙΒ'. Ἀσπάζομαι ὑμᾶς ἀπὸ Σμύρνης, ἅμα ταῖς συμπαρούσαις μου ἐκκλησίαις τοῦ Θεοῦ, οἳ κατὰ πάντα με ἀνέπαυσαν, σαρκί τε καὶ πνεύματι. Παρακαλεῖ ὑμᾶς τὰ δεσμά μου, ἃ ἕνεκεν Ἰησοῦ Χριστοῦ περιφέρω, αἰτούμενος Θεοῦ ἐπιτυχεῖν. Διαμένετε ἐν τῇ ὁμονοίᾳ [ὑμῶν,] καὶ τῇ μετ' ἀλλήλων προσευχῇ. Πρέπει γὰρ ὑμῖν τοῖς καθ' ἕνα, ἐξαιρέτως καὶ τοῖς πρεσβυτέροις, ἀναψύχειν τὸν ἐπίσκοπον, εἰς τιμὴν Πατρὸς, Ἰησοῦ Χριστοῦ, καὶ τῶν ἀποστόλων. Εὔχομαι ὑμᾶς ἐν ἀγάπῃ ἀκοῦσαί μου, ἵνα μὴ εἰς μαρτύριον ὦ [ἐν] ὑμῖν γράψας. Καὶ περὶ ἐμοῦ δὲ προσεύχεσθε, τῆς ἀφ' ὑμῶν ἀγάπης χρῄζοντος ἐν τῷ ἐλέει τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναί με τοῦ κλήρου, οὗ περίκειμαι, ἐπιτυχεῖν, ἵνα μὴ ἀδόκιμος εὑρεθῶ.

ΙΓ'. Ἀσπάζεται ὑμᾶς ἡ ἀγάπη Σμυρναίων καὶ Ἐφεσίων. Μνημονεύετε [ἐν ταῖς προσευχαῖς] ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας· ὅθεν [καὶ] οὐκ ἄξιός εἰμι λέγεσθαι, ὢν ἔσχατος ἐκείνων. Ἐρρῶσθε ἐν Ἰησοῦ Χριστῷ, ὑποτασσόμενοι τῷ ἐπισκόπῳ [ὡς τῇ ἐντολῇ,] ὁμοίως καὶ τῷ πρεσβυτερίῳ· καὶ οἱ κατ' ἄνδρα ἀλλήλους ἀγαπᾶτε ἐν ἀμερίστῳ καρδίᾳ. Ἀγνίζετε ὑμῶν τὸ ἐμὸν πνεῦμα, οὐ μόνον νῦν, ἀλλὰ καὶ ὅταν Θεοῦ ἐπιτύχω. Ἔτι γὰρ ὑπὸ κίνδυνόν εἰμι· ἀλλὰ πιστὸς ὁ Πατὴρ ἐν Ἰησοῦ Χριστῷ πληρῶσαί μου τὴν αἴτησιν καὶ ὑμῶν· ἐν ᾧ εὑρεθείητε ἄμωμοι.

LONGER.

ἀλλ' ἔγγονα κατηραμένα· Πᾶσα δὲ, φησὶν ὁ Κύριος, φυτεία, ἣν οὐκ ἐφύτευσεν ὁ Πατήρ μου ὁ ἐπουράνιος, ἐκριζωθήτω· εἰ γὰρ ἦσαν τοῦ Πατρὸς κλάδοι, οὐκ ἂν ἦσαν ἐχθροὶ τοῦ σταυροῦ τοῦ Χριστοῦ, ἀλλὰ τῶν ἀποκτεινάντων τὸν τῆς δόξης Κύριον· νῦν δὲ τὸν σταυρὸν ἀρνούμενοι, καὶ τὸ πάθος ἐπαισχυνόμενοι, καλύπτουσι τὴν Ἰουδαίων παρανομίαν, τῶν θεομάχων, τῶν κυριοκτόνων· μικρὸν γὰρ εἰπεῖν, προφητοκτόνων. Ὑμᾶς δὲ παρακαλεῖ Χριστὸς εἰς τὴν αὐτοῦ ἀφθαρσίαν, διὰ τοῦ πάθους αὐτοῦ, καὶ τῆς ἀναστάσεως, ὄντας μέλη αὐτοῦ.

ΙΒ'. Ἀσπάζομαι ὑμᾶς ἀπὸ Σμύρνης, ἅμα ταῖς συμπαρούσαις μοι ἐκκλησίαις τοῦ Θεοῦ, ὧν οἱ ἡγούμενοί με κατὰ πᾶν ἀνέπαυσαν, σαρκί τε καὶ πνεύματι. Παρακαλεῖ ὑμᾶς τὰ δεσμά μου, ἃ ἕνεκεν Ἰησοῦ Χριστοῦ περιφέρω, αἰτούμενος Θεοῦ ἐπιτυχεῖν. Διαμένετε ἐν τῇ ὁμονοίᾳ τῇ πρὸς ἀλλήλους, καὶ τῇ προσευχῇ. Πρέπει γὰρ ὑμῖν τοῖς καθ' ἕνα, ἐξαιρέτως καὶ τοῖς πρεσβυτέροις, ἀναψύχειν τὸν ἐπίσκοπον, εἰς τιμὴν τοῦ Πατρὸς, καὶ εἰς τιμὴν Ἰησοῦ Χριστοῦ, καὶ τῶν ἀποστόλων. Εὔχομαι ὑμᾶς ἐν ἀγάπῃ ἀκοῦσαί μου, ἵνα μὴ εἰς μαρτύριον ὦ ὑμῖν γράψας. Καὶ περὶ ἐμοῦ δὲ προσεύχεσθε, τῆς ἀφ' ὑμῶν ἀγάπης χρῄζοντος ἐν τῷ ἐλέει τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναί με τοῦ κλήρου, οὗ περίκειμαι, ἐπιτυχεῖν, ἵνα μὴ ἀδόκιμος εὑρεθῶ.

ΙΓ'. Ἀσπάζεται ὑμᾶς ἡ ἀγάπη Σμυρναίων καὶ Ἐφεσίων. Μνημονεύετε ἡμῶν τῆς ἐν Συρίᾳ ἐκκλησίας· ὅθεν οὐκ ἄξιός εἰμι λέγεσθαι, ὢν ἔσχατος τῶν ἐκεῖ. Ἐρρῶσθε ἐν Κυρίῳ Ἰησοῦ Χριστῷ, ὑποτασσόμενοι τῷ ἐπισκόπῳ, ὁμοίως καὶ τοῖς πρεσβυτέροις, καὶ τοῖς διακόνοις· καὶ οἱ κατὰ ἄνδρα, ἀλλήλους ἀγαπᾶτε ἐν ἀμερίστῳ καρδίᾳ. Ἀσπάζεται ὑμᾶς καὶ ὅταν Θεοῦ ἐπιτύχω. Ἔτι γὰρ ἐπικίνδυνος εἰμί· ἀλλὰ πιστὸς ὁ Πατὴρ Ἰησοῦ Χριστοῦ πληρῶσαί μου τὴν αἴτησιν καὶ ὑμῶν· ἐν ᾧ εὑρεθείημεν ἄμωμοι. Ὀναίμην ὑμῶν

τὸ ἐμὸν πνεῦμα, οὐ μόνον νῦν, ἀλλὰ ἐν Κυρίῳ.

LONGER.

xv.13. sed progenies Maledicti. Omnis autem plantatio, inquit Deus, quam non plantavit Pater meus cœlestis, eradicabitur. Quod si fuissent rami Patris; non utique essent inimici
ii. 18. ii. 8. crucis Christi: sed [sunt] illorum qui occiderunt Dominum gloriæ. Nunc autem crucem negantes, et passionem erubescentes, operiunt Judæorum iniquitates; [illorum scilicet,]
ii.15. qui et Deo rebelles extiterunt, et Dominum occiderunt. Parum est enim eos dicere Prophetarum esse interfectores. Vos ergo invitat Christus ad suam incorruptionem, per passionem suam et resurrectionem, qui estis membra ejus.

XII. Saluto vos de Smyrna, una cum compræsentibus mihi Ecclesiis Dei; quæ, et præsidentes, me requieverunt in omnibus, carne et spiritu. Postulant vos vincula mea, quæ propter Jesum Christum porto; rogans Deum, ut mereamini in consensu et oratione invicem permanere. Decet enim unumquemque vestrum bene deservire Presbyteris; Episcopum, et in honorem [Dei] Patris, et in honorem Jesu Christi, atque Apostolorum, venerari. Deprecor vos ex affectu audire me; ut non sit in testimonium, quod vobis scripsi. Et orate pro me, indigente misericordia Dei, ac vestra charitate; ut merear consequi sortem, cui subjaceo, ne reprobus inveniar.

XIII. Salutat vos dilectio Smyrnæorum et Ephesiorum. Memor est vestri Ecclesia, quæ est in Syria; unde non sum dignus dici, ultimus eorum qui ibi sunt. Incolumes estote in Christo Jesu; subjecti Episcopo, similiter et Presbyteris atque Diaconis. Omnes invicem diligite corde inseparabili. Castificet vos spiritus meus; non solum nunc, sed quando Deum meruero adipisci. Adhuc enim in periculo sum: sed fidelis est Pater Jesu Christi, adimplere petitionem meam et vestram; in qua inveniamur immaculati, et acquisiti in Domino. [Amen.]

SHORTER.

si enim essent; apparerent utique rami Crucis, et esset utique fructus illorum incorruptibilis: per quem, in passione ipsius, advocat vos, existentes membra ipsius. Non potest igitur caput nasci sine membris; Deo unionem repromittente, quod est ipse.

XII. Saluto vos a Smyrna, cum compræsentibus mihi Ecclesiis Dei; qui secundum omnia me quiescere fecerunt carne et spiritu. Deprecantur vos vincula mea, quæ pro Jesu Christo fero, petens Deo frui. Permanete in concordia vestra, et ea quæ cum adinvicem oratione. Decet enim vos singulos, præcipue et Presbyteros, refrigerare Episcopum; in honorem Patris, Jesu Christi, et Apostolorum. Oro vos in charitate audire me, ut non in testimonium sim in vobis scribens. Sed et pro me orate ea, quæ a vobis, charitate indigente in misericordia Dei, ad dignificari me hæreditate qua conor potiri, ut non reprobus inveniar.

XIII. Salutat vos charitas Smyrnæorum et Ephesiorum. Mementote in orationibus vestris ejus quæ in Syria Ecclesiæ; unde non dignus sum dici, existens extremus illorum. Valete in Jesu Christo; subjecti Episcopo, ut Dei mandato, similiter et Presbyterio. Et singuli adinvicem diligite in impartibili corde. Castificate vestrum meum spiritum, non solum nunc, sed et quando utique Deo fruar. Adhuc enim sub periculo sum: sed fidelis Pater in Jesu Christo implere petitionem meam et vestram; in quo inveniamini incoinquinati.

THE

EPISTLE TO THE PHILADELPHIANS.

SHORTER.

ΦΙΛΑΔΕΛΦΕΥΣΙΝ ΙΓΝΑΤΙΟΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, ἐκκλησίᾳ Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ, τῇ οὔσῃ ἐν Φιλαδελφίᾳ [τῆς Ἀσίας], ἠλεημένῃ καὶ ἡδρασμένῃ ἐν ὁμονοίᾳ Θεοῦ, καὶ ἀγαλλιωμένῃ ἐν τῷ πάθει τοῦ Κυρίου ἡμῶν ἀδιακρίτως, καὶ ἐν τῇ ἀναστάσει αὐτοῦ πεπληροφορημένῃ ἐν παντὶ ἐλέει· ἣν ἀσπάζομαι ἐν αἵματι Ἰησοῦ Χριστοῦ, ἥτις ἐστὶν χαρὰ αἰώνιος καὶ παράμονος· μάλιστα ἐὰν ἐν ἑνὶ ὦσιν σὺν τῷ ἐπισκόπῳ, καὶ τοῖς [σὺν αὐτῷ] πρεσβυτέροις καὶ διακόνοις, ἀποδεδειγμένοις ἐν γνώμῃ Ἰησοῦ Χριστοῦ, οὓς κατὰ τὸ ἴδιον θέλημα ἐστήριξεν ἐν βεβαιωσύνῃ, [τῷ Ἁγίῳ αὐτοῦ Πνεύματι.]

Α΄. Ὃν ἐπίσκοπον ἔγνων, οὐκ ἀφ' ἑαυτοῦ, οὐδὲ δι' ἀνθρώπων, κεκτῆσθαι τὴν διακονίαν, τὴν εἰς τὸ κοινὸν ἀνήκουσαν, οὐδὲ κατὰ κενοδοξίαν, ἀλλ' ἐν ἀγάπῃ Θεοῦ Πατρὸς καὶ [Κυρίου] Ἰησοῦ Χριστοῦ, οὗ καταπέπληγμαι τὴν ἐπιείκειαν,

LONGER.

ΤΟΥ ΑΥΤΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΑΔΕΛΦΕΙΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, ἐκκλησίᾳ Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ, τῇ οὔσῃ ἐν Φιλαδελφίᾳ, ἐν ἀγάπῃ ἠλεημένῃ, καὶ ἡδρασμένῃ ἐν ὁμονοίᾳ Θεοῦ, καὶ ἀγαλλομένῃ ἐν τῷ πάθει τοῦ Κυρίου ἡμῶν Ἰησοῦ ἀδιακρίτως, καὶ ἐν τῇ ἀναστάσει αὐτοῦ πεπληροφορημένῃ ἐν παντὶ ἐλέει· ἣν ἀσπάζομαι ἐν αἵματι Ἰησοῦ Χριστοῦ, ἥτις ἐστὶ χαρὰ αἰώνιος καὶ παράμονος· μάλιστα ἐν ἑνὶ οὖσι συν τῷ ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις καὶ διακόνοις, ἀποδεδειγμένοις ἐν θελήματι Θεοῦ Πατρὸς, διὰ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, ὃς κατὰ τὸ ἴδιον θέλημα ἐστήριξεν αὐτοῦ βεβαίως τὴν ἐκκλησίαν ἐπὶ τῇ πέτρᾳ, οἰκοδομῇ πνευματικῇ, ἀχειροποιήτῳ, ᾗ συγκλήσαντες οἱ ἄνεμοι καὶ οἱ ποταμοὶ οὐκ ἴσχυσαν αὐτὴν ἀνατρέψαι, ἀλλὰ μηδὲ ἰσχύσειάν ποτε τὰ πνευματικὰ τῆς πονηρίας, ἀλλ' ἐξασθενήσειαν δυνάμει Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

Α΄. Θεασάμενος ὑμῶν τὸν ἐπίσκοπον, ἔγνων ὅτι οὐκ ἀφ' ἑαυτοῦ, οὐδὲ δι' ἀνθρώπων ἠξιώθη τὴν διακονίαν, τὴν εἰς τὸ κοινὸν ἀνήκουσαν, ἐγχειρισθῆναι, οὐδὲ κατὰ κενοδοξίαν, ἀλλ' ἐν ἀγάπῃ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ Πατρὸς, τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν· οὗ καταπέπληγμαι τὴν ἐπιείκειαν,

THE

EPISTLE TO THE PHILADELPHIANS.

LONGER.

EJUSDEM EPISTOLA AD PHILADELPHIENSES.

ex Troja.

Ignatius, qui et Theophorus, Ecclesiæ Dei Patris et Domini [nostri] Jesu Christi, quæ est in Philadelphia, misericordiam consecutæ in dilectione, et confirmatæ in concordia et exultatione Dei, in passione Domini nostri indiscrete, et in resurrectione ejus repletæ in omni misericordia: quam [et] saluto in sanguine Jesu Christi, quod est gaudium sempiternum et singulare: maxime iis qui sunt in unum cum Episcopo, et [cum] Presbyteris, et [cum] Diaconis; probatis in voluntate Dei Patris, per Dominum Jesum Christum, qui secundum suam voluntatem solidavit firmiter Ecclesiam ejus super petram, ædificio spirituali non manu facto: quam flumina inundantia et flantes venti non valuerunt subvertere; nec valeant aliquando spiritus nequitiæ, sed debilitentur virtute Domini nostri Jesu Christi.

xvi. 18.

I. Videns [autem] Episcopum vestrum, cognovi quia non a semetipso, neque ab hominibus promotus est in ministerium ad communionem pertinens, neque per inanem gloriam; sed in dilectione Jesu Christi, et Dei Patris, qui resuscitavit eum a mortuis: cujus expavesco mansuetudinem,

i. i. 1.

SHORTER.

AD PHILADELPHICOS.

Ignatius, qui et Theophorus, Ecclesiæ Dei Patris et Jesu Christi, quæ est in Philadelphia Asiæ, habenti propitiationem, et firmatæ in concordia Dei, et exultanti in passione Domini [Jesu Christi] inseparabiliter, et in resurrectione ipsius certificatæ in omni misericordia: quam saluto in sanguine Jesu Christi, qui est gaudium æternum et incoinquinatum, maxime si in uno sumus cum Episcopo, et eis qui cum ipso Presbyteris et Diaconis, manifestatis in sententia Jesu Christi, quos secundum propriam voluntatem firmavit in firmitudine Sancti Spiritus ipsius.

I. Quem Episcopum cognovi, non a seipso, neque per homines, possedisse administrationem in commune convenientem, neque secundum inanem gloriam, sed in charitate Dei Patris et Domini Jesu Christi; cujus obstupui mansuetudinem,

SHORTER.

ὃς σιγῶν πλείονα δύναται τῶν μάταια λαλούντων· συνευρύθμισται γὰρ ταῖς ἐντολαῖς, ὡς χορδαῖς κιθάρα. Διὸ μακαρίζει μοῦ ἡ ψυχὴ τὴν εἰς Θεὸν αὐτοῦ γνώμην, ἐπιγνοὺς ἐνάρετον καὶ τελείον οὖσαν, τὸ ἀκίνητον αὐτοῦ, καὶ τὸ ἀόργητον [αὐτοῦ] ἐν πάσῃ ἐπιεικείᾳ Θεοῦ ζῶντος.

Β′. Τέκνα οὖν φωτὸς ἀληθείας, φεύγετε τὸν μερισμὸν, καὶ τὰς κακοδιδασκαλίας· ὅπου δὲ ὁ ποιμήν ἐστιν, ἐκεῖ ὡς πρόβατα ἀκολουθεῖτε· πολλοὶ γὰρ λύκοι ἀξιόπιστοι ἡδονῇ κακῇ αἰχμαλωτίζουσιν τοὺς Θεοδρόμους· ἀλλ' ἐν τῇ ἑνότητι ὑμῶν οὐχ ἕξουσιν τόπον.

Γ′. Ἀπέχεσθε τῶν κακῶν βοτανῶν, ἅστινας οὐ γεωργεῖ Ἰησοῦς Χριστὸς, διὰ τὸ μὴ εἶναι αὐτοὺς φυτείαν Πατρός. Οὐχ ὅτι παρ' ὑμῖν μερισμὸν εὗρον, ἀλλ' [ἀποδιυλισμένον.] Ὅσοι γὰρ Θεοῦ εἰσιν [καὶ Ἰησοῦ] Χριστοῦ, οὗτοι μετὰ τοῦ ἐπισκόπου εἰσίν· καὶ ὅσοι ἂν μετανοήσαντες ἔλθωσιν ἐπὶ τὴν ἑνότητα τῆς ἐκκλησίας, [καὶ οὗτοι Θεοῦ ἔσονται, ἵνα ὦσιν κατὰ Ἰησοῦν Χριστὸν ζῶντες.] Μὴ πλανᾶσθε, ἀδελφοί [μου·] εἴ τις σχίζοντι ἀκολουθεῖ, βασιλείαν Θεοῦ οὐ κληρονομεῖ· εἴ τις ἐν ἀλλοτρίᾳ γνώμῃ

LONGER.

ὃς σιγῶν πλέον δύναται τῶν πλέον λαλούντων· συνήρμοσται γὰρ ταῖς ἐντολαῖς Κυρίου, καὶ τοῖς δικαιώμασιν, ὡς χορδαὶ τῇ κιθάρᾳ, καὶ ἔστιν ἄμεμπτος, οὐχ ἧττον Ζαχαρίου τοῦ ἱερέως. Διὸ μακαρίζει μοῦ ἡ ψυχὴ τὴν εἰς Θεὸν αὐτοῦ γνώμην, ἐπιγνοὺς ἐνάρετον καὶ τελείαν οὖσαν, τὸ ἀκίνητον αὐτοῦ, καὶ τὸ ἀόργητον ἐν πάσῃ ἐπιεικείᾳ Θεοῦ ζῶντος.

Β′. Ὡς τέκνα οὖν φωτὸς ἀληθείας, φεύγετε τὸν μερισμὸν τῆς ἑνότητος, καὶ τὴν κακοδιδασκαλίαν τῶν αἱρεσιωτῶν, ἐξ ὧν μολυσμὸς ἐξῆλθεν εἰς πᾶσαν τὴν γῆν. Ὅπου δὲ ὁ ποιμήν ἐστιν, ἐκεῖ ὡς πρόβατα ἀκολουθεῖτε· πολλοὶ γὰρ λύκοι κωδίοις ἠμφιεσμένοι, ἡδονῇ κακῇ αἰχμαλωτίζουσι τοὺς Θεοδρόμους· ἀλλ' ἐν τῇ ἑνότητι ὑμῶν οὐχ ἕξουσι τόπον.

Γ′. Ἀπέχεσθε οὖν τῶν κακῶν βοτανῶν, ἅς τινας Ἰησοῦς Χριστὸς οὐ γεωργεῖ, ἀλλ' ὁ ἀνθρωποκτόνος θὴρ, διὰ τὸ μὴ εἶναι αὐτὰς φυτείαν Πατρὸς, ἀλλὰ σπέρμα τοῦ πονηροῦ. Οὐχ ὅτι παρ' ὑμῖν μερισμὸν εὗρον, ταῦτα γράφω, ἀλλὰ προασφαλίζομαι ὑμᾶς ὡς τέκνα Θεοῦ· ὅσοι γὰρ Χριστοῦ εἰσιν, οὗτοι μετὰ τοῦ ἐπισκόπου εἰσίν· ὅσοι δ' ἂν ἐκκλίνωσιν αὐτοῦ, καὶ τὴν κοινωνίαν ἀσπάζωνται μετὰ τῶν κατηραμένων, οὗτοι σὺν αὐτοῖς ἐκκοπήσονται· οὐ γάρ εἰσι γεώργιον Χριστοῦ, ἀλλ' ἐχθροῦ σπορά· οὗ ῥυσθείητε πάντοτε εὐχαῖς τοῦ προκαθεζομένου ὑμῶν ποιμένος, τοῦ πιστοτάτου καὶ πραοτάτου. Παρακαλῶ οὖν ὑμᾶς ἐν Κυρίῳ, ὅσοι ἂν μετανοήσαντες ἔλθωσιν ἐπὶ τὴν ἑνότητα τῆς ἐκκλησίας, προσδέχεσθε αὐτοὺς μετὰ πάσης πραότητος, ἵνα διὰ τῆς χρηστότητος καὶ τῆς ἀνεξικακίας ἀνανήψαντες ἐκ τῆς τοῦ διαβόλου παγίδος, ἄξιοι Ἰησοῦ Χριστοῦ γενόμενοι, σωτηρίας αἰωνίου τύχωσιν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ. Ἀδελφοὶ, μὴ πλανᾶσθε· εἴ τις σχίζοντι ἀπὸ τῆς ἀληθείας ἀκολουθεῖ, βασιλείαν Θεοῦ οὐ κληρονομήσει· καὶ εἴ τις οὐκ ἀφίσταται τοῦ ψευδολόγου κήρυκος, εἰς γέενναν κατακριθήσεται· οὔτε γὰρ εὐσεβῶν ἀφίστασθαι χρὴ, οὔτε δὲ δυσσεβέσι συγκεῖσθαι δεῖ· εἴ τις ἐν ἀλλοτρίᾳ γνώμῃ

LONGER.

quomodo tacens amplius potest a loquente. Aptus est enim mandatis Domini et justitiæ ejus, sicut chordæ citharæ; et est irreprehen-
i. 5, 6. sibilis, non minus a Zacharia sacerdote. Propter quod beatificat anima mea illius secundum Deum dispositionem: cognoscens innocentem, et perfectam, et immobilem, et sine ira circa omnes ejus mansuetudinem, [tanquam] Dei vivi.

II. Sicut ergo filii lucis, vere fugite divisionem unitatis, et malam doctrinam Hæreticorum, ex
xiii. 15. quibus exivit coinquinatio in omnem terram. Ubi ergo Pastor est, illuc
vii. 15. sicut oves congregemini. Multi
uptate. enim lupi pellibus ovium induti *voluntate mala captivant decurrentes ad Deum: sed in unitate vestra non inveniunt locum.

herbis. III. Abstinete itaque vos a * verbis malis, quæ Jesus Christus non seminavit, sed hominum interfectrix bestia: propter quod non sunt plantatio Patris, sed seminarium Nequissimi. Non ergo separationem inveniens apud vos, hæc scribo: sed inveniens vos ut filios Dei. Quotquot enim sunt Christi, ipsi sunt cum Episcopo. Qui autem declinant eum, vel communionem [ejus, et] sociant se maledicis; ipsi cum illis simul abscindentur. Non enim sunt agricolæ Christi, sed Inimici seminarium: a quibus eruamini semper precibus assidentis Pastoris vestri fidelissimi et mitissimi. Rogo itaque vos in Domino; quicunque pœnitentes venerint ad unitatem Ecclesiæ, suscipite eos cum omni mansuetudine: ut
n. ii. 26. per utilitatem et bonam demonstrationem de [luto et] muscipula Diaboli eruti, [et] digni Jesu Christi effecti, sempiternam salutem percipiant in regno Christi. Nolite [ergo] errare fratres. Quicunque enim separatum a veritate fuerit secutus, regnum Dei non hæreditabit: et qui non discesserit a falsiloquo prædicatore, in Gehennam damnabitur. Unde nec a justis discedere, neque injustis appropinquare oportet. Quicunque enim in aliena sententia

SHORTER.

qui silens plura potest his qui vana loquuntur. Concordes enim estis mandatis, ut chordis cithara. Propter quod beatificat mea anima eam quæ in Domini ipsius sententiam; cognoscens virtuosam et perfectam existentem, immobile ipsius et inirascibile in omni mansuetudine Dei viventis.

II. Filii igitur lucis [et] veritatis, fugite partitionem, et malas doctrinas: ubi autem Pastor est, illic ut oves sequimini. Multi enim lupi fide digni delectatione mala captivant in Deum cursores: sed in unitate vestra non habent locum.

III. Recedite a malis herbis, quas non colit Jesus Christus: propter non esse ipsas plantationem Patris. Non quoniam apud vos partitionem inveni; sed abstractionem. Quotquot enim Dei sunt et Jesu Christi, isti cum ipso sunt: et quotquot utique pœnitentes veniunt in unitatem Ecclesiæ, et isti Dei erunt; ut sint secundum Jesum Christum viventes. Non erretis, fratres mei. Si quis schisma facientem sequitur, regnum Dei non hæreditat: si quis in aliena sententia

SHORTER.

περιπατεῖ, οὗτος τῷ πάθει οὐ συγκατατίθεται.

Δ'. [Σπουδάσατε οὖν] μιᾷ εὐχαριστίᾳ χρῆσθαι· μία γὰρ σὰρξ τοῦ Κυρίου [ἡμῶν] Ἰησοῦ [Χριστοῦ,] καὶ ἓν ποτήριον [εἰς ἕνωσιν] τοῦ αἵματος αὐτοῦ· ἓν θυσιαστήριον, ὡς εἷς ἐπίσκοπος, ἅμα τῷ πρεσβυτερίῳ καὶ διακόνοις, τοῖς συνδούλοις μου· [ἵνα ὃ ἐὰν πράσσητε, κατὰ Θεὸν πράσσητε.]

LONGER.

περιπατεῖ, οὗτος οὐκ ἔστι Χριστοῦ, οὔτε τοῦ πάθους αὐτοῦ κοινωνός· ἀλλ' ἔστιν ἀλώπηξ, φθορεὺς ἀμπελῶνος Χριστοῦ· τῷ τοιούτῳ μὴ συναναμίγνυσθε, ἵνα μὴ συναπόλησθε αὐτῷ· κἂν πατὴρ ᾖ, κἂν υἱός, κἂν ἀδελφὸς, κἂν οἰκεῖος· Οὐ φείσεται γάρ σου, φησὶν, ὁ ὀφθαλμὸς ἐπ' αὐτῷ. Τοὺς μισοῦντας οὖν τὸν Θεὸν, μισεῖν χρὴ καὶ ὑμᾶς, καὶ ἐπὶ τοῖς ἐχθροῖς αὐτοῦ ἐκτήκεσθαι· οὐ μὴν καὶ τύπτειν αὐτοὺς ἢ διώκειν, καθὼς τὰ ἔθνη τὰ μὴ εἰδότα τὸν Κύριον καὶ Θεὸν· ἀλλ' ἐχθροὺς μὲν ἡγεῖσθαι, καὶ χωρίζεσθαι ἀπ' αὐτῶν· νουθετεῖν δὲ αὐτοὺς, καὶ ἐπὶ μετάνοιαν παρακαλεῖν, ἐὰν ἄρα ἀκούσωσιν, ἐὰν ἄρα ἐνδῶσι. Φιλάνθρωπος γάρ ἐστιν ὁ Θεὸς ἡμῶν, καὶ πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν· διὸ τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει τὸν ὑετὸν ἐπὶ δικαίους καὶ ἀδίκους· οὗ τῆς χρηστότητος θέλων καὶ ὑμᾶς εἶναι μιμητὰς ὁ Κύριος, λέγει, Γίνεσθε τέλειοι, καθὼς καὶ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

Theod. 187.

Δ'. Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· διὸ καὶ θαρρῶν γράφω τῇ ἀξιοθέῳ ἀγάπῃ ὑμῶν, παρακαλῶν ὑμᾶς μιᾷ πίστει, καὶ ἑνὶ κηρύγματι, καὶ μιᾷ εὐχαριστίᾳ χρῆσθαι· μία γάρ ἐστιν ἡ σὰρξ τοῦ Κυρίου Ἰησοῦ, καὶ ἓν αὐτοῦ τὸ αἷμα τὸ ὑπὲρ ἡμῶν ἐκχυθέν· εἷς καὶ ἄρτος τοῖς πᾶσιν ἐθρύφθη, καὶ ἓν ποτήριον τοῖς ὅλοις διενεμήθη· ἓν θυσιαστήριον πάσῃ τῇ ἐκκλησίᾳ, καὶ εἷς ἐπίσκοπος, ἅμα τῷ πρεσβυτερίῳ, καὶ τοῖς διακόνοις, τοῖς συνδούλοις μου· ἐπείπερ καὶ εἷς ἀγέννητος, ὁ Θεὸς καὶ Πατήρ· καὶ εἷς Μονογενὴς Υἱὸς, Θεὸς λόγος καὶ ἄνθρωπος· καὶ εἷς ὁ Παράκλητος, τὸ πνεῦμα τῆς ἀληθείας· ἓν δὲ καὶ τὸ κήρυγμα, καὶ ἡ πίστις μία, καὶ τὸ βάπτισμα ἕν, καὶ μία ἡ ἐκκλησία, ἣν ἱδρύσαντο οἱ ἅγιοι ἀπόστολοι ἀπὸ περάτων ἕως περάτων, ἐν τῷ αἵματι τοῦ Χριστοῦ, οἰκείοις ἱδρῶσι καὶ πόνοις. Καὶ ὑμᾶς οὖν χρὴ, ὡς λαὸν περιούσιον, καὶ ἔθνος ἅγιον, ἐν ὁμονοίᾳ πάντα ἐν Χριστῷ ἐπιτελεῖν. Αἱ γυναῖκες, τοῖς ἀνδράσιν ὑποτάγητε ἐν φόβῳ Θεοῦ· αἱ παρθένοι, τῷ Χριστῷ ἐν ἀφθαρσίᾳ, οὐ βδελυσσόμεναι γάμον, ἀλλὰ τοῦ κρείσσονος ἐφιέμεναι· οὐκ ἐπὶ διαβολῇ συναφείας, ἀλλ' ἕνεκα τῆς τοῦ νόμου μελέτης. Τὰ τέκνα, πειθαρχεῖτε τοῖς γονεῦσιν ὑμῶν, καὶ στέργετε αὐτοὺς, ὡς συνεργοὺς Θεοῦ εἰς τὴν ὑμετέραν γέννησιν. Οἱ δοῦλοι, ὑποτάγητε τοῖς κυρίοις ἐν Θεῷ, ἵνα Χριστοῦ ἀπελεύθεροι γένησθε. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ὑμῶν, ὡς ὁμοδούλους Θεῷ, ὡς οἰκεῖον σῶμα, ὡς κοινωνοὺς βίου, καὶ συνεργοὺς τεκνογονίας. Αἱ παρθένοι, μόνον τὸν Χριστὸν πρὸ ὀφθαλμῶν ἔχετε, καὶ τὸν αὐτοῦ Πατέρα ἐν ταῖς εὐχαῖς, φωτιζόμεναι ὑπὸ τοῦ Πνεύματος. Ὀναίμην ὑμῶν τῆς ἀγιωσύνης, ὡς Ηλία, ὡς Ἰησοῦ τοῦ Ναυῆ, ὡς Μελχισεδὲκ, ὡς Ἐλισσαίου, ὡς Ἱερεμίου, ὡς τοῦ βαπτιστοῦ Ἰωάννου, ὡς τοῦ ἠγαπημένου μαθητοῦ, ὡς Τιμοθέου, ὡς Τίτου, ὡς Εὐοδίου, ὡς Κλήμεντος, τῶν ἐν ἀγνείᾳ ἐξελθόντων τὸν βίον. Οὐ ψέγω δὲ τοὺς λοιποὺς μακαρίους, ὅτι γάμοις προσωμίλησαν, ὧν ἐμνήσθην ἄρτι· εὔχομαι γὰρ ἄξιος Θεοῦ εὑρεθεὶς, πρὸς τοῖς ἴχνεσιν αὐτῶν εὑρεθῆναι ἐν τῇ βασιλείᾳ, ὡς Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, ὡς Ἰωσὴφ, καὶ Ἰσαΐου, καὶ τῶν ἄλλων προφητῶν· ὡς Πέτρου, καὶ Παύλου, καὶ τῶν ἄλλων ἀποστόλων, τῶν γάμοις προσομιλησάντων· οὐχ ὑπὸ προθυμίας τῆς περὶ τὸ πρᾶγμα, ἀλλ' ἐπ' ἐννοίας ἑαυτῶν τοῦ γένους ἔσχον ἐκείνους. Οἱ πατέρες, ἐκτρέφετε τοὺς ἑαυτῶν παῖδας ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου· καὶ διδάσκετε αὐτοὺς τὰ ἱερὰ γράμματα καὶ τέχνας, πρὸς τὸ μὴ ἀργίᾳ χαίρειν· Καλῶς δὲ, φησὶν, ἐκτρέφει πατὴρ δίκαιος, ἐπὶ υἱῷ συνετῷ εὐφρανθήσεται ἡ καρδία αὐτοῦ. Οἱ κύριοι, εὐμενῶς τοῖς οἰκέταις προσέχετε, ὡς ὁ ἅγιος Ἰωβ ἐδίδαξε· μία γὰρ φύσις, καὶ ἐν τὸ γένος τῆς ἀνθρωπότητος· ἐν γὰρ Χριστῷ, οὔτε δοῦλος, οὔτε ἐλεύθερος. Οἱ ἄρχοντες, πειθαρχεί-

τωσαν

LONGER.

ambulaverit: ipse non est Christi, nec passionis ejus particeps; sed est
i. 15. fraudator et corruptor vineæ Christi. Tali ne commisceamini, ne simul
ii.6,8. cum eo pereatis: nec si pater sit, vel filius, aut frater, aut domesticus. Non enim, inquit, parcat oculus tuus super
.xxix. eum. Qui ergo odio habent Deum, oportet etiam vos eos odire, et super inimicos ejus tabescere. Non quidem [nos] persequi eos aut percutere
. iv.5. oportet, secundum Gentes, quæ non noverunt Deum: sed inimicos arbitrari, et separari ab eis, et monere eos, et ad pœnitentiam provocare; si forte au-
ii. 4. diant et adquiescant. Amator enim hominum est Deus noster; et vult omnes homines salvos fieri, et ad agnitionem veritatis venire. Propter quod
. 45. [et] Solem suum oriri facit super bonos et malos, et pluit super justos et injustos. Cujus utilitatis etiam nos Dominus volens esse imitatores, dicit:
. 48. Estote perfecti, sicut et Pater vester cœlestis perfectus est.

IV. Ego confido de vobis in Domino, quia nihil aliud sapietis. Propterea fiducialiter scribo Deo dignæ dilectioni vestræ: rogans vos ut instetis uni fidei, uni prædicationi; una gratiarum actione utentes. Una enim est caro Domini Jesu, et unus ejus sanguis qui pro nobis effusus est, unus etiam panis pro omnibus confractus, et unus calix totius Ecclesiæ: et unus Episcopus, simul cum [omni] Presbyterio, et Diaconis conservis meis. Quia et unus est ingenitus Deus Pater, et unus unigenitus Filius, Deus Verbum et homo, et unus Paracletus, Spiritus veritatis. Una etiam prædicatio,
v. 5. et fides una, et unum Baptisma, et una Ecclesia; quam fundaverunt sancti Apostoli, a finibus usque ad fines, in sanguine Christi, propriis sudoribus et
ii. 9. laboribus. Et vos ergo oportet, sicut populum sacerdotalem, et gentem sanctam, in concordiam omnes in Christo consummari. Mulieres [vero] viris vestris subditæ estote in timore Dei: Virgines Christo in incorruptione, non execrantes nuptias, sed meliora diligentes; non in criminatione contagii, sed propter legis meditationem. Filii, subditi estote parentibus vestris: et diligite eos, tanquam cooperarios Dei ad vestram generationem. Servi, subditi estote dominis [vestris] in Deo; ut Christi liberti efficiamini. Viri, diligite uxores vestras, sicut conservas in Deo, ut proprium corpus; sicut socias vitæ, et cooperatrices ad filiorum procreationem. Virgines, solum Christum præ oculis habete, et ejus Patrem in animabus vestris, illuminatæ a Spiritu [Sancto.] Memor sum sanctitatis vestræ, sicut Heliæ, sicut Jesu Nave, sicut Melchisedech, sicut Helisæi, sicut Hieremiæ, sicut Johannis Baptistæ, sicut dilectissimi discipuli, sicut Timothei, sicut Titi, sicut Euodii, sicut Clementis; [vel] eorum qui in castitate de vita exierunt. Non detraho autem cæteris beatis qui nuptiis copulati fuerunt; quorum nunc memini. Opto enim Deo dignus ad vestigia eorum in regno ipsius inveniri; sicut Abraham et Isaac et Jacob, sicut Joseph et Isaias, et cæteri Prophetæ, sicut Petrus et Paulus, et reliqui Apostoli, qui nuptiis fuerunt sociati: [qui] non libidinis causa, sed
vi. 4. posteritatis subrogandæ gratia, conjuges habuerunt. Patres nutrite filios vestros in eruditione et disciplina Domini: et docete eos sacras litteras, et
xxiii. artes honestas; ut non otio gaudeant. Bene enim, inquit, nutrit pater justus; in filio autem sapientiæ lætabitur cor ejus. Domini, benigne in domes-
xi.13, ticos [vestros] intendite; sicut sanctus Job docuit. Una enim est natura, et
iii. 28. unum genus hominum. In Christo autem neque servus est, neque liber. Principes,

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circumambulat, iste passioni non concordat.

IV. Studete igitur una gratiarum actione uti. Una enim caro Domini nostri Jesu Christi, et unus calix in unionem sanguinis ipsius, unum altare, et unus Episcopus, cum Presbyterio et Diaconis conservis meis: ut quod facitis, secundum Deum faciatis.

SHORTER.

Ε΄. Ἀδελφοί μου, λίαν ἐκκέχυμαι ἀγαπῶν ὑμᾶς, καὶ ὑπεραγαλλόμενος ἀσφαλίζομαι ὑμᾶς· οὐκ ἐγὼ δὲ, ἀλλ' Ἰησοῦς Χριστὸς, ἐν ᾧ δεδεμένος φοβοῦμαι μᾶλλον, ὡς ἔτι ὢν ἀνάρπαστος. Ἀλλ' ἡ προσευχὴ ὑμῶν εἰς Θεὸν με ἀπαρτίσει, ἵνα ἐν ᾧ κλήρῳ ἠλεήθην, ἐπιτύχω, προσφυγὼν τῷ εὐαγγελίῳ ὡς σαρκὶ Ἰησοῦ, καὶ τοῖς ἀποστόλοις ὡς πρεσβυτερίῳ ἐκκλησίας. Καὶ τοὺς προφήτας δὲ ἀγαπῶμεν, [διὰ τὸ καὶ αὐτοὺς εἰς τὸ εὐαγγέλιον] κατηγγελκέναι, καὶ εἰς αὐτὸν ἐλπίζειν, καὶ αὐτὸν ἀναμένειν· [ἐν ᾧ καὶ πιστεύσαντες] ἐσώθησαν ἐν [ἑνότητι Ἰησοῦ] Χριστοῦ, ὄντες ἀξιαγαπητοὶ καὶ ἀξιοθαύμαστοι ἅγιοι, ὑπὸ Ἰησοῦ Χριστοῦ μεμαρτυρημένοι [καὶ συνηριθμημένοι] ἐν τῷ εὐαγγελίῳ τῆς κοινῆς ἐλπίδος.

LONGER.

τωσαν τῷ Καίσαρι· οἱ στρατιῶται, τοῖς ἄρχουσιν· οἱ διάκονοι, τοῖς πρεσβυτέροις, ἀρχιερεῦσιν· οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ ὁ λοιπὸς κλῆρος, ἅμα παντὶ τῷ λαῷ καὶ τοῖς στρατιώταις καὶ τοῖς ἄρχουσι καὶ τῷ Καίσαρι, τῷ ἐπισκόπῳ· ὁ ἐπίσκοπος, τῷ Χριστῷ, ὡς ὁ Χριστὸς τῷ Πατρί· καὶ οὕτως ἡ ἑνότης διὰ πάντων σώζεται. Ἔστωσαν δὲ καὶ αἱ χῆραι, μὴ ῥεμβοὶ, μὴ λίχναι, μὴ περιτροχάδες, ἀλλ' ὡς Ἰουδὶθ ἡ σεμνοτάτη, ὡς ἡ Ἄννα ἡ σωφρονεστάτη. Ταῦτα οὐχ ὡς ἀπόστολος διατάσσομαι· τίς γάρ εἰμι ἐγὼ; ἢ τίς ὁ οἶκος τοῦ πατρός μου; ἵνα ἰσότιμον ἐμαυτὸν ἐκείνων εἴπω· ἀλλ' ὡς συστρατιώτης ὑμῶν, ὑποφωνητοῦ τάξιν ἐπέχων.

Ε΄. Ἀδελφοί μου, λίαν ἐκκέχυμαι ἀγαπῶν ὑμᾶς, καὶ ὑπεραγαλλόμενος ἀσφαλίζομαι ὑμᾶς· οὐκ ἐγὼ δὲ, ἀλλὰ δι' ἐμοῦ ὁ Κύριος Ἰησοῦς, ἐν ᾧ δεδεμένος, φοβοῦμαι μᾶλλον. Ἔτι γάρ εἰμι ἀναπάρτιστος, ἀλλ' ἡ προσευχὴ ὑμῶν εἰς Θεόν με ἀπαρτίσει, ἵνα ἐν ᾧ ἐκλήθην ἐπιτύχω, προσφυγὼν τῷ εὐαγγελίῳ ὡς σαρκὶ Ἰησοῦ Χριστοῦ, καὶ τοῖς ἀποστόλοις ὡς πρεσβυτερίῳ ἐκκλησίας. Καὶ τοὺς προφήτας δὲ ἀγαπῶ, ὡς Χριστὸν καταγγείλαντας, ὡς τοῦ αὐτοῦ πνεύματος μετασχόντας, οὗ καὶ οἱ ἀπόστολοι. Ὡς γὰρ οἱ ψευδοπροφῆται καὶ οἱ ψευδαπόστολοι, ἓν καὶ τὸ αὐτὸ εἵλκυσαν πονηρὸν καὶ ἀπατηλὸν καὶ λαοπλάνον πνεῦμα· οὕτω καὶ οἱ προφῆται καὶ οἱ ἀπόστολοι, ἓν καὶ τὸ αὐτὸ Ἅγιον Πνεῦμα, ἀγαθὸν, καὶ ἡγεμονικὸν, ἀληθές τε καὶ διδασκαλικὸν ἔλαβον παρὰ Θεοῦ διὰ Ἰησοῦ Χριστοῦ. Εἷς γὰρ ὁ Θεὸς παλαιᾶς καὶ καινῆς διαθήκης· εἷς ὁ μεσίτης Θεοῦ καὶ ἀνθρώπων, εἷς τε δημιουργίαν νοητῶν καὶ αἰσθητῶν, καὶ πρόνοιαν πρόσφορον καὶ κατάλληλον. εἷς δὲ καὶ ὁ Παράκλητος, ὁ ἐνεργήσας ἐν Μωσῇ, καὶ προφήταις, καὶ ἀποστόλοις. Πάντες οὖν οἱ ἅγιοι ἐν Χριστῷ ἐσώθησαν, ἐλπίσαντες εἰς αὐτὸν, καὶ αὐτὸν ἀναμείναντες· καὶ δι' αὐτοῦ σωτηρίας ἔτυχον, ὄντες ἀξιαγάπητοι καὶ ἀξιοθαύμαστοι ἅγιοι, ὑπὸ Ἰησοῦ Χριστοῦ μεμαρτυρημένοι ἐν τῷ εὐαγγελίῳ τῆς κοινῆς ἐλπίδος.

LONGER.

Principes, subditi estote Cæsari; milites, Principibus: Diaconi, Presbyteris [et] sacerdotibus. Presbyteri [vero] et Diaconi atque omnis clerus, simul cum omni populo et militibus atque principibus, [sed] et Cæsare, [obediant] Episcopo. Episcopus [vero] Christo; sicut Christus Patri: et ita unitas per omnia servatur. Sint autem viduæ non vagæ, neque gulo-
l. viii.4, 6, sæ, neque protervæ, sed pudicæ et
. ii.36,37. sobriæ, sicut Judith et Anna. Hæc autem non sicut Apostolus præcipio:
am. xviii. 18. Quis enim sum ego? aut quæ do-
am.vii.18. mus patris mei? ut æqualem me illis
il. ii. 25. dicam: sed sicut commilito vester, obedientiæ ordinem continens.

V. Fratres mei, valde pronus sum ad dilectionem vestram, superexsultans de unanimitate vestra. Moneo [enim] vos; non ego; sed Dominus Jesus per me, in quo vinctus sum. [Adhuc] magis timeo, quia nondum perfectus sum: sed oratio vestra faciet me perfectum apud Deum, ut eum in quo vocatus sum, merear adipisci; confugiens ad Evangelium tanquam ad corpus Jesu Christi, et ad Apostolos tanquam ad Presbyterium Ecclesiæ. Et Prophetas quidem diligo, ut Christum prænunciantes; continentes ejus spiritum, sicut et Apostoli. Sicuti enim Pseudo-prophetæ et Pseudo-apostoli unum eundemque malignum, et seductorem, et populum errare facientem Spiritum assumpserunt: sic iterum [veri] Prophetæ et [veri] Apostoli unum eundemque sanctum, bonum, principalem et verum atque doctorem, per Christum acceperunt Spiritum. Unus enim
Tim. ii. 5. Deus veteris et novi Testamenti: Unus et Mediator Dei et hominum; ad facturam intelligibilium et sensibilium, et providentiam gerens omnium. Unus quoque et Paracletus, qui operabatur in Moyse et Prophetis et Apostolis. Omnes enim sancti in Christo salvati sunt, in ipsum sperantes, atque ipsum expectantes: et per ipsum salutem adepti sunt; qui erant digni dilectione, et digni laude, sanctificati a Christo Jesu, testificantes in Evangelio spei communis.

SHORTER.

V. Fratres mei, valde effusus sum diligens vos, et superexultans corroboro vos: non ego autem, sed Jesus Christus, in quo vinctus timeo magis, ut adhuc existens imperfectus. Sed oratio vestra me perficiet, ut in qua hæreditate propitiationem habuero, potiar; confugiens Evangelio ut carni Jesu, et Apostolis ut Presbyterio Ecclesiæ. Sed et Prophetas diligamus; propter et ipsos in Evangelium annunciasse, et in Christum sperare, et ipsum expectare: in quo et credentes salvati sunt, in unitate Jesu Christi existentes digne dilecti, et digne admirabiles sancti, a Jesu Christo testificati, et connumerati in Evangelio communis spei.

SHORTER.

ς'. Ἐὰν δέ τις [Ἰουδαϊσμὸν ἑρμενεύῃ ἡμῖν, μὴ ἀκούετε αὐτοῦ. Ἄμεινον γάρ ἐστιν παρὰ ἀνδρὸς περιτομὴν ἔχοντος Χριστιανισμὸν ἀκούειν, ἢ παρὰ ἀκροβύστου Ἰουδαϊσμόν. Ἐὰν δὲ ἀμφότεροι περὶ Ἰησοῦ Χριστοῦ μὴ λαλῶσιν,] οὗτοι [ἐμοὶ] στῆλαί εἰσιν καὶ τάφοι νεκρῶν, ἐφ' οἷς γέγραπται μόνον ὀνόματα ἀνθρώπων. Φεύγετε οὖν τὰς κακοτεχνίας, καὶ ἐνέδρας τοῦ ἄρχοντος τοῦ αἰῶνος τούτου, μήποτε θλιβέντες [τῇ γνώμῃ αὐτοῦ] ἐξασθενήσητε ἐν τῇ ἀγάπῃ· ἀλλὰ πάντες ἐπὶ τὸ αὐτὸ γίνεσθε ἐν ἀμερίστῳ καρδίᾳ. Εὐχαριστῶ δὲ τῷ Θεῷ [μου], ὅτι εὐσυνείδητός εἰμι ἐν ὑμῖν, καὶ οὐκ ἔχει τις καυχήσασθαι, οὔτε λάθρα, οὔτε φανερῶς, ὅτι ἐβάρησά τινα ἐν μικρῷ, ἢ ἐν μεγάλῳ. Καὶ πᾶσι [δὲ,] ἐν οἷς ἐλάλησα, εὔχομαι ἵνα μὴ εἰς μαρτύριον αὐτὸ κτίσωνται.

LONGER.

ς'. Ἐάν τις Θεοῦ νόμου καὶ προφητῶν κηρύττῃ ἕνα, Χριστὸν δὲ ἀρνῆται υἱὸν εἶναι Θεοῦ, ψεύστης ἐστὶν, ὡς καὶ ὁ πατὴρ αὐτοῦ ὁ διάβολος· καὶ ἔστιν ὁ τοιοῦτος τῆς κάτω περιτομῆς, ψευδοϊουδαῖος. Ἐάν τις ὁμολογῇ Χριστὸν Ἰησοῦν Κύριον, ἀρνῆται δὲ τὸν Θεὸν τοῦ νόμου, καὶ τῶν προφητῶν, οὐκ εἶναι λέγων τὸν οὐρανοῦ καὶ γῆς ποιητὴν Πατέρα τοῦ Χριστοῦ, ὁ τοιοῦτος ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν, ὡς καὶ ὁ πατὴρ αὐτοῦ ὁ διάβολος· καὶ ἔστιν ὁ τοιοῦτος Σίμωνος τοῦ μάγου, ἀλλ' οὐ τοῦ Ἁγίου Πνεύματος, μαθητής. Ἐάν τις λέγῃ μὲν ἕνα Θεὸν, ὁμολογῇ δὲ καὶ Χριστὸν Ἰησοῦν, ψιλὸν δὲ ἄνθρωπον εἶναι νομίζῃ τὸν Κύριον, οὐχὶ Θεὸν μονογενῆ, καὶ σοφίαν, καὶ λόγον Θεοῦ, ἀλλ' ἐκ ψυχῆς καὶ σώματος αὐτὸν μόνον εἶναι νομίζῃ, ὁ τοιοῦτος ὄφις ἐστὶν, ἀπάτην καὶ πλάνην κηρύττων ἐπ' ἀπωλείᾳ ἀνθρώπων· καὶ ἔστιν ὁ τοιοῦτος πένης τὴν διάνοιαν, ὡς ἐπικαλεῖται Ἐβίων. Ἐάν τις ταῦτα μὲν ὁμολογῇ, φθορὰν δὲ καὶ μολυσμὸν καλῇ τὴν νόμιμον μίξιν, καὶ τὴν τῶν παίδων γένεσιν, ἢ τινὰ τῶν βρωμάτων βδελυκτὰ, ὁ τοιοῦτος ἔνοικον ἔχει τὸν δράκοντα τὸν ἀποστάτην. Ἐάν τις Πατέρα καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα ὁμολογῇ, καὶ τὴν κτίσιν ἐπαινῇ, δόκησιν δὲ λέγῃ τὴν ἐνσωμάτωσιν, καὶ τὸ πάθος ἐπαισχύνηται· ὁ τοιοῦτος ἤρνηται τὴν πίστιν, οὐχ ἧττον τῶν χριστοφόνων Ἰουδαίων. Ἐάν τις ταῦτα μὲν ὁμολογῇ, καὶ ὅτι Θεὸς λόγος ἐν ἀνθρωπίνῳ σώματι κατῴκει, ὢν ἐν αὐτῷ ὁ λόγος, ὥσπερ καὶ ψυχὴ ἐν σώματι, διὰ τὸ ἔνοικον εἶναι Θεὸν, ἀλλ' οὐχὶ ἀνθρωπείαν ψυχὴν· λέγῃ δὲ τὰς παρανόμους μίξεις ἀγαθόν τι εἶναι, καὶ τέλος εὐδαιμονίας ἡδονὴν τίθηται, οἷος ὁ ψευδώνυμος Νικολαΐτης· οὗτος, οὔτε φιλόθεος, οὔτε φιλόχριστος εἶναι δύναται, ἀλλὰ φθορεὺς τῆς οἰκείας σαρκὸς, καὶ διὰ τοῦτο τοῦ Ἁγίου Πνεύματος κενὸς, καὶ τοῦ Χριστοῦ ἀλλότριος. Οἱ τοιοῦτοι πάντες, στῆλαί εἰσι καὶ τάφοι νεκρῶν, ἐφ' οἷς γέγραπται μόνον ὀνόματα νεκρῶν ἀνθρώπων. Φεύγετε οὖν τὰς κακοτεχνίας, καὶ ἐνέδρας τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τοῦ αἰῶνος τούτου, μή ποτε οἱ θλιβέντες ἐξασθενήσητε ἐν τῇ ἀγάπῃ· ἀλλὰ πάντες ἐπὶ τὸ αὐτὸ γίνεσθε ἐν ἀμερίστῳ καρδίᾳ, καὶ ψυχῇ θελούσῃ, σύμψυχοι, τὸ ἓν φρονοῦντες, πάντοτε τὰ αὐτὰ περὶ τῶν αὐτῶν δοξάζοντες, ἔν τε ἀνέσει καὶ κινδύνοις, καὶ ἐν λύπαις, καὶ ἐν χαρμοναῖς. Εὐχαριστῶ τῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ὅτι εὐσυνείδητός εἰμι ἐν ὑμῖν, καὶ οὐκ ἔχει τις καυχήσασθαι, οὔτε λάθρα, οὔτε φανερῶς, ὅτι ἐβάρησά τινα, ἢ ἐν μικρῷ, ἢ ἐν μεγάλῳ. Καὶ πᾶσιν ἐν οἷς ἐλάλησα, εὔχομαι, ἵνα μὴ εἰς μαρτυρίαν αὐτὸ κτήσωνται.

Εβιων τη γαρ πτωχος παρα Ιουδαιοις καλειται· και Εβιωναι χρηματιζουσιν οι απο Ιουδαιων τον Ιησουν ως Χριστον παραδεξαμενοι. Orig. contra Celsum Lib. ii

LONGER.

VI. Si quis Deum Legis et Prophetarum unum prædicaverit; Christum autem negaverit Filium esse Dei:
1. viii. 44. mendax est, quomodo et Pater ejus Diabolus; et est hujusmodi inferioris circumcisionis Pseudo-judæus. Si [autem] quis confitetur Christum Jesum Dominum, negat autem Deum Legis et Prophetarum Patrem esse Christi: hic in veritate non stat, quomodo nec pater ejus Diabolus; et est hujusmodi Simonis Magi, et non Spiritus Sancti, discipulus. Si quis autem dicit unum Deum, confiteturque Christum Jesum; hominem vero purum putans Dominum, et non Deum unigenitum, et sapientiam et Verbum Dei, sed ex anima et corpore eum solum esse existimans: hujusmodi serpens est seductor, errorem prædicans ad perditionem hominum; hujusmodi pauper est sensu, sicuti vocatur et adinventor ipsius erroris Ebion. Si quis enim hæc confitetur, corruptionem vero et coinquinationem vocat legitimam mixtionem et filiorum procreationem, aut aliquam escam execrabilem [putat:] hujusmodi cohabitatorem habet Draconem apostatam. Si quis [enim] Patrem et Filium et Spiritum Sanctum confitetur, et creaturam laudat; simulationem vero dicit incarnationem, et passionem erubescit [confiteri]: hujusmodi fidem abnegat, nihilo minus quam interfectores Christi Judæi. Si quis autem hæc confessus fuerit, et quia Deus Verbum in humano corpore habitavit, sicut et anima in corpore; propter quod inhabitare dicimus Deum in corpore, sed non in humana anima; dicit autem quasdam iniquas mixtiones aliquid boni esse, et finem beatitudinis voluptatem ponit; qualis ille falso nomine Nicolaita: hic neque Dei amicus, neque Christi amator esse potest; sed corruptor propriæ carnis; et propterea a Spiritu Sancto desertus [est,] et a Christo alienus. Hujusmodi omnes, statuæ sunt [exanimes,] et sepulchra mortuorum; in quibus scripta sunt tantummodo nomina hominum defunctorum. Fugite ergo
phes. ii. 2. malas artes, et insidias Spiritus, qui operatur in filiis seculi hujus; ne quando tribulati infirmemini in dilectione: sed omnes in idipsum estote inseparabiles corde; et in unanimitate unum semper sentientes in idipsum; de hoc ipso glorificantes, in requie, et in periculis, et in tristitiis, et in gaudiis. Gratias ago Deo per Jesum Christum; quia bene mihi conscius sum in vobis, et non habet quis unde gloriari, neque absconse neque publice, quod gravaverim aliquem aut in modico aut in magno. Et omnes quibus locutus sum deprecor, ut non in testimonium illud possideant.

SHORTER.

VI. Si autem Judaismum interpretetur vobis, non audiatis ipsum. Melius est enim a viro circumcisionem habente Christianismum audire, quam ab habente præputium Judaïsmum. Si autem utrique de Jesu Christo non loquantur, isti mihi columnæ sunt et sepulchra mortuorum; in quibus scripta sunt solum nomina hominum. Fugite igitur malas artes, et insidias Principis seculi hujus: ne forte tribulati sententia ipsius, infirmemini in charitate. Sed [et] omnes in idipsum fiatis in impartibili corde. Gratias autem ago Deo meo, quoniam bonam habens conscientiam ego sum in vobis; et non habet aliquis gloriari, neque occulte neque manifeste, quoniam gravavi aliquem in parvo vel in magno. Sed et omnibus in quibus locutus sum oro, ut non in testimonium ipsum possideant.

SHORTER.

Ζ′. Εἰ γὰρ [καὶ] κατὰ σάρκα μέ τινες ἠθέλησαν πλανῆσαι, ἀλλὰ τὸ πνεῦμα οὐ πλανᾶται, ἀπὸ Θεοῦ ὄν· οἶδεν γὰρ πόθεν ἔρχεται, καὶ ποῦ ὑπάγει, καὶ τὰ κρυπτὰ ἐλέγχει. Ἐκραύγασα μεταξὺ ὤν, ἐλάλουν μεγάλῃ φωνῇ· Τῷ ἐπισκόπῳ προσέχετε, καὶ τῷ πρεσβυτερίῳ, καὶ διακόνοις. Οἱ δὲ πτέσαντες με, ὡς προειδότα τὸν μερισμόν τινων, λέγειν ταῦτα· μάρτυς [δέ] μοι ἐν ᾧ δέδεμαι, ὅτι ἀπὸ σαρκὸς ἀνθρωπίνης οὐκ ἔγνων. Τὸ δὲ Πνεῦμα ἐκήρυσσεν, λέγων τάδε· Χωρὶς [τοῦ] ἐπισκόπου μηδὲν ποιεῖτε· τὴν σάρκα ὑμῶν ὡς ναὸν Θεοῦ τηρεῖτε· τὴν ἕνωσιν ἀγαπᾶτε· τοὺς μερισμοὺς φεύγετε· μιμηταὶ γίνεσθε Ἰησοῦ Χριστοῦ, ὡς καὶ αὐτὸς τοῦ [Πατρὸς αὐτοῦ.]

Η′. Ἐγὼ μὲν οὖν τὸ ἴδιον ἐποίουν, ὡς ἄνθρωπος εἰς ἕνωσιν κατηρτισμένος. Οὗ δὲ μερισμός ἐστιν καὶ ὀργή, Θεὸς οὐ κατοικεῖ. Πᾶσιν οὖν μετανοοῦσιν ἀφίει ὁ Κύριος, ἐὰν μετανοήσωσιν εἰς ἑνότητα Θεοῦ, καὶ συνέδριον τοῦ ἐπισκόπου. Πιστεύω τῇ χάριτι Ἰησοῦ Χριστοῦ, ὃς λύσει ἀφ' ὑμῶν πάντα δεσμόν· παρακαλῶ δὲ ὑμᾶς μηδὲν κατ' ἐριθείαν πράσσειν, ἀλλὰ κατὰ Χριστομαθίαν. Ἐπεὶ ἤκουσά τινων λεγόντων, ὅτι ἐὰν μὴ ἐν τοῖς ἀρχαίοις εὕρω, [ἐν] τῷ εὐαγγελίῳ οὐ πιστεύω· καὶ λέγοντός μου αὐτοῖς, ὅτι [γέγραπται, ἀπεκρίθησάν μοι, ὅτι πρόκειται.] Ἐμοὶ [δὲ] ἀρχεῖά ἐστιν Ἰησοῦς Χριστὸς, τὰ ἄθηκτα ἀρχεῖα ὁ σταυρὸς αὐτοῦ καὶ ὁ Θάνατος, καὶ ἡ ἀνάστασις αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ· ἐν οἷς θέλω ἐν τῇ προσευχῇ ὑμῶν δικαιωθῆναι.

LONGER.

Ζ′. Εἰ γὰρ κατὰ σάρκα με ἠθέλησάν τινες πλανῆσαι, ἀλλὰ τὸ πνεῦμά μου οὐ πλανᾶται· παρὰ γὰρ Θεοῦ αὐτὸ εἴληφα· οἶδε γὰρ πόθεν ἔρχεται καὶ ποῦ ὑπάγει, καὶ τὰ κρυπτὰ ἐλέγχει. Ἐκραύγασα γὰρ μεταξὺ ὢν ἐλάλουν μεγάλῃ φωνῇ· οὐκ ἐμὸς ὁ λόγος, ἀλλὰ Θεοῦ· Τῷ ἐπισκόπῳ προσέχετε, καὶ τῷ πρεσβυτερίῳ, καὶ τοῖς διακόνοις. Εἰ δὲ ὑποπτεύετέ με, ὡς προμαθόντα τὸν μερισμόν τινων, λέγειν ταῦτα· μάρτυς μοι δι' ὃν δέδεμαι, ὅτι ἀπὸ στόματος ἀνθρώπου οὐκ ἔγνων. Τὸ δὲ Πνεῦμα ἐκήρυξέ μοι, λέγον τάδε· Χωρὶς ἐπισκόπου μηδὲν ποιεῖτε· τὴν σάρκα ὑμῶν ὡς ναὸν Θεοῦ τηρεῖτε· τὴν ἕνωσιν ἀγαπᾶτε, τοὺς μερισμοὺς φεύγετε· μιμηταὶ γίνεσθε Παύλου καὶ τῶν ἄλλων ἀποστόλων, ὡς καὶ αὐτοὶ τοῦ Χριστοῦ.

Η′. Ἐγὼ μὲν οὖν τὸ ἴδιον ἐποίουν, ὡς ἄνθρωπος εἰς ἕνωσιν κατηρτισμένος· ἐπιλέγων καὶ τοῦτο, ὅτι οὗ διάστασις γνώμης, καὶ ὀργή, καὶ μῖσος, ἐκεῖ Θεὸς οὐ κατοικεῖ. Πᾶσιν οὖν τοῖς μετανοοῦσιν ἀφίησιν ὁ Θεὸς, ἐὰν συνδράμωσιν εἰς ἑνότητα Χριστοῦ, καὶ συνεδρείαν τοῦ ἐπισκόπου. Πιστεύω τῇ χάριτι Ἰησοῦ Χριστοῦ, ὅτι λύσει ἀφ' ὑμῶν πάντα σύνδεσμον ἀδικίας. Παρακαλῶ οὖν ὑμᾶς· μηδὲν κατ' ἐρίθειαν πράσσετε, ἀλλὰ κατὰ Χριστομαθείαν· ἤκουσα γάρ τινων λεγόντων, ὅτι ἐὰν μὴ ἐν τοῖς ἀρχείοις εὕρω τὸ εὐαγγέλιον, οὐ πιστεύω· τοῖς δὲ τοιούτοις ἐγὼ λέγω, ὅτι ἐμοὶ ἀρχεῖά ἐστὶν Ἰησοῦς ὁ Χριστὸς, οὗ παρακοῦσαι, πρόδηλος ὄλεθρος. Αὐθεντικόν μοι ἐστὶν ἀρχεῖον ὁ σταυρὸς αὐτοῦ καὶ ὁ θάνατος, καὶ ἡ ἀνάστασις αὐτοῦ, καὶ ἡ πίστις ἡ περὶ τούτων· ἐν οἷς θέλω ἐν τῇ προσευχῇ ὑμῶν δικαιωθῆναι. Ὁ ἀπιστῶν τῷ εὐαγγελίῳ, πᾶσιν ὁμοῦ ἀπιστεῖ· οὐ γὰρ προκρίνεται τὰ ἀρχεῖα τοῦ Πνεύματος. Σκληρὸν τὸ πρὸς κέντρα λακτίζειν, σκληρὸν τὸ Χριστῷ ἀπιστεῖν, σκληρὸν τὸ ἀθετεῖν τὸ κήρυγμα τῶν ἀποστόλων.

m. 199.

l. p. 178.
up. 184.

+ See Simon Hist. Crit. Vol. I. Ch. 4.

LONGER.

VII. Si enim secundum carnem me voluerunt quidam oberrare: sed spiritus meus non oberrat: a Deo etenim eum accepi: novit enim
ɔh. iii. 8. unde venerit et quo eat, et occulta arguet. Clamavi enim voce magna inter eos quibus loquebar; non meum sermonem, sed Dei [proferens:] Episcopo intendite, et Presbyteris et Diaconis. Hi vero despexerunt me, tanquam prohibentem divisionem quorundam [fieri.] Hæc [autem] dicenti testis est mihi propter quem vinctus sum, quia de ore humano hoc non cognovi: sed Spiritus mihi præconisavit, dicens: Præter Episcopum ne feceritis. Carnem vestram sicut templum Dei servate. Unitatem
Cor. xi. 1. diligite: divisionem fugite. Imitatores estote Pauli et cæterorum Apostolorum; quomodo et ipsi Christi.

VIII. Ego quidem quod meum fuit feci, ut homo in unitate perfectus: adjiciens etiam hoc, quia ubi dissensio mentis et iracundia et odium, illic Deus non habitat. Omnibus igitur pœnitentibus dimittit Deus; si ad unitatem Christi concurrerint, et [ad] consensum Episcopi. Credo gratiæ Jesu Christi, quia solvit a nobis omne vinculum injustitiæ. Rogo autem vos, ut nihil secundum irritationem agatis; sed secundum Christi dimicationem. Audivi enim quosdam dicentes: Si non invenero Evangelium in antiquis, non credam. Talibus autem ego dico: quia mihi antiquitas Jesus Christus est: cui non obedire, manifestus [et irremissibilis] interitus est. Principatus ejus est crux, et mors ipsius, et resurrectio, et fides in [omnibus] his: in quibus volo [vos] in orationibus vestris justificari. Qui non credit Evangelio, omnibus simul non credit: quia non præjudicatur
ct. ix. 5. et xxvi. 14. antiquitati spiritus. Durum est enim contra stimulum calcitrare: durum [etiam] Christo non credere; durum [quoque] prædicationem Apostolorum spernere.

SHORTER.

VII. Si enim et secundum carnem me quidam voluerunt seducere; sed spiritus non seducitur, a Deo existens. Novit enim unde Joh. iii. 8.
venit, et quo vadit, et occulta redarguit. Clamavi in intermedio existens; locutus sum magna voce, [Dei voce:] Episcopo attendite, et Presbyterio, et Diaconis. Quidam autem suspicati sunt me, ut præscientem divisionem quorundam, dicere hæc: testis autem mihi in quo vinctus sum, quia a carne humana non cognovi. Spiritus autem prædicavit, dicens hæc: Sine Episcopo nihil faciatis. Carnem vestram ut templum Dei servate. Unitatem diligite: divisiones fugite. Imitatores estote Jesu Christi; ut et ipse Patris ipsius.

VIII. Ego quidem igitur proprium faciebam, ut homo in unitatem perfectus. Ubi autem divisio est et ira, Deus non habitat. Omnibus igitur pœnitentibus dimittit Deus; si pœniteant in unitatem Dei, et concilium Episcopi. Credo gratiæ Jesu Christi, qui solvet a vobis omne vinculum. Deprecor autem vos, nihil secundum contentionem facere, sed secundum Christi disciplinam. Quia audivi quosdam dicentes; Quoniam si non in veteribus invenio, in Evangelio non credo: et dicente me ipsis, Quoniam scriptum est; responderunt mihi, Quoniam præjacet. Mihi autem principium est Jesus Christus; inapproximabilia principia crux ipsius et mors, et resurrectio ipsius, et fides quæ per ipsum: in quibus volo in oratione vestra justificari.

κηρυγμα των
αποστολων

SHORTER.

Θ'. Καλοὶ καὶ οἱ ἱερεῖς· κρεῖσσον δὲ ὁ ἀρχιερεὺς, ὁ πεπιστευμένος τὰ ἅγια τῶν ἁγίων, ὃς μόνος πεπίστευται τὰ κρυπτὰ τοῦ Θεοῦ· αὐτὸς ὢν θύρα τοῦ Πατρὸς, δι' ἧς εἰσέρχονται Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, καὶ οἱ προφῆται καὶ οἱ ἀπόστολοι καὶ ἡ ἐκκλησία. Πάντα ταῦτα εἰς ἑνότητα Θεοῦ. Ἐξαίρετον δέ τι ἔχει τὸ εὐαγγέλιον, τὴν παρουσίαν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τὸ πάθος αὐτοῦ, [καὶ] τὴν ἀνάστασιν. Οἱ γὰρ [ἀγαπητοὶ] προφῆται κατήγγειλαν εἰς αὐτόν· τὸ δὲ εὐαγγέλιον [ἀπάρτισμά ἐστιν ἀφθαρσίας.] Πάντα ὁμοῦ καλά [ἐστιν,] ἐὰν ἐν ἀγάπῃ πιστεύητε.

Ι'. Ἐπειδὴ κατὰ τὴν προσευχὴν ὑμῶν, καὶ [κατὰ] τὰ σπλάγχνα ἃ ἔχετε ἐν Χριστῷ Ἰησοῦ, ἀπηγγέλη μοι εἰρηνεύειν τὴν ἐκκλησίαν τὴν ἐν Ἀντιοχείᾳ τῆς Συρίας· πρέπον ἐστὶν ὑμῖν, ὡς ἐκκλησίᾳ Θεοῦ, χειροτονῆσαι διάκονον εἰς τὸ πρεσβεῦσαι ἐκεῖ Θεοῦ πρεσβείαν, εἰς τὸ συγχαρῆναι αὐτοῖς ἐπὶ τὸ αὐτὸ γενομένοις, καὶ δοξάσαι τὸ ὄνομα. Μακάριος ἐν Ἰησοῦ Χριστῷ, ὃς καταξιωθήσεται τῆς τοιαύτης διακονίας, καὶ ὑμεῖς δοξασθήσεσθε. Θέλουσιν δὲ ὑμῖν οὐκ ἔστιν ἀδύνατον ὑπὲρ ὀνόματος Θεοῦ, ὡς καὶ αἱ ἔγγιστα ἐκκλησίαι ἔπεμψαν ἐπισκόπους, αἱ δὲ πρεσβυτέρους καὶ διακόνους.

LONGER.

Θ'. Καλοὶ μὲν οἱ ἱερεῖς, καὶ οἱ τοῦ λόγου διάκονοι· κρείσσων δὲ ὁ ἀρχιερεὺς, ὁ πεπιστευμένος τὰ ἅγια τῶν ἁγίων, ὃς μόνος πεπίστευται τὰ κρυπτὰ τοῦ Θεοῦ. Καλαὶ αἱ λειτουργικαὶ τοῦ Θεοῦ δυνάμεις. Ἅγιος δὲ ὁ Παράκλητος, καὶ ἅγιος ὁ Λόγος, ὁ τοῦ Πατρὸς υἱὸς, δι' οὗ ὁ Πατὴρ τὰ πάντα πεποίηκε, καὶ τῶν ὅλων προνοεῖ· οὗτός ἐστιν ἡ πρὸς τὸν Πατέρα ἄγουσα ὁδὸς, ἡ πέτρα, ὁ φραγμὸς, ἡ κλεὶς, ὁ ποιμὴν, τὸ ἱερεῖον, ἡ θύρα τῆς γνώσεως, δι' ἧς εἰσῆλθον Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, Μωσῆς, καὶ ὁ σύμπας τῶν προφητῶν χορὸς, καὶ οἱ στύλοι τοῦ κόσμου οἱ ἀπόστολοι, καὶ ἡ νύμφη τοῦ Χριστοῦ, ὑπὲρ ἧς, φέρνης λόγῳ, ἐξέχεε τὸ οἰκεῖον αἷμα, ἵνα αὐτὴν ἐξαγοράσῃ. Πάντα ταῦτα εἰς ἑνότητα τοῦ ἑνὸς καὶ μόνου ἀληθινοῦ Θεοῦ. Ἐξαίρετον δέ τι ἔχει τὸ εὐαγγέλιον, τὴν παρουσίαν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὸ πάθος, αὐτὴν τὴν ἀνάστασιν. Ἃ γὰρ οἱ προφῆται κατήγγελον, λέγοντες, Ἕως ἂν ἔλθῃ ᾧ ἀπόκειται, καὶ αὐτὸς προσδοκία ἐθνῶν, ταῦτα ἐν τῷ εὐαγγελίῳ πεπλήρωται· Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος. Πάντα οὖν ὁμοῦ καλὰ, ὁ νόμος, οἱ προφῆται, οἱ ἀπόστολοι, τὸ πᾶν συνάθροισμα τὸ δι' αὐτῶν πιστεῦσαν· μόνον ἐὰν ἀγαπῶμεν ἀλλήλους.

Ι'. Ἐπειδὴ κατὰ τὴν προσευχὴν ὑμῶν, καὶ τὰ σπλάγχνα ἃ ἔχετε ἐν Χριστῷ Ἰησοῦ, ἀπηγγέλη μοι εἰρηνεύειν τὴν ἐκκλησίαν τὴν ἐν Ἀντιοχείᾳ τῆς Συρίας, πρέπον ἐστὶν ὑμῖν, ὡς ἐκκλησίᾳ Θεοῦ, χειροτονῆσαι ἐπίσκοπον, εἰς τὸ πρεσβεῦσαι ἐκεῖ Θεοῦ πρεσβείαν, εἰς τὸ συγχωρηθῆναι αὐτοῖς ἐπὶ τὸ αὐτὸ γενομένοις καὶ δοξάσαι τὸ ὄνομα τοῦ Θεοῦ. Μακάριος ἐν Χριστῷ Ἰησοῦ, ὃς κατηξιώθη τῆς τοιαύτης διακονίας· καὶ ὑμεῖς δὲ σπουδάσαντες, ἐν Χριστῷ δοξασθήσεσθε. Θέλουσι δὲ ὑμῖν, οὐ πᾶσιν ἀδύνατον, ὑπὲρ ὀνόματος Θεοῦ, ὡς καὶ αἱ ἔγγιστα ἐκκλησίαι ἔπεμψαν ἐπισκόπους· αἱ δὲ, πρεσβυτέρους καὶ διακόνους.

Can. 199.

LONGER.

IX. Boni enim sunt sacerdotes, et sermonis ministri: melior autem est Pontifex, cui credita sunt sancta sanctorum; cui soli commissa sunt secreta Dei. Bona sunt etiam officia virtutis Dei: bonus quoque Spiritus Sanctus; [qui est super omnia sancta sanctissimus,] et verbi [minister. Sed super omnes sanctos sanctissimus est summus Pontifex, et Princeps Pontificum; qui est legatus et minister Patris, et princeps legionum militiæ cœ-
eb. i. 2. lestis:] per quem Pater omnia fecit, atque omnem providentiam gerit.
h. xiv. 6. Ipse est via quæ ducit ad Patrem;
h. x. 11 & 9. ipse petra, maceria, clavis, pastor, sacerdotium, Janua [scientiæ et] agnitionis: per quam introiit Abraham, et Isaac, et Jacob, Moyses [quoque,] et omnis chorus Prophetarum, et columnæ mundi Apostoli, et sponsa Domini [Ecclesia;] pro qua sanguinem suum fudit, ut eam redimeret. Omnia [igitur] hæc in unitate unius et unigeniti veri Dei. Quid autem præcipuum habet Evangelium? Præsentiam adventus Salvatoris nostri Jesu Christi, passionem; [sed et] ipsam resurrectionem. Quæ enim Prophetæ annunciave-
n. xlix. 10. runt, dicentes; Donec veniat cui repositum est, et ipse erit expectatio gentium: hæc in Evangelio com-
att. xxviii. 19. pleta sunt, [dicente Domino;] Pergite et docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti. Omnia ergo simul bona [sunt]: Lex, Prophetæ, Apostoli, omnis congregatio quæ per ipsos credidit. Solum [autem restat,] ut nos invicem diligamus.

X. Quoniam secundum orationem vestram et viscera quæ habetis in Domino Jesu, annunciatum est mihi pacificare Ecclesiam quæ est in Antiochia Syriæ: decet vos, tanquam Ecclesiam Dei, ordinare Episcopum ad mittendum illuc visitationem Dei; concedere eis in idipsum constitutis, glorificare nomen Dei. Beatus est in Christo Jesu, qui dignus effectus fuerit tali ministerio: et vos quidem festinantes, glorificamini in Christo. Volunt autem vobis, quod non est omnibus impossibile; pro nomine Dei, quomodo et semper vicinæ Ecclesiæ [consueverunt;] mittere [nobis] Episcopos, Presbyteros, et Diaconos.

SHORTER.

IX. Boni et sacerdotes, melius autem Princeps sacerdotum, cui credita sunt sancta sanctorum, cui soli credita sunt occulta Dei: qui ipse est janua Patris, per quam ingrediuntur Abraham et Isaac et Jacob, et Prophetæ, et Apostoli, et Ecclesia. Omnia hæc in unitatem fidei. Præcipuum autem aliquid habet Evangelium, præsentiam [Salvatoris] Domini nostri Jesu Christi, passionem ipsius, et resurrectionem. Dilecti enim Prophetæ annunciaverunt in ipsum: Evangelium autem perfectio est incorruptionis. Omnia simul bona sunt, si in charitate creditis.

X. Quia secundum orationem vestram, et secundum viscera misericordiæ quæ habetis in Christo Jesu, annunciatum est mihi, pacem habere Ecclesiam quæ est in Antiochia Syriæ; decens est vos, ut Ecclesiam Dei, ordinare Diaconum ad intercedendum illic Dei intercessionem; in congaudere ipsis in idipsum factis, et glorificare nomen. Beatus in Jesu Christo, qui dignificabitur tali ministratione: et vos glorificabimini. Volentibus autem vobis non est impossibile, pro nomine Dei; ut et quædam propinquæ Ecclesiæ miserunt Episcopos, quædam autem Presbyteros et Diaconos.

SHORTER.

ΙΑ'. Περὶ δὲ Φίλωνος τοῦ διακόνου ἀπὸ Κιλικίας, ἀνδρὸς μεμαρτυρημένου, ὃς καὶ νῦν ἐν λόγῳ Θεοῦ ὑπηρετεῖ μοι, ἅμα Ῥέῳ Ἀγαθόποδι, ἀνδρὶ ἐκλεκτῷ, ὃς ἀπὸ Συρίας μοι ἀκολουθεῖ, ἀποταξάμενος τῷ βίῳ, οἳ καὶ μαρτυροῦσιν ὑμῖν· κἀγὼ τῷ Θεῷ εὐχαριστῶ ὑπὲρ ὑμῶν, ὅτι ἐδέξασθε αὐτοὺς, ὡς καὶ ὑμᾶς ὁ Κύριος. Οἱ δὲ ἀτιμάσαντες αὐτοὺς λυτρωθείησαν ἐν τῇ χάριτι τοῦ Ἰησοῦ Χριστοῦ. Ἀσπάζεται ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν τῶν ἐν Τρωάδι· ὅθεν καὶ γράφω ὑμῖν διὰ Βούρρου, πεμφθέντος ἅμα [ἐμοὶ] ἀπὸ Ἐφεσίων καὶ Σμυρναίων, εἰς λόγον τιμῆς. Τιμήσει αὐτοὺς ὁ Κύριος Ἰησοῦς Χριστὸς, εἰς ὃν ἐλπίζουσιν σαρκὶ, ψυχῇ, πίστει, ἀγάπῃ, ὁμονοίᾳ. Ἔρρωσθε ἐν Χριστῷ Ἰησοῦ, τῇ κοινῇ ἐλπίδι ἡμῶν.

LONGER.

ΙΑ'. Περὶ δὲ Φίλωνος τοῦ διακόνου, ἀνδρὸς ἀπὸ Κιλικίας μεμαρτυρημένου, ὃς καὶ νῦν ἐν λόγῳ ὑπηρετεῖ μοι, ἅμα Γαΐῳ καὶ Ἀγαθόποδι, ἀνδρὶ ἐκλεκτῷ, ὃς ἀπὸ Συρίας μοι ἀκολουθεῖ, ἀποταξάμενοι τῷ βίῳ, οἳ καὶ μαρτυροῦσιν ὑμῖν· κἀγὼ τῷ Θεῷ εὐχαριστῶ περὶ ὑμῶν, ὑπὲρ ὧν ἐδέξασθε αὐτούς· προσδέξεται καὶ ὑμᾶς ὁ Κύριος. Οἱ δὲ ἀτιμάσαντες αὐτοὺς, λυτρωθείησαν ἐν τῇ χάριτι Ἰησοῦ Χριστοῦ, τοῦ μὴ βουλομένου τὸν θάνατον τοῦ ἁμαρτωλοῦ, ἀλλὰ τὴν μετάνοιαν. Ἀσπάζεται ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν τῶν ἐν Τρωάδι· ὅθεν καὶ γράφω ὑμῖν διὰ Βούργου, πεμφθέντος ἅμα ἀπὸ Ἐφεσίων καὶ Σμυρναίων, εἰς λόγον τιμῆς· οὓς ἀμείψεται ὁ Κύριος Ἰησοῦς Χριστὸς, εἰς ὃν ἐλπίζουσι σαρκὶ, ψυχῇ, πνεύματι, πίστει, ἀγάπῃ, ὁμονοίᾳ. Ἔρρωσθε ἐν Κυρίῳ Ἰησοῦ Χριστῳ, τῇ κοινῇ ἐλπίδι ἡμῶν, ἐν Ἁγίῳ Πνεύματι.

THE EPISTLE TO THE SMYRNEANS.

SHORTER.

ΣΜΥΡΝΑΙΟΙΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, ἐκκλησίᾳ Θεοῦ Πατρὸς καὶ τοῦ ἠγαπημένου Ἰησοῦ Χριστοῦ, ἠλεημένῃ ἐν παντὶ χαρίσματι, πεπληρωμένῃ ἐν πίστει καὶ ἀγάπῃ, ἀνυστερήτῳ οὔσῃ παντὸς χαρίσματος, Θεοπρεπεστάτῃ καὶ ἁγιοφόρῳ, τῇ οὔσῃ ἐν Σμύρνῃ τῆς Ἀσίας, ἐν ἀμώμῳ πνεύματι καὶ λόγῳ Θεοῦ πλεῖστα χαίρειν.

LONGER.

ΤΟΥ ΑΥΤΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΣΜΥΡΝΑΙΟΥΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, ἐκκλησίᾳ Θεοῦ Πατρὸς ὑψίστου, καὶ τοῦ ἠγαπημένου υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, ἠλεημένῃ ἐν παντὶ χαρίσματι, πεπληρωμένῃ ἐν πίστει καὶ ἀγάπῃ, ἀνυστερήτῳ οὔσῃ παντὸς χαρίσματος, Θεοπρεπεστάτῃ καὶ ἁγιοφόρῳ, τῇ οὔσῃ ἐν Σμύρνῃ τῆς Ἀσίας, ἐν ἀμώμῳ πνεύματι καὶ λόγῳ Θεοῦ πλεῖστα χαίρειν.

LONGER.

XI. De Philone vero Diacono, viro religioso a Cilicia, qui nunc mihi in verbo Dei ministrat, una cum Gaio et Agathopo, viro electo, qui a Syria me sequitur; [testificor] vobis: quia renunciaverunt seculo, et martyrium perpetrare assumpserunt. Et ego gratias ago Deo pro vobis: [rogans] ut suscipiatis eos [in Domino;] ut et vos suscipiat Jesus Christus. Qui enim eos diffamaverunt, redempti sunt in gratia Jesu Christi; qui
ech. iii. 11. t. iii. 9. non vult mortem peccatoris, sed pœnitentiam. Salutat vos dilectio fratrum qui sunt in Troia: unde scribo vobis per Burgum, qui missus est simul ab Ephesiis et Smyrnæis, ad verbum honoris: quos redimet Dominus Jesus Christus, in quem sperant carne [et] anima, spiritu [et] fide, dilectione [et] concordia. Incolumes estote in Domino Jesu Christo, communi spe nostra, in Spiritu Sancto.

SHORTER.

XI. De Philone autem Diacono a Cilicia, viro testimonium habente, qui et nunc in verbo Dei ministrat mihi cum Reo Agathopode, viro electo, qui a Syria me sequitur, abrenuncians seculo; qui et testificantur vobis: et ego Deo gratias ago pro vobis, quoniam recepistis ipsos; ut et vos Dominus. Qui autem inhonoraverunt ipsos, liberentur in gratia Jesu Christi. Salutat vos charitas multorum qui in Troade: unde et scribo vobis per Burrum, missum mecum ab Ephesiis et Smyrnæis in verbum honoris. Honoret ipsos Dominus Jesus Christus, in quem sperent carne, anima, [spiritu,] fide, charitate, concordia. Valete in Christo Jesu, communi spe nostra.

THE EPISTLE TO THE SMYRNEANS.

LONGER.

EJUSDEM EPISTOLA AD SMYRNENSES.

ex Troja.

Ignatius, qui et Theophorus, Ecclesiæ Dei Patris altissimi, et dilectissimi filii ejus Jesu Christi, misericordiam consecutæ, [et] gratia repletæ, in fide et dilectione fundatæ, et totius gratiæ Deo decentissimæ, sanctificatæ, quæ est in Smyrna, immaculatæ spiritu et verbo Dei; plurimam salutem.

SHORTER.

AD SMYRNÆOS.

Ignatius, qui et Theophorus, Ecclesiæ Dei Patris et dilecti Jesu Christi, habenti propitiationem in omni charismate, impletæ in fide et charitate, indeficienti existenti omni charismate, Deo decentissimæ et sanctiferæ, existenti in Smyrna Asiæ; in incoinquinato spiritu et verbo Dei plurimum gaudere.

SHORTER.

Α'. Δοξάζων Ἰησοῦν Χριστὸν τὸν Θεὸν, τὸν οὕτως ὑμᾶς σοφίσαντα· ἐνόησα γὰρ ὑμᾶς κατηρτισμένους ἐν ἀκινήτῳ πίστει, ὥσπερ καθηλωμένους ἐν τῷ σταυρῷ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, σαρκί τε καὶ πνεύματι, καὶ ἡδρασμένους ἐν ἀγάπῃ ἐν τῷ αἵματι Χριστοῦ, πεπληροφορημένους εἰς τὸν Κύριον ἡμῶν, ἀληθῶς ὄντα ἐκ γένους Δαβὶδ κατὰ σάρκα, υἱὸν Θεοῦ [κατὰ θέλημα καὶ δύναμιν Θεοῦ, γεγενημένον ἀληθῶς] ἐκ παρθένου, βεβαπτισμένον ὑπὸ Ἰωάννου, ἵνα πληρωθῇ πᾶσα δικαιοσύνη ὑπ' αὐτοῦ, ἀληθῶς ἐπὶ Ποντίου Πιλάτου καὶ Ἡρῴδου τετράρχου καθηλωμένον ὑπὲρ ἡμῶν ἐν σαρκὶ. Ἀφ' οὗ [καρποῦ] ἡμεῖς ἀπὸ τοῦ θεομακαρίστου αὐτοῦ πάθους, ἵνα ἄρῃ σύσσημον εἰς τοὺς αἰῶνας διὰ τῆς ἀναστάσεως, εἰς τοὺς ἁγίους καὶ πιστοὺς αὐτοῦ, εἴτε ἐν Ἰουδαίοις, εἴτε ἐν ἔθνεσιν, ἐν ἑνὶ σώματι τῆς ἐκκλησίας αὐτοῦ.

Β'. Ταῦτα γὰρ πάντα ἔπαθεν δι' ἡμᾶς [ἵνα σωθῶμεν.] Καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτὸν· οὐχ ὥσπερ ἄπιστοί τινες λέγουσιν τὸ δοκεῖν αὐτὸν πεπονθέναι, [αὐτοὶ τὸ δοκεῖν ὄντες· καὶ καθὼς φρονοῦσιν καὶ συμβήσεται αὐτοῖς, οὖσιν ἀσωμάτοις καὶ δαιμονικοῖς.]

LONGER.

Α'. Δοξάζω τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τὸν δι' αὐτοῦ οὕτως ὑμᾶς σοφίσαντα· ἐνόησα γὰρ ὑμᾶς κατηρτισμένους ἐν ἀκινήτῳ πίστει, ὥσπερ καθηλωμένους ἐν τῷ σταυρῷ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, σαρκί τε καὶ πνεύματι, καὶ ἐδρασμένους ἐν ἀγάπῃ ἐν τῷ αἵματι τοῦ Χριστοῦ· πεπληροφορημένους, ὡς ἀληθῶς, εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν τοῦ Θεοῦ υἱὸν, τὸν πρωτότοκον πάσης κτίσεως, τὸν Θεὸν Λόγον, τὸν μονογενῆ υἱὸν· ὄντα δὲ ἐκ γένους Δαβὶδ κατὰ σάρκα, ἐκ Μαρίας τῆς παρθένου, βεβαπτισμένον ὑπὸ Ἰωάννου, ἵνα πληρωθῇ πᾶσα δικαιοσύνη ὑπ' αὐτοῦ· πολιτευσάμενον ὁσίως ἄνευ ἁμαρτίας, καὶ ἐπὶ Ποντίου Πιλάτου, καὶ Ἡρῴδου τοῦ τετράρχου, καθηλωμένον ὑπὲρ ἡμῶν ἐν σαρκὶ ἀληθῶς· ἀφ' οὗ καὶ ἡμεῖς ἐσμεν, ἀπὸ τοῦ θεομακαρίστου αὐτοῦ πάθους, ἵνα ἄρῃ σύσσημον εἰς τοὺς αἰῶνας, διὰ τῆς ἀναστάσεως, εἰς τοὺς ἁγίους καὶ πιστοὺς αὐτοῦ, εἴτε ἐν Ἰουδαίοις, εἴτε ἐν ἔθνεσιν, ἐν ἑνὶ σώματι τῆς ἐκκλησίας αὐτοῦ.

Β'. Ταῦτα γὰρ πάντα ἔπαθε δι' ἡμᾶς· καὶ ἀληθῶς ἔπαθε, καὶ οὐ δοκήσει, ὡς καὶ ἀληθῶς ἀνέστη· ἀλλ' οὐχ ὥσπερ τινὲς τῶν ἀπίστων, ἐπαισχυνόμενοι τὴν τοῦ ἀνθρώπου πλάσιν, καὶ τὸν σταυρὸν, καὶ αὐτὸν τὸν θάνατον, λέγουσιν, ὅτι δοκήσει, καὶ οὐκ ἀληθείᾳ ἀνείληφε τὸ ἐκ τῆς παρθένου σῶμα, καὶ τῷ δοκεῖν πέπονθεν· ἐπιλαθόμενοι τοῦ εἰπόντος, Ὁ Λόγος σὰρξ ἐγένετο· καὶ, Λύσατε τὸν ναὸν τοῦτον, καὶ διὰ τριῶν ἡμερῶν ἐγερῶ αὐτόν· καὶ, Ἐὰν ὑψωθῶ ἀπὸ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν. Οὐκοῦν ὁ Λόγος ἐν σαρκὶ ᾤκησεν· Ἡ σοφία γὰρ ἑαυτῇ ᾠκοδόμησεν οἶκον. Ὁ Λόγος τὸν ἑαυτοῦ ναὸν, λυθέντα ὑπὸ τῶν χριστομάχων Ἰουδαίων, ἀνέστησε τῇ τρίτῃ ἡμέρᾳ. Ὁ Λόγος, ὑψωθείσης αὐτοῦ τῆς σαρκὸς, κατὰ τὸν ἐν τῇ ἐρήμῳ χαλκοῦν ὄφιν, πάντας εἵλκυσε πρὸς ἑαυτὸν εἰς σωτηρίαν αἰώνιον.

LONGER.

I. Glorifico Deum, et Patrem Domini nostri Jesu Christi; qui per seipsum vos tantum illuminavit. Agnovi enim vos perfectos [esse] in fide immobili; tanquam clavis affixos cruci Domini Jesu Christi, carne et spiritu: et confirmatos in charitate in sanguine Christi: et vere ad plenum instructos in Domino nostro Jesu
i. 15. Christo, filio Dei, primogenito totius naturæ; Deo Verbo, unigenito Filio;
i. i. 3. qui est ex genere David secundum carnem, [et] ex Maria virgine:
. iii. 15. baptizatus a Johanne, ut adimpleretur in eo omnis justitia. Qui conversatus sancte sine peccato, sub Pontio Pilato, et Herode Tetrarcha, vere clavis confixus est pro nobis in carne. A quo et nos sumus, a divina et beata ejus passione; ut tollat secum sibi conjunctos in secula per resurrectionem, ad sanctos et fideles suos, sive ad Judæos sive ad Gentes, in unum corpus Ecclesiæ suæ.

II. Hæc enim omnia passus est pro nobis. Et vere passus est; non putative, sed vere; sicuti et resurrexit. Sed non sicut quidam infidelium, erubescentes plasmationem hominis, et crucem, et ipsam mortem, dicunt; quasi putative et non vere suscepit corpus ex virgine, et putative passus est: im-
h. i. 14. memores illius qui dixit; Verbum caro factum est, [et habitavit in nobis.]
h. ii. 19. Et [iterum;] Solvite templum hoc, et ego in triduo resuscitabo illud. Et
. xii. 32. [in alio loco;] Cum exaltatus fuero a terra, omnia traham ad meipsum. Ergo Verbum in carne habitavit.
ov. ix. 1. Sapientia enim ædificavit sibi domum. Verbum [ergo] templum suiipsius, ab adversariis resolutum, resuscitavit tertia die. Verbum [utique]
. xxi. 9. exaltata carne sua, velut illo æneo
. iii. 14. serpente in eremo, omnes attraxit ad se ad salutem æternam.

SHORTER.

I. Glorifico Jesum Christum Deum, qui vos sapientes fecit. Intellexi enim vos perfectos in immobili fide; quemadmodum clavifixos in cruce Domini [nostri] Jesu Christi, et carne et spiritu; et firmatos in charitate in sanguine Christi; certificatos in Dominum nostrum [Jesum Christum,] vere existentem de genere David secundum carnem, filium Dei secundum voluntatem et potentiam Dei, genitum vere ex Virgine, baptizatum a Johanne, Mat. iii. 15. ut impleatur omnis justitia ab ipso; vere sub Pontio Pilato et Herode Tetrarcha clavifixum pro nobis in carne; a cujus fructu nos, a divine beatissima ipsius passione; ut levet signum in secula, per resurrectionem, in sanctos et fideles ipsius, et in Judæis et in Gentibus, in uno corpore Ecclesiæ ipsius.

II. Hæc enim omnia passus est pro nobis, ut salvemur. Et vere passus est, ut et vere resuscitavit seipsum. Non, quemadmodum infideles quidam dicunt, secundum videri ipsum passum esse, ipsi secundum videri existentes: et quemadmodum sapiunt, et accidet ipsis, existentibus incorporeis et dæmoniacis.

SHORTER.

Γ'. Ἐγὼ γὰρ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα, καὶ πιστεύω ὄντα. Καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς· Λάβετε, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον. Καὶ εὐθὺς [αὐτοῦ ἥψαντο, καὶ] ἐπίστευσαν, [κρατηθέντες τῇ σαρκὶ αὐτοῦ καὶ τῷ πνεύματι.] Διὰ τοῦτο καὶ θανάτου κατεφρόνησαν, [ηὑρέθησαν δὲ ὑπὲρ θάνατον.] Μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν [ὡς σαρκικὸς, καίπερ πνευματικῶς ἡνωμένος τῷ Πατρί.]

Δ'. Ταῦτα δὲ παραινῶ ὑμῖν, ἀγαπητοὶ, εἰδὼς ὅτι καὶ ὑμεῖς οὕτως ἔχετε. Προφυλάσσω δὲ ὑμᾶς ἀπὸ τῶν θηρίων τῶν ἀνθρωπομόρφων, οὓς οὐ μόνον δεῖ ὑμᾶς μὴ παραδέχεσθαι, ἀλλ', [εἰ δυνατόν ἐστι,] μηδὲ συναντᾶν· μόνον δὲ προσεύχεσθαι ὑπὲρ αὐτῶν, ἐάν πως μετανοήσωσιν, [ὅπερ δύσκολον. Τούτου δὲ ἔχει ἐξουσίαν Ἰησοῦς Χριστὸς, τὸ ἀληθινὸν ἡμῶν ζῆν.] Εἰ γὰρ τὸ δοκεῖν ταῦτα ἐπράχθη ὑπὸ τοῦ Κυρίου ἡμῶν, κἀγὼ τῷ δοκεῖν δέδεμαι. Τί δὲ καὶ ἑαυτὸν ἔκδοτον δέδωκα τῷ θανάτῳ, πρὸς πῦρ, πρὸς μάχαιραν, πρὸς θηρία; Ἀλλ' [ἐγγὺς μαχαίρας, ἐγγὺς Θεοῦ· μεταξὺ θηρίων, μεταξὺ Θεοῦ· μόνον ἐν τῷ ὀνόματι Ἰησοῦ] Χριστοῦ εἰς τὸ συμπαθεῖν αὐτῷ, πάντα ὑπομένω, αὐτοῦ με ἐνδυναμοῦντος [τοῦ τελείου ἀνθρώπου γενομένου.]

LONGER.

Γ'. Ἐγὼ δὲ οὐκ ἐν τῷ γεννᾶσθαι καὶ σταυροῦσθαι γινώσκω αὐτὸν ἐν σώματι γεγονέναι μόνον, ἀλλὰ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα, καὶ πιστεύω ὄντα. Καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς· Λάβετε, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον· πνεῦμα γὰρ σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα· καὶ τῷ Θωμᾷ λέγει· Φέρε τὸν δάκτυλόν σου ὧδε εἰς τὸν τύπον τῶν ἥλων, καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ εὐθὺς ἐπίστευσαν, ὡς αὐτὸς εἶη ὁ Χριστός. Διὸ καὶ Θωμᾶς φησὶν αὐτῷ· Ὁ Κύριός μου, καὶ ὁ Θεός μου. Διὰ γὰρ τοῦτο καὶ θανάτου κατεφρόνησαν· μικρὸν γὰρ εἰπεῖν, ὕβρεων καὶ πληγῶν. Οὐ μὴν δὲ, ἀλλὰ καὶ μετὰ τὸ ἐπιδεῖξαι ἑαυτὸν αὐτοῖς, ὅτι ἀληθῶς ἀλλ' οὐ τῷ δοκεῖν ἐγήγερται· καὶ συνέφαγεν αὐτοῖς, καὶ συνέπιεν, ἄχρις ἡμερῶν ὅλων τεσσαράκοντα· καὶ οὕτω σὺν τῇ σαρκὶ, βλεπόντων αὐτῶν, ἀνελήφθη πρὸς τὸν ἀποστείλαντα αὐτὸν, σὺν αὐτῇ πάλιν ἐρχόμενος μετὰ δόξης καὶ δυνάμεως. Φασὶ γὰρ τὰ λόγια, Οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν, οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. Εἰ δὲ ἄνευ σώματος φασὶν ἔρχεσθαι ἐπὶ συντελείᾳ τοῦ αἰῶνος, πῶς αὐτὸν καὶ ὄψονται οἱ ἐκκεντήσαντες, καὶ ἐπιγνόντες κόψονται ἐφ' ἑαυτοῖς; ἀσωμάτων γὰρ οὔτε εἶδος, οὔτε χαρακτήρ ἐστιν, ἢ τμῆμα ζῴου μορφὴν ἔχοντος, διὰ τὸ ἁπλοῦν τῆς φύσεως.

Δ'. Ταῦτα δὲ παραινῶ ὑμῖν, ἀγαπητοὶ, εἰδὼς ὅτι καὶ ὑμεῖς οὕτως ἔχετε. Προφυλάσσω δὲ ὑμᾶς ἀπὸ τῶν θηρίων τῶν ἀνθρωπομόρφων, ἃ οὐ μόνον ἀποστρέφεσθαι χρὴ, ἀλλὰ καὶ φεύγειν· μόνον δὲ προσεύχεσθε ὑπὲρ αὐτῶν, ἐάν πως μετανοήσωσιν. Εἰ γὰρ τῷ δοκεῖν ἐν σώματι γέγονεν ὁ Κύριος, καὶ τῷ δοκεῖν ἐσταυρώθη, κἀγὼ τῷ δοκεῖν δέδεμαι. Τί δὲ καὶ ἐμαυτὸν ἔκδοτον δέδωκα τῷ θανάτῳ, πρὸς πῦρ, πρὸς μάχαιραν, πρὸς θηρία; Ἀλλ' οὐ τῷ δοκεῖν, ἀλλὰ τῷ ὄντι πάντα ὑπομένω διὰ Χριστὸν, εἰς τὸ συμπαθεῖν αὐτῷ, αὐτοῦ με ἐνδυναμοῦντος· οὐ γάρ μοι τοσοῦτον σθένος.

LONGER.

III. Ego autem non solum natum eum et crucifixum in corpore factum scio; sed etiam post resurrectionem in carne eum novi, et credo esse. Et quando ad eos qui cum Petro erant venit, ait illis; Palpate me, et videte, quia non sum dæmonium incorporeum. Spiritus
xxiv. 39. enim carnem et ossa non habet, sicut me videtis habere. Et Thomæ dicit:
. xx. 27. Injice digitum tuum in fixuram clavorum, et affer manum tuam, et mitte in latus meum; [et noli esse incredulus, sed fidelis.] Et statim crediderunt, quia ipse erat Christus. Pro-
.. xx. 28. pter quod et Thomas ait illi, Deus meus, et Dominus meus. Propterea ergo mortem contempserunt: parum dicentes esse, injurias et plagas, [et alia nonnulla propter ipsum sustinere.] Nam et postquam ostendit se eis, quia vere et non putative resurrexisset: manducavit cum eis et
t. i. 3. bibit per dies quadraginta; et sic,
- x. 41. videntibus eis, assumptus est cum carne ad eum qui miserat illum: in qua et iterum venturus est cum gloria [et] virtute: secundum quod dictum est [ab Angelis ad Apostolos:]
t. i. 11. Hic Jesus, qui assumptus est a vobis in cœlum, sic veniet, quemadmodum vidistis eum ascendentem in cœlum. Si ergo sine corpore dicunt eum venturum esse in consummatione seculi:
c. xii. 10. quomodo visuri sunt eum illi, qui
poc. i. 7. compunxerunt in eum; et cognoscentes, plangent inter se? Nam incorporalium neque species, neque figura, sed neque effigies quidem aliqua animalis formæ haberi [poterit, in qua fixura clavorum vel lanceæ foramen appareat,] propter simplicitatem naturæ.

SHORTER.

III. Ego enim et post resurrectionem in carne ipsum vidi, et credo existentem. Et quando ad eos qui circa Petrum venit, ait ipsis: Apprehendite, palpate me, et videte, quoniam non sum dæmonium incorporeum. Et confestim ipsum tetigerunt, et crediderunt, convicti carne ipsius et spiritu. Propter hoc et mortem contempserunt; inventi autem sunt super mortem. Post resurrectionem autem comedit cum eis et bibit, ut carnalis; quamvis spiritualiter unitus Patri.

IV. Hæc autem monefacio vobis, dilecti, sciens quoniam et vos sic habetis. Præmunio autem vos a bestiis anthropomorphis: quos non solum oportet vos non recipere, sed, si possibile, neque eis obviare; solum autem orare pro ipsis, si quo modo pœniteant, quod difficile. Hujus autem habet potestatem Jesus Christus, verum nostrum vivere. Si autem secundum videri hæc operata sunt a Domino nostro: et ego secundum videri ligor. Quid autem et meipsum traditum dedi morti, ad ignem, ad gladium, ad bestias? Sed prope gladium, prope Deum: inter medium bestiarum, inter medium Dei. Solum in nomine Jesu Christi, ad compati ipsi, omnia sustinebo: ipso me fortificante, qui perfectus homo factus est.

IV. Hæc autem moneo vos, charissimi, sciens quia vos sic habetis. Præcustodio autem vos a bestiis hominum figuras habentibus: quas non solum devitare, sed etiam fugere vos oportet. Tantum orate pro illis; ut forte pœniteant. Si enim putative in corpore fuit Dominus, et putative crucifixus est: [ergo] et putative ego vinctus sum. Quare autem et meipsum tradidi ad mortem, ad ignem, ad gladium, ad bestias? Sed non putative, sed vere omnia sustineo propter Christum, ad compatiendum ei; ipso me confortante: quia non est mihi tanta virtus.

SHORTER.

Ε'. Ὅν τινες ἀγνοοῦντες ἀρνοῦνται, [μᾶλλον δὲ ἠρνήθησαν ὑπ' αὐτοῦ,] ὄντες συνήγοροι τοῦ θανάτου μᾶλλον ἢ τῆς ἀληθείας· οὓς οὐκ ἔπεισαν αἱ προφητεῖαι, οὐδὲ ὁ νόμος Μωσέως, ἀλλ' οὐδὲ μέχρι νῦν τὸ εὐαγγέλιον, οὐδὲ τὰ ἡμέτερα τῶν κατ' ἄνδρα παθήματα. Καὶ γὰρ περὶ ἡμῶν τὸ αὐτὸ φρονοῦσιν. Τί γάρ [με] ὀφελεῖ τις, εἰ ἐμὲ ἐπαινεῖ, τὸν δὲ Κύριόν μου βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν σαρκοφόρον; Ὁ δὲ τοῦτο μὴ λέγων, τελείως αὐτὸν ἀπήρνηται, ὢν νεκροφόρος. Τὰ δὲ ὀνόματα αὐτῶν, ὄντα ἄπιστα, οὐκ ἔδοξέ μοι ἐγγράψαι· [ἀλλὰ] μηδὲ γένοιτό μοι αὐτῶν μνημονεύειν, μέχρις οὗ μετανοήσωσιν [εἰς τὸ πάθος, ὅ ἐστιν ἡμῶν ἀνάστασις.]

ϛ'. Μηδεὶς πλανάσθω. [Καὶ τὰ ἐπουράνια, καὶ ἡ δόξα τῶν ἀγγέλων, καὶ οἱ ἄρχοντες [ὁρατοί τε καὶ ἀόρατοι,] ἐὰν μὴ πιστεύσωσιν εἰς τὸ αἷμα Χριστοῦ, [κἀκείνοις κρίσις ἐστίν.] Ὁ χωρῶν χωρείτω. Τόπος μηδένα φυσιούτω· τὸ γὰρ ὅλον ἐστὶ πίστις καὶ ἀγάπη, [ὧν οὐδὲν προκέκριται.] Καταμάθετε δὲ τοὺς ἑτεροδοξοῦντας [εἰς τὴν χάριν Ἰησοῦ] Χριστοῦ [τὴν εἰς ἡμᾶς ἐλθοῦσαν,] πῶς ἐναντίοι εἰσὶν [τῇ γνώμῃ τοῦ Θεοῦ. Περὶ] ἀγάπης οὐ μέλει αὐτοῖς, οὐ περὶ χήρας, οὐ περὶ ὀρφανοῦ, οὐ περὶ θλιβομένου, οὐ περὶ δεδεμένου [ἢ λελυμένου, οὐ περὶ πεινῶντος ἢ διψῶντος. Εὐχαριστίας καὶ προσευχῆς ἀπέχονται, διὰ τὸ μὴ ὁμολογεῖν τὴν εὐχαριστίαν σάρκα εἶναι τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὴν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν παθοῦσαν, ἣν τῇ χρηστότητι ὁ Πατὴρ ἤγειρεν.]*

LONGER.

Ε'. Ὅν τινες ἀγνοοῦντες ἠρνήσαντο, καὶ συνηγοροῦσι τῷ ψεύδει μᾶλλον ἢ τῇ ἀληθείᾳ· οὓς οὐκ ἔπεισαν αἱ προφητεῖαι, οὐδ' ὁ νόμος ὁ Μωσέως, ἀλλ' οὐδὲ μέχρι νῦν τὸ εὐαγγέλιον, ἀλλ' οὐδὲ τὰ ἡμέτερα τῶν κατ' ἄνδρα παθήματα. Καὶ γὰρ περὶ ἡμῶν τὸ αὐτὸ φρονοῦσι. Τί γὰρ ὠφελεῖ, εἰ ἐμὲ ἐπαινεῖ τις, τὸν δὲ Κύριόν μου βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν σαρκοφόρον Θεόν; Ὁ δὲ τοῦτο μὴ λέγων, τελείως αὐτὸν ἀπήρνηται, ὢν νεκροφόρος. Τὰ δὲ ὀνόματα αὐτῶν, ὄντα ἄπιστα, νῦν οὐκ ἔδοξέ μοι ἐγγράψαι· μηδὲ γένοιτό με αὐτῶν μνημονεύειν, μέχρις οὗ μετανοήσωσιν.

ϛ'. Μηδεὶς πλανάσθω. Ἐὰν μὴ πιστεύσῃ Χριστὸν Ἰησοῦν ἐν σαρκὶ πεπολιτεῦσθαι, καὶ ὁμολογήσῃ τὸν σταυρὸν αὐτοῦ, καὶ τὸ πάθος, καὶ τὸ αἷμα ὃ ἐξέχεεν ὑπὲρ τῆς τοῦ κόσμου σωτηρίας, οὐ τῆς ζωῆς αἰωνίου τεύξεται, κἂν βασιλεὺς ᾖ, κἂν ἱερεύς, κἂν ἄρχων, κἂν ἰδιώτης, κἂν δεσπότης ἢ δοῦλος, κἂν ἀνὴρ ἢ γυνή. Ὁ χωρῶν χωρείτω, ὁ ἀκούων ἀκουέτω. Τόπος, καὶ ἀξίωμα, καὶ πλοῦτος, μηδένα φυσιούτω· ἀδοξία, καὶ πενία, μηδένα ταπεινούτω· τὸ γὰρ ὅλον ἐστὶ, πίστις ἡ εἰς Θεὸν, καὶ ἡ εἰς Χριστὸν ἐλπὶς, ἡ τῶν προσδοκωμένων ἀγαθῶν ἀπόλαυσις, ἀγάπη τὲ περὶ τὸν Θεὸν καὶ τὸ ὁμόφυλον· Ἀγαπήσεις γὰρ Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ τὸν πλησίον σου ὡς σεαυτόν· καὶ ὁ Κύριος φησὶν, Αὕτη ἐστὶν ἡ αἰώνιος ζωὴ, τὸ γινώσκειν τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλεν Ἰησοῦν Χριστόν· καὶ, Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· ἐν ταύταις ταῖς δυσὶν ἐντολαῖς, ὅλος ὁ νόμος, καὶ οἱ προφῆται κρέμανται. Καταμάθετε οὖν τοὺς ἑτεροδοξοῦντας, πῶς νομοθετοῦσιν ἄγνωστον εἶναι τὸν Πατέρα τοῦ Χριστοῦ· πῶς ἄπιστον ἔχθραν μετ' ἀλλήλων ἔχουσιν. Ἀγάπης αὐτοῖς οὐ μέλει, τῶν προσδοκωμένων ἀλογοῦσι, τὰ παρόντα ὡς ἑστῶτα λογίζονται, τὰς ἐντολὰς παρορῶσι, χῆραν καὶ ὀρφανὸν περιορῶσι, θλιβόμενον διαπτύουσι, δεδεμένον γελῶσι.

LONGER.

V. Quem [profecto] quidam ignorantes, negaverunt; et consentiunt magis mendacio quam veritati. Quos non persuaserunt Prophetæ, neque Lex Moysi; sed nec nunc usque Evangelium, nec nostræ speciales passiones. Nam et de nobis hoc ipsum sentiunt. Quid enim [me] juvat, si me quis laudaverit, Dominum autem meum blasphemaverit; si non eum confessus fuerit incarnatum [esse] Deum? Hoc autem qui non dixerit, perfecte eum negat, sicut mortuum bajulans. Nomina vero eorum infidelia non est mihi nunc visum scribere: sed neque contingat mihi ut mentionem eorum faciam, donec pœniteant.

VI. Nemo seipsum seducat. Si enim non crediderit Jesum Christum in carne fuisse conversatum; et confessus fuerit crucem ejus, et passionem, et sanguinem quem effudit pro mundi salute; vitam æternam non consequetur; sive rex fuerit sive sacerdos, seu princeps seu privatus, seu dominus sive servus, seu vir sive mulier. Qui capit, capiat: [et] qui audit, audiat. Locus [ergo,] et dignitas, atque divitiæ neminem inflent: ignobilitas, et paupertas nullum humiliet: sed cum his omnibus fides sit in Deum et in Christum, [et] spes fruitionis futurorum bonorum, cum dilectione quæ est circa Deum et circa proximum. Diliges enim Dominum Deum tuum ex toto corde tuo; et proximum tuum sicut teipsum. [Sed] et Dominus dicit: Hæc est vita æterna, ut cognoscant [te] solum verum Deum, et quem misisti Jesum Christum. Et [illud Johannis:] Mandatum novum do vobis, ut diligatis invicem. In his [enim] duobus mandatis tota lex pendet, et Prophetæ. Discite ergo eos qui *taliter docent, quomodo legem ponunt, incognitum esse Patrem Christi [prædicantes;] quomodo [etiam] infidelem inimicitiam cum invicem habent. Dilectionem [enim] futurorum negligunt, præsentia [dissimulant, quæ ventura sunt] tanquam præsentia esse putant, [et tanquam somnium et phantasiam existimant:] mandata contemnunt, viduam et orphanum despiciunt, tribulatum respuunt, vinctum derident.

att. xix. & xiii. 43.

ic. x. 27.

n. xvii. 3.

h. xiii. 34. att. xxii. 40.

SHORTER.

V. Quem quidam ignorantes, abnegant; magis autem abnegati sunt ab ipso; existentes concionatores mortis magis, quam veritatis: quos non persuaserunt Prophetiæ, neque lex Moysi; sed neque usque nunc Evangelium, neque nostræ eorum qui secundum virum passiones. Etenim de nobis idem sapiunt. Quid enim juvat me quis, si me laudat; Dominum autem meum blasphemat, non confitens ipsum carniferum? Qui autem hoc non dicit, ipsum perfecte abnegavit, existens mortifer. Nomina autem ipsorum, existentia infidelia, non visum est mihi inscribere: sed neque fiat mihi ipsorum recordari, usque quo pœniteant in passionem, quæ est nostra resurrectio.

VI. Nullus erret. Et supercœlestia, et gloria Angelorum, et Principes visibiles et invisibiles, si non credant in sanguinem Christi, et illis judicium est. Qui capit, capiat: qualiter nullus infletur: totum enim est fides et charitas: quibus nihil præpositum est. Considerate autem aliter opinantes in gratiam Jesu Christi, eam quæ in nos venit; qualiter contrarii sunt sententiæ Dei. De charitate non est cura ipsis, non de vidua, non de orphano, non de tribulato, non de ligato vel soluto, non de esuriente vel sitiente. Ab Eucharistia et oratione recedunt; propter non confiteri Eucharistiam carnem esse Salvatoris nostri Jesu Christi pro peccatis nostris passam, quam benignitate Pater resuscitavit.

Matt. xix. 12.

* f. alter.

SHORTER.

Ζ΄. [Οἱ οὖν ἀντιλέγοντες τῇ δωρεᾷ τοῦ Θεοῦ συζητοῦντες ἀποθνήσκουσι. Συνέφερεν δὲ αὐτοῖς ἀγαπᾶν, ἵνα καὶ ἀναστῶσιν.] Πρέπον οὖν ἐστὶν ἀπέχεσθαι τῶν τοιούτων, καὶ μήτε κατ' ἰδίαν περὶ αὐτῶν λαλεῖν, μήτε κοινῇ· προσέχειν δὲ τοῖς Προφήταις, [ἐξαιρέτως] δὲ τῷ Εὐαγγελίῳ, [ἐν ᾧ τὸ πάθος ἡμῖν δεδήλωται, καὶ ἡ ἀνάστασις τετελείωται.]

Η΄. Τοὺς δὲ μερισμοὺς φεύγετε, ὡς ἀρχὴν κακῶν. Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ Πατρί· καὶ τῷ πρεσβυτερίῳ, ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέπεσθε, ὡς Θεοῦ ἐντολήν. Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν. Ἐκείνη βεβαία εὐχαριστία ἡγείσθω, ἡ ὑπὸ τὸν ἐπίσκοπον οὖσα, ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ. Ὅπου ἂν φανῇ ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω, ὥσπερ ὅπου ἂν ᾖ Χριστὸς [Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία.] Οὐκ ἐξόν ἐστιν χωρὶς τοῦ ἐπισκόπου οὔτε βαπτίζειν, οὔτε ἀγάπην ποιεῖν· ἀλλ' ὃ ἂν ἐκεῖνος δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον, ἵνα ἀσφαλὲς ᾖ καὶ βέβαιον πᾶν ὃ πράσσεται.

LONGER.

Ζ΄. Τὸν σταυρὸν ἐπαισχύνονται, τὸ πάθος χλευάζουσι, τὴν ἀνάστασιν κωμῳδοῦσιν· ἔγγονοί εἰσι τοῦ ἀρχεκάκου πνεύματος, τοῦ τὸν Ἀβὰμ διὰ τῆς γυναικὸς τῆς ἐντολῆς ἐξώσαντος, τοῦ τὸν Ἄβελ διὰ τοῦ Κάϊν ἀποκτείναντος, τοῦ τῷ Ἰὼβ ἐπιστρατεύσαντος, τοῦ κατηγοροῦντος Ἰησοῦ τοῦ υἱοῦ Ἰωσεδὲκ, τοῦ ἐξαιτησαμένου σινιασθῆναι τῶν ἀποστόλων τὴν πίστιν, τοῦ τὸ Ἰουδαϊκὸν πλῆθος ἐπεγείραντος τῷ Κυρίῳ, τοῦ καὶ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· ὧν ῥύσεται ἡμᾶς ὁ Κύριος Ἰησοῦς Χριστὸς, ὁ δεηθεὶς μὴ ἐκλείπειν τὴν πίστιν τῶν ἀποστόλων, οὐχ ὡς μὴ αὐταρκῶν φυλάξαι αὐτὴν, ἀλλ' ὡς χαίρων τῇ τοῦ Πατρὸς ὑπεροχῇ. Πρέπον οὖν ἐστὶν ἀπέχεσθαι τῶν τοιούτων, καὶ μήτε κατ' ἰδίαν περὶ αὐτῶν λαλεῖν, μήτε κοινῇ· προσέχειν δὲ νόμῳ, καὶ προφήταις, καὶ τοῖς εὐαγγελισαμένοις ὑμῖν τὸν σωτήριον λόγον.

Η΄. Τὰς δὲ δυσωνύμους αἱρέσεις, καὶ τοὺς τὰ σχίσματα ποιοῦντας, φεύγετε, ὡς ἀρχὴν κακῶν. Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς ὁ Χριστὸς Ἰησοῦς τῷ Πατρί· καὶ τῷ πρεσβυτερίῳ δὲ, ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέπεσθε, ὡς Θεοῦ ἐντολὴν διακονοῦντας. Μηδεὶς χωρὶς ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν. Ἐκείνη βεβαία εὐχαριστία ἡγείσθω, ἡ ὑπὸ τὸν ἐπίσκοπον οὖσα, ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ. Ὅπου ἂν φανῇ ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω, ὥσπερ ὅπου ὁ Χριστὸς, πᾶσα ἡ οὐράνιος στρατιὰ παρέστηκεν, ὡς ἀρχιστρατήγῳ τῆς δυνάμεως Κυρίου, καὶ διανομεῖ πάσης νοητῆς φύσεως. Οὐκ ἐξόν ἐστι χωρὶς τοῦ ἐπισκόπου οὔτε βαπτίζειν, οὔτε προσφέρειν, οὔτε θυσίαν προσκομίζειν, οὔτε δοχὴν ἐπιτελεῖν· ἀλλ' ὃ ἂν ἐκείνῳ δοκῇ κατ' εὐαρέστησιν Θεοῦ, ἵνα ἀσφαλὲς ᾖ καὶ βέβαιον πᾶν ὃ ἂν πράσσητε.

LONGER.

VII. Crucem erubescunt, passionem deludunt, resurrectionem frustrant. [Hujusmodi omnes,] nepotes sunt illius inveterati malorum spiritus: qui [et] Adam per mulierem mandatum transgredi persuasit: qui [et] Abel per Cain occidit: qui [et] Job de-
:h. iii. 1. cipere conatus est: qui [et] Jesu filio Josedech resistere tentavit: qui [et] Apostolorum fidem subvertere voluit, [et] Judæorum multitudinem ad-
ph. ii. 2. versus Dominum suscitavit: qui et nunc operatur in filiis diffidentiæ: a quibus eruat nos Dominus Jesus Christus; qui [Patrem] deprecatus
:.xxii.32. est, ut non deficeret fides Apostolorum: non quod non sufficeret custodire eam; sed tanquam gaudens de Patris eminentia, [ipsum pro eis deprecatus est.] Dignum est ergo a talibus abstinere; et neque proprium cum his, neque commune habere colloquium; sed intendere Legi et Prophetis, et evangelizantibus vobis salutare verbum.

VIII. Nefandas vero hæreses et schismata facientes fugite; sicut principatum malorum. Omnes Episcopum sequimini, sicut Jesus Christus Patrem; Presbyteros, sicut Apostolos: Diaconos autem veneramini, sicut mandato Dei ministrantes. Nemo præter Episcopum aliquid agat eorum, quæ ad Ecclesiam pertinent. Firma Eucharistia reputetur, quæ ab Episcopo concessa fuerit. Ubi Episcopus præsens fuerit, illuc et plebs congregetur: sicuti [et] ubi Christus [est,] omnis militia cœlestis adest tanquam principi militiæ virtutis Domini, et [ipse est] dispensator totius intelligibilis naturæ. [Propterea] non licet sine Episcopo neque offerre, neque sacrificium immolare, neque Missas celebrare: sed si ei visum fuerit, secundum beneplacitum Dei; tunc demum tutum et firmum erit.

SHORTER.

VII. Contradicentes ergo huic dono Dei, perscrutantes moriuntur. Conferens autem esset ipsis diligere, ut resurgant. Decens est recedere a talibus, et neque seorsum de ipsis loqui, neque communiter: attendere autem Prophetis, præcipue vero Evangelio, in quo passio nobis ostensa est, et resurrectio perfecta est.

VIII. Partitiones autem fugite, ut principium malorum. Omnes Episcopum sequimini, ut Jesus Christus Patrem; et Presbyterium, ut Apostolos: Diaconos autem revereamini, ut Dei mandatum. Nullus sine Episcopo aliquid operetur eorum quæ conveniunt in Ecclesiam. Illa firma gratiarum actio reputetur, quæ sub ipso est, vel quam utique ipse concesserit. Ubi utique apparet Episcopus, illic multitudo sit: quemadmodum utique ubi est Christus Jesus, illic Catholica Ecclesia. Non licitum est sine Episcopo neque baptizare, neque Agapen facere: sed quod utique ille probaverit, hoc est et Deo beneplacitum; ut stabile sit et firmum omne quod agitur.

SHORTER.

Θ'. Εὔλογόν ἐστιν λοιπὸν ἀνανῆψαι· [καὶ,] ὡς ἔτι καιρὸν ἔχομεν, εἰς Θεὸν μετανοεῖν. [Καλῶς ἔχει] Θεὸν καὶ ἐπίσκοπον [εἰδέναι.] Ὁ τιμῶν ἐπίσκοπον, ὑπὸ Θεοῦ τετίμηται· ὁ λάθρα ἐπισκόπου τὶ πράσσων, [τῷ διαβόλῳ λατρεύει.] Πάντα οὖν ὑμῖν ἐν χάριτι περισσευέτω, [ἄξιοι γὰρ ἐστέ.] Κατὰ [πάντα] με ἀνεπαύσατε, καὶ ὑμᾶς Ἰησοῦς Χριστός. Ἀπόντα με καὶ παρόντα ἠγαπήσατε· ἀμείβῃ ὑμῖν Θεὸς, δι' ὃν [πάντα ὑπομένοντες αὐτοῦ τεύξεσθε.]

Ι'. Φίλωνα, καὶ Ῥέων Ἀγαθόπουν, οἱ ἐπηκολούθησάν μοι εἰς λόγον Θεοῦ, καλῶς ἐποιήσατε ὑποδεξάμενοι ὡς διακόνους Χριστοῦ [Θεοῦ·] οἱ καὶ εὐχαριστοῦσιν τῷ Κυρίῳ ὑπὲρ ὑμῶν, ὅτι αὐτοὺς ἀνεπαύσατε κατὰ πάντα τρόπον. Οὐδὲν ὑμῖν οὐ μὴ ἀπολεῖται. Ἀντίψυχον ὑμῶν τὸ πνεῦμά μου, καὶ τὰ δεσμά μου, ἃ οὐχ ὑπερηφανήσατε, οὐδὲ ἐπαισχύνθητε· οὐδὲ ὑμᾶς ἐπαισχυνθήσεται ἡ τελεία πίστις, Ἰησοῦς Χριστός.

LONGER.

Θ'. Εὔλογόν ἐστι λοιπὸν ἀνανῆψαι ἡμᾶς, ὡς ἔτι καιρὸν ἔχομεν εἰς Θεὸν μετανοεῖν· ἐν γὰρ τῷ ᾅδῃ οὐκ ἔστιν ὁ ἐξομολογούμενος· Ἰδοὺ γὰρ ἄνθρωπος, καὶ τὸ ἔργον αὐτοῦ πρὸ προσώπου αὐτοῦ. Τίμα, φησὶν, υἱὲ τὸν Θεὸν, καὶ βασιλέα· ἐγὼ δὲ φημὶ, Τίμα μὲν τὸν Θεὸν, ὡς αἴτιον τῶν ὅλων καὶ Κύριον· ἐπίσκοπον δὲ, ὡς ἀρχιερέα, Θεοῦ εἰκόνα φοροῦντα, κατὰ μὲν τὸ ἄρχειν, Θεοῦ, κατὰ δὲ τὸ ἱερατεύειν, Χριστοῦ· καὶ μετὰ τοῦτον, τιμᾶν χρὴ καὶ βασιλέα. Οὔτε γὰρ Θεοῦ τις κρείττων, ἢ παραπλήσιος ἐν πᾶσι τοῖς οὖσιν· οὔτε δὲ ἐν ἐκκλησίᾳ ἐπισκόπου τὶ μεῖζον ἱερωμένου Θεῷ ὑπὲρ τῆς τοῦ κόσμου παντὸς σωτηρίας· οὔτε βασιλέως τὶς παραπλήσιος ἐν ἄρχουσιν, εἰρήνην καὶ εὐνομίαν τοῖς ἀρχομένοις πρυτανεύοντος. Ὁ τιμῶν ἐπίσκοπον, ὑπὸ Θεοῦ τιμηθήσεται· ὥσπερ οὖν ὁ ἀτιμάζων αὐτὸν, ὑπὸ Θεοῦ κολασθήσεται. Εἰ γὰρ ὁ βασιλεῦσιν ἐπεγειρόμενος, κολάσεως ἄξιος δικαίως γενήσεται, ὅς γε παραλύων τὴν κοινὴν εὐνομίαν· πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας, ὁ ἄνευ ἐπισκόπου τὶ ποιεῖν προαιρούμενος, καὶ τὴν ὁμόνοιαν διασπῶν, καὶ τὴν εὐταξίαν συγχέων; ἱερωσύνη γάρ ἐστι, τὸ πάντων ἀγαθῶν ἐν ἀνθρώποις ἀναβεβηκός· ἧς ὁ καταμανεὶς, οὐκ ἄνθρωπον ἀτιμάζει, ἀλλὰ Θεὸν, καὶ Χριστὸν Ἰησοῦν, τὸν πρωτότοκον, καὶ μόνον τῇ φύσει τοῦ Πατρὸς ἀρχιερέα. Πάντα οὖν ὑμῖν μετ' εὐταξίας ἐπιτελείσθω ἐν Χριστῷ. Οἱ λαϊκοὶ τοῖς διακόνοις ὑποτασσέσθωσαν· οἱ διάκονοι, τοῖς πρεσβυτέροις· οἱ πρεσβύτεροι, τῷ ἐπισκόπῳ· ὁ ἐπίσκοπος, τῷ Χριστῷ, ὡς αὐτὸς τῷ Πατρί. Καθό με ἀνεπαύσατε, ἀδελφοὶ, καὶ ὑμᾶς Ἰησοῦς ὁ Χριστός. Ἀπόντα με καὶ παρόντα ἠγαπήσατε· ἀμείψεται ὑμας ὁ Θεὸς, δι' ὃν ταῦτα εἰς τὸν δέσμιον αὐτοῦ ἐνεδείξασθε. Εἰ γὰρ καὶ μή εἰμι ἱκανὸς, ἀλλὰ τὸ τῆς προθυμίας ὑμῶν μέγα· Ὁ τιμῶν γὰρ προφήτην εἰς ὄνομα προφήτου, μισθὸν προφήτου λήψεται· δῆλον ὅτι καὶ ὁ τιμῶν δέσμιον Ἰησοῦ Χριστοῦ, μαρτύρων λήψεται μισθόν.

Ι'. Φίλωνα, καὶ Γαΐον, καὶ Ἀγαθόποδα, οἱ ἐπηκολούθησάν μοι εἰς λόγον Θεοῦ, διάκονοι Χριστοῦ ὄντες, καλῶς ἐποιήσατε ὑποδεξάμενοι ὡς διακόνους Χριστοῦ· οἱ καὶ σφόδρα εὐχαριστοῦσι τῷ Κυρίῳ ὑπὲρ ὑμῶν, ὅτι αὐτοὺς ἀνεπαύσατε κατὰ πάντα τρόπον. Οὐδὲν ὑμῖν παραλογισθήσεται ὧν εἰς αὐτοὺς ἐποιήσατε· δώῃ ὑμῖν ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. Ἀντίψυχον ὑμῶν τὸ πνεῦμά μου, καὶ τὰ δεσμά μου, ἃ οὐχ ὑπερηφανήσατε, οὐδὲ ἐπησχύνθητε· διὸ οὐδὲ ὑμᾶς ἐπαισχυνθήσεται ἡ τελεία ἐλπὶς, Ἰησοῦς ὁ Χριστός.

LONGER.

IX. [Ergo omnia quæcunque agitis et facitis jam mutabilia sunt: ut corrigamus nos] in Deo, cum tempus habemus pœnitendi. Quod enim incertum est, non habet con-
ii. lxii. 11. fessionem. Ecce enim homo, [inquit,] et opera ejus coram eo. [Sicut
ov. xxiv. 21. scriptum est:] Honora, inquit, fili Deum et Regem. Ego autem dico, Honorate quidem Deum, ut auctorem omnium et Dominum; Episcopum autem tanquam principem sacerdotum, imaginem Dei ferentem: principatum quidem secundum Deum; sacerdotium vero secundum Christum. Et post hunc honorare oportet etiam Regem. Nemo enim potior est Deo, neque similis ei: neque Episcopo in Ecclesia honorabilior, sacerdotium Deo gerenti pro mundi salute. Neque regi quis similis est in exercitu, pacem et benevolentiam omnibus principibus cogitanti. Qui enim honoraverit Episcopum, a Deo honorabitur: et qui dehonoraverit eum, a Deo damnabitur. Si enim quis contra Regem insurgens damnatione dignus est: quomodo ille evadere ultionem poterit, qui præter Episcopum aliquid egerit? Sacerdotium enim summa est omnium bonorum quæ in hominibus constant: quod si quis dehonoraverit, Deum dehonorat,
Ioss. i. 15. et [Dominum] Jesum Christum primogenitum [totius creaturæ,] et solum natura principem sacerdotum Dei. Omnia bene vobis ordinate, quæ mandata sunt in Christo. Laici Diaconis subditi sint; Diaconi Presbytero: Presbyteri Episcopo; Episcopus Christo, sicut ipse Patri. Secundum quod vos me refecistis, fratres; et vos [Dominus] Jesus Christus. Absentem me et præsentem dilexistis: retribuet vobis Deus, propter quem tanta in vincto ejus ostendistis. Et si quidem non sum sufficiens: sed tamen devotio
tt. x. 41. vestra grandis est. Si quis enim honoraverit Prophetam in nomine Prophetæ; mercedem Prophetæ accipiet. Manifeste et qui honorat vinctum Christi Jesu; mercedem martyrum accipiet.

X. Philonem, et Gaium, et Agathopum, qui me sequuntur in verbo Dei, qui sunt ministri Christi; bene fecistis suscipere eos sicut ministros Dei: qui et maximas gratias agunt Domino pro vobis; quia refecistis eos omnibus modis. Nihil vobis reputabitur ad peccatum, de his quæ
im. i. 18. eis impendistis. Det vobis Dominus invenire misericordiam apud Dominum in illa die. Pro animabus vestris spiritus meus et vincula mea sint: quæ non sprevistis, et non erubuistis. [Hæc est] perfecta spes in Christo Jesu.

SHORTER.

IX. Rationabile est de cætero evigilare, et cum adhuc tempus habemus, in Deum pœnitere. Bene habet et Deum et Episcopum cognoscere. Honorans Episcopum, a Deo honoratus est: qui occultans ab Episcopo aliquid operatur, Diabolo præstat obsequium. Omnia igitur vobis in gratia superabundent: digni enim estis. Secundum [enim] omnia me quiescere fecistis: et vos Jesus Christus. Absentem me et præsentem dilexistis: retribuat vobis Deus; propter quem omnia sustinentes, ipsum adipiscemini.

X. Philonem et Reum [et] Agathopum, qui secuti sunt me in verbum Dei, bene fecistis suscipientes ut ministros Dei Christi: qui et gratias agunt Domino pro vobis; quoniam ipsos quiescere fecistis secundum omnem modum. Nihil vobis utique deperibit. Conformis animæ vestræ spiritus meus, et vincula mea, quæ non despexistis, neque erubuistis: neque vos erubescet perfecta fides, Jesus Christus.

SHORTER.

ΙΑ′. Ἡ προσευχὴ ὑμῶν ἀπῆλθεν ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἀντιοχείᾳ [τῆς Συρίας·] ὅθεν δεδεμένος [θεοπρεπεστάτοις δεσμοῖς], πάντας ἀσπάζομαι, οὐκ ὢν ἄξιος ἐκεῖθεν [εἶναι,] ἔσχατος αὐτῶν ὤν· κατὰ θέλημα δὲ κατηξιώθην, οὐκ ἐκ συνειδότος, ἀλλ' ἐκ χάριτος Θεοῦ, ἣν εὔχομαι τελείαν μοι δοθῆναι, ἵνα ἐν τῇ προσευχῇ ὑμῶν Θεοῦ ἐπιτύχω. Ἵνα οὖν τέλειον ὑμῶν γένηται τὸ ἔργον, [καὶ] ἐπὶ γῆς καὶ ἐν οὐρανῷ, πρέπει εἰς τιμὴν Θεοῦ χειροτονῆσαι τὴν ἐκκλησίαν ὑμῶν θεοπρεσβύτην εἰς τὸ γενόμενον ἕως Συρίας συγχαρῆναι αὐτοῖς, ὅτι εἰρηνεύουσιν, καὶ ἀπέλαβον τὸ ἴδιον μέγεθος, καὶ ἀπεκατεστάθη αὐτοῖς τὸ ἴδιον σωματεῖον. Ἐφάνη μοι οὖν ἄξιον [πρᾶγμα], πέμψαι τινὰ τῶν ὑμετέρων μετ' ἐπιστολῆς, ἵνα συνδοξάσῃ τὴν κατὰ Θεὸν αὐτοῖς γενομένην εὐδίαν, καὶ ὅτι λιμένος [ἤδη] ἐτύγχανεν τῇ προσευχῇ ὑμῶν. Τέλειοι ὄντες, τέλεια καὶ φρονεῖτε· θέλουσιν γὰρ ὑμῖν εὐπράσσειν Θεὸς ἕτοιμος εἰς τὸ παρασχεῖν.

ΙΒ′. Ἀσπάζεται ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν τῶν ἐν Τρωάδι, ὅθεν καὶ γράφω ὑμῖν διὰ Βύρρου, ὃν ἀπεστείλατε μετ' ἐμοῦ, ἅμα Ἐφεσίοις, τοῖς ἀδελφοῖς ὑμῶν· ὃς κατὰ πάντα με ἀνέπαυσεν. Καὶ ὄφελον πάντες αὐτὸν ἐμιμοῦντο, ὄντα ἐξεμπλάριον Θεοῦ διακονίας. Ἀμείψεται αὐτὸν ἡ χάρις κατὰ πάντα. Ἀσπάζομαι τὸν ἀξιόθεον ἐπίσκοπον, καὶ θεοπρεπέστατον πρεσβυτέριον, τοὺς συνδούλους μου διακόνους, καὶ τοὺς κατ' ἄνδρα καὶ κοινῇ πάντας, ἐν ὀνόματι Ἰησοῦ Χριστοῦ, καὶ τῇ σαρκὶ αὐτοῦ καὶ τῷ αἵματι, πάθει τε καὶ ἀναστάσει, σαρκικῇ τε καὶ πνευματικῇ, [ἐν ὀνόματι, ἐν] ἑνότητι Θεοῦ καὶ ὑμῶν. Χάρις ὑμῖν, ἔλεος, εἰρήνη, ὑπομονὴ διὰ παντός.

LONGER.

ΙΑ′. Αἱ προσευχαὶ ὑμῶν ἤγγισαν εἰς τὴν Ἀντιοχέων ἐκκλησίαν, καὶ εἰρηνεύεται· ὅθεν δεδεμένος, πάντας ἀσπάζομαι, οὐκ ὢν ἄξιος ἐκεῖθεν ἔσχατος αὐτῶν ὤν· κατὰ δὲ θέλημα τοῦ Θεοῦ κατηξιώθην, οὐκ ἐκ συνειδήσεως ἐμῆς, ἀλλ' ἐκ χάριτος Θεοῦ· ἣν εὔχομαι τελείαν μοι δοθῆναι, ἵνα ἐν ταῖς προσευχαῖς ὑμῶν Θεοῦ ἐπιτύχω. Ὅπως οὖν ὑμῶν τὸ ἔργον τέλειον γένηται ἐπὶ τῆς γῆς, καὶ ἐν τῷ οὐρανῷ, πρέπει εἰς Θεοῦ τιμὴν, χειροτονῆσαι τὴν ἐκκλησίαν ὑμῶν θεοπρεσβύτην, εἰς τὸ, γενόμενον ἐν Συρίᾳ, συγχαρῆναι αὐτοῖς, ὅτι εἰρηνεύουσι, καὶ ἀπέλαβον τὸ ἴδιον μέγεθος, καὶ ἀπεκατεστάθη αὐτοῖς τὸ ἴδιον σωμάτιον. Ὅ ἐφάνη μοι ἄξιον, τοῦτο ἐστὶν, ὥστε πέμψαι τινὰ τῶν ὑμετέρων μετ' ἐπιστολῆς, ἵνα συνδοξάσῃ τὴν κατὰ Θεὸν αὐτοῖς γενομένην εὐδίαν, καὶ ὅτι λιμένος εὐόρμου τετύχηκα, Χριστοῦ, διὰ τῶν προσευχῶν ὑμῶν. Τέλειοι ὄντες, τέλεια καὶ φρονεῖτε· θέλουσι γὰρ ὑμῖν εὖ πράττειν, καὶ ὁ Θεὸς ἕτοιμός ἐστιν εἰς τὸ παρασχεῖν.

ΙΒ′. Ἀσπάζεται ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν ὑμῶν τῶν ἐν Τρωάδι· ὅθεν καὶ γράφω ὑμῖν διὰ Βούργου, ὃν ἀπεστείλατε μετ' ἐμοῦ, ἅμα Ἐφεσίοις, τοῖς ἀδελφοῖς ὑμῶν· ὃς κατὰ πάντα με ἀνέπαυσε. Καὶ ὄφελον πάντες αὐτὸν ἐμιμοῦντο, ὄντα ἐξεμπλάριον Θεοῦ διακονίας. Ἀμείψεται αὐτὸν ἡ χάρις τοῦ Κυρίου κατὰ πάντα. Ἀσπάζομαι τὸν ἀξιόθεον ἐπίσκοπον ὑμῶν Πολύκαρπον, καὶ τὸ θεοπρεπὲς πρεσβυτέριον, καὶ τοὺς χριστοφόρους διακόνους τοὺς συνδούλους μου, καὶ τοὺς κατὰ ἄνδρα καὶ κοινῇ πάντας, ἐν ὀνόματι Χριστοῦ Ἰησοῦ καὶ τῆς σαρκὸς αὐτοῦ, καὶ τῷ αἵματι, πάθει τε καὶ ἀναστάσει, σαρκικῇ τε καὶ πνευματικῇ, ἑνότητι Θεοῦ καὶ ὑμῶν. Χάρις ὑμῖν, ἔλεος, εἰρήνη, ὑπομονὴ, διὰ παντὸς ἐν Χριστῷ.

LONGER.

XI. Orationes vestræ appropinquarunt ad Antiochenam Ecclesiam: [cui] et pacifici estis. Unde [et] vinctus omnes saluto. Unde [et] non sum dignus esse ultimus eorum: sed secundum Dei voluntatem dignus effectus sum; non ex mea providentia, sed ex gratia Dei. Quam opto perfectam mihi tribui; ut per vestras orationes Deum merear adipisci: ut opus meum perfectum sit in cœlo et in terra. Decet ergo [vos] in honorem Dei curam gerere Deo dignæ Ecclesiæ quæ est in Syria: et congratulari eis quia pacifici sunt, et perceperunt suam magnificentiam, et restituta est eis [in] corpore eorum. [Sed] mihi visum est mittere aliquem vestrum [illuc] cum Epistola: ut glorificent tranquillitatem quæ eis secundum Deum contigit [et quietem.] Ego vero merui portum tutissimum [in] Christo, orationibus vestris. Cum sitis perfecti; perfecta [cogitate,] sapite, [sentite.] Volentibus enim vobis bene agere, etiam Deus paratus est vobis præstare.

XII. Salutat vos dilectio fratrum vestrorum quæ est in Troja: unde et scribo vobis, per Burgum, quem misistis mecum una cum Ephesiis, fratribus vestris: qui me refecit in omnibus. Et debuerant [quidem] omnes eum imitari: [quia] exemplum est ministerii Dei. Retribuetur ei gratia Domini in omnibus. Saluto Deo dignum Episcopum vestrum Polycarpum, et Deo decentissimum Presbyterium, et Christiferos Diaconos conservos meos: et specialiter et generaliter omnes in nomine Jesu Christi, et in carne ejus, et in sanguine ipsius, et in passione et in resurrectione carnali et spirituali, in unitate Dei, et vestra. Gratia vobis [et] misericordia, pax [et] patientia in omnibus, in Christo.

SHORTER.

XI. Oratio vestra pervenit ad Ecclesiam quæ est in Antiochia Syriæ; unde ligatus Deo decentissimis vinculis omnes saluto, non existens dignus inde esse, extremus ipsorum existens: secundum voluntatem autem [Dei] dignus factus sum, non ex conscientia, sed ex gratia Dei; quam bro perfectam mihi dari, ut in oratione vestra Deo potiar. Ut igitur perfectum vestri fiat opus, et in terra et in cœlo; decet, ad honorem Dei, ordinare Ecclesiam vestram Deo venerabilem, in factum usque Syriam congaudere ipsis, quoniam pacem habent, et acceperunt propriam magnitudinem, et restitutum est ipsis proprium corpusculum. Visum est mihi igitur Deo digna res, mittere aliquem vestrorum cum epistola: ut conglorificent eam, quæ secundum Deum, ipsis factam tranquillitatem; et quoniam portu jam potita est, oratione vestra. Perfecti existentes, perfecta et sapite. Volentibus enim vobis bene facere, Deus paratus est ad tribuere.

XII. Salutat vos charitas fratrum, qui in Troade: unde et scribo vobis, per Burrum, quem misistis mecum simul Ephesiis, fratribus vestris: qui secundum omnia me quiescere fecit. Et utinam omnes ipsum imitentur, existentem exemplarium Dei ministerii. Remuneret ipsum gratia secundum omnia. Saluto Deo dignum Episcopum, et Deo decens Presbyterium, et conservos meos Diaconos; et singillatim et communiter omnes, in nomine Jesu Christi, et carne ipsius, et sanguine, et passione, et resurrectione, carnali et spirituali, in unitate Dei et vestri. Gratia vobis, [et] misericordia, [et] pax, [et] sustinentia semper.

SHORTER.

ΙΓ'. Ἀσπάζομαι τοὺς οἴκους τῶν ἀδελφῶν μου σὺν γυναιξὶ καὶ τέκνοις, καὶ τὰς παρθένους, τὰς [λεγομένας] χήρας. Ἔρρωσθέ μοι ἐν δυνάμει Πνεύματος. Ἀσπάζεται ὑμᾶς Φίλων, σὺν ἐμοὶ ὤν. Ἀσπάζομαι τὸν οἶκον Ταουΐας, ἣν εὔχομαι ἑδραῖσθαι πίστει καὶ ἀγάπῃ σαρκικῇ τε καὶ πνευματικῇ. Ἀσπάζομαι Ἄλκην, τὸ ποθητόν μου ὄνομα, καὶ Δάφνον τὸν ἀσύγκριτον, καὶ Εὔτεκνον, καὶ πάντας κατ' ὄνομα. Ἔρρωσθε ἐν χάριτι Θεοῦ.

LONGER.

ΙΓ'. Ἀσπάζομαι τοὺς οἴκους τῶν ἀδελφῶν μου, σὺν γυναιξὶ καὶ τέκνοις, καὶ ἀειπαρθένους καὶ τὰς χήρας. Ἔρρωσθέ μοι ἐν δυνάμει Πνεύματος. Ἀσπάζεται ὑμᾶς Φίλων ὁ συνδιάκονος, ὁ ὢν σὺν ἐμοί. Ἀσπάζομαι τὸν οἶκον Γαυΐας, ἣν εὔχομαι ἑδραῖσθαι πίστει καὶ ἀγάπῃ σαρκικῇ τε καὶ πνευματικῇ. Ἀσπάζομαι Ἄλκην, τὸ ποθητόν μοι ὄνομα, καὶ Δάφνον τὸν ἀσύγκριτον, καὶ Εὔτεκνον, καὶ πάντας κατ' ὄνομα. Ἔρρωσθε ἐν χάριτι Θεοῦ καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πεπληρωμένοι Πνεύματος Ἁγίου, καὶ σοφίας θείας καὶ ἱερᾶς.

LONGER.

XIII. Saluto domos fratrum meorum, cum uxoribus et filiis; [sed] et virgines et viduas. Incolumes estote in virtute Dei Patris. Salutat vos Philon condiaconus, qui est mecum. Saluto domum Gaviæ; quam opto firmari in fide et dilectione carnali et spirituali. Saluto Alcen, desiderabile mihi nomen, et Daphnum incomparabilem et bonum filium, et omnes nominatim. Incolumes estote in gratia Dei et Domini nostri Jesu Christi; repleti Spiritu Sancto, et sapientia sancta atque divina. [Amen.]

SHORTER.

XIII. Saluto domos fratrum meorum, cum uxoribus et filiis; et virgines vocatas viduas. Valete mihi in virtute Patris. Salutat vos Philon, mecum existens. Saluto domum Thaviæ; quam oro firmari fide et charitate carnali et spirituali. Saluto Alken, desideratum mihi nomen, et Daphnum incomparabilem, et Eutecnum, et omnes secundum nomen. Valete in gratia Dei.

OTHER

IGNATIAN EPISTLES,

NOT MENTIONED BY EUSEBIUS.

THE EPISTLE OF MARIA CASSOBOLITA

TO

IGNATIUS.

ΙΓΝΑΤΙΩ ΜΑΡΙΑ ΕΚ ΚΑΣΣΟΒΗΛΩΝ.

Μαρία προσήλυτος Ἰησοῦ Χριστοῦ, Ἰγνατίῳ Θεοφόρῳ, μακαριωτάτῳ, ἐπισκόπῳ ἐκκλησίας ἀποστολικῆς τῆς κατὰ Ἀντιόχειαν, ἐν Θεῷ Πατρὶ καὶ Ἰησοῦ ἠγαπημένῳ, χαίρειν καὶ ἐρρῶσθαι.

Α'. Πάντοτέ σοι εὐχόμεθα τὴν ἐν αὐτῷ χαράν τε καὶ ὑγείαν. Ἐπειδὴ θαυμάσιε, καὶ παρ' ἡμῖν ὁ Χριστὸς ἐγνωρίσθη υἱὸς εἶναι τοῦ Θεοῦ τοῦ ζῶντος, καὶ ἐν ὑστέροις καιροῖς ἐνηνθρωπηκέναι διὰ παρθένου Μαρίας, καὶ σπέρματος Δαβὶδ καὶ Ἀβραὰμ, κατὰ τὰς περὶ αὐτοῦ ὑπ' αὐτοῦ προρρηθείσας φωνὰς παρὰ τοῦ τῶν προφητῶν χοροῦ· τούτου ἕνεκεν παρακαλοῦμεν ἀξιοῦντες ἀποσταλῆναι ἡμῖν παρὰ τῆς σῆς συνέσεως Μάριν τὸν ἑταῖρον ὑμῶν, ἐπίσκοπον τῆς Ἡμελάπης Νέας πόλεως, τῆς πρὸς τῷ Ζαρβῷ, καὶ Εὐλόγιον, καὶ Σόβηλον πρεσβύτερον, ὅπως μὴ ὦμεν ἔρημοι τῶν προστατῶν τοῦ θείου λόγου· καθάπου καὶ Μωσῆς λέγει, Ἐπισκεψάσθω Κύριος ὁ Θεὸς ἄνθρωπον ὃς ὁδηγήσει τὸν λαὸν τοῦτον, καὶ οὐκ ἔσται ἡ συναγωγὴ Κυρίου ὡσεὶ πρόβατα οἷς οὐκ ἐστὶν ποιμήν.

MARIÆ

PROSELYTÆ CHASSAOBOLORUM

AD IGNATIUM

EPISCOPUM ANTIOCHIÆ EPISTOLA.

Maria, Proselyta Jesu Christi, Ignatio Theophoro, beatissimo, Episcopo Ecclesiæ Apostolicæ ejus quæ secundum Antiochiam; in Deo Patre et Jesu dilecto, gaudere et valere.

I. Semper tibi oramus, secundum illud quod in ipso, gaudium et sanitatem. Quia miraculis et apud nos Christus cognitus est Filius esse Dei viventis, et in posterioribus temporibus inhumanatum esse per Virginem Mariam ex semine David et Abraham; secundum eas quæ de ipso ab ipso prædictæ sunt voces a Prophetarum choro: hujus gratia deprecamur, dignificantes mitti nobis a tuo intellectu Marim amicum nostrum, Episcopum Emelapes Neapoleos ejus quæ ad *Zarbo, et Eulogium, *l. et Sobelum Presbyterum; ut non simus desolati præpositis divini verbi: quemadmodum et Moyses dicit: Provideat Dominus Deus Nu hominem, qui ducat populum hunc; et non erit Synagoga Domini, ut oves quibus non est pastor.

Β′. Ὑπὲρ δὲ τοὺς νέους εἶναι τοὺς προγεγραμμένους, δείσεις μηδὲν, ὦ μακάριε. Γινώσκειν γάρ σε θέλω ὡς ὑπερφρονοῦσιν σαρκὸς, καὶ τῶν ταύτης παθῶν ἀλογοῦσιν, αὐτοὶ ἐν ἑαυτοῖς, προσφάτῳ νεότητι ἱερωσύνης ἀστράπτοντες πολιάν. Ἀνάσκαλον δὲ τῶν λογισμῶν σου διὰ τοῦ δοθέντος σοι παρὰ τοῦ Θεοῦ διὰ Χριστοῦ Πνεύματος αὐτοῦ, καὶ γνώσῃ ὡς Σαμουὴλ μικρὸν παιδάριον ὁ βλέπων ἐκλήθη, καὶ τῷ χορῷ τῶν προφητῶν ἐγκατελεχθεὶς, τὸν πρεσβύτην Ἠλεὶ παρανομίας ἐξελέγχει, ὅτι παραπλῆγας υἱεῖς Θεοῦ τοῦ πάντων αἰτίου προτετιμήκει, καὶ πέζοντας εἰς τὴν ἱερωσύνην, καὶ εἰς τὸν λαὸν ἀσελγαίνοντας εἴασεν ἀτιμωρήτους.

II. Pro eo autem, quod juvenes sunt præscripti; formides nihil, ô Beate. Cognoscere enim te volo, quod sapiunt super carnem, et ipsius passiones non sentiunt ipsi in seipsis; recenti juventute sacerdotii refulgentes canitie. Perscrutare autem *cogitationem tuam per datum tibi a Deo per Christum Spiritum ipsius: et cognosces quod Samuel, parvus puerulus, Videns vocatus est: et choro Prophetarum connumeratus, presbyterum Eli transgressionis redarguit; quoniam insanientes filios Deo omnium causæ præhonoravit, et ludentes in sacerdotium, et in populum luxuriantes dimisit impunitos.

* al. cognitionem.

1 Sam. iii. 20. ix. 9, 19.

Γ′. Δανιὴλ δὲ ὁ σοφὸς, νέος ὢν, ἔκρινεν ὠμογέροντάς τινας· δείξας ἐξώλεις αὐτοὺς καὶ οὐ πρεσβυτέρους εἶναι, καὶ τῷ γένει Ἰουδαίους ὄντας, τῷ τρόπῳ Χαναναίους ὑπάρχειν. Καὶ Ἱερεμίας, διὰ τὸ νέον παραιτούμενος τὴν ἐγχειριζομένην αὐτῷ πρὸς τοῦ Θεοῦ προφητείαν, ἀκούει· Μὴ λέγε, νεώτερος εἰμί· διότι πρὸς πάντας οὓς ἐὰν ἐξαποστελῶ σε, πορεύσῃ, καὶ κατὰ πάντα ὅσα ἂν ἐντείλωμαί σοι, λαλήσεις· ὅτι μετὰ σοῦ ἐγώ εἰμι. Σολομὼν δὲ ὁ σοφὸς, δυοκαίδεκα τυγχάνων ἐτῶν, συνῆκε τὸ μέγα τῆς ἀγνωσίας τῶν γυναικῶν ἐπὶ τοῖς σφετέροις τέκνοις ζήτημα· ὥσπερ πάντα τὸν λαὸν ἐκστῆναι ἐπὶ τῇ τοσαύτῃ τοῦ παιδὸς σοφίᾳ, καὶ φοβηθῆναι οὐχ ὡς μειράκιον, ἀλλ' ὡς τέλειον ἄνδρα. Τὰ δὲ αἰνίγματα τῆς Αἰθιόπων βασιλίδος, φορὰν ἔχοντα ὥσπερ τὰ τοῦ Νείλου ῥεύματα, οὕτως ἐπελύσατο, ὡς ἔξω ἑαυτῆς γενέσθαι τὴν οὕτως σοφήν.

III. Daniel autem sapiens, juvenis existens, judicavit crudeles senes quosdam: ostendens adulteros ipsos, et non seniores esse, et genere Judæos existentes, modo Chananæos existere. Et Jeremias, propter juventutem renuens tributam ipsi a Deo prophetiam, audit: Non dicas, quoniam junior sum: quia ad omnes quoscunque mittam te, ibis; et secundum omnia, quæcunque mando tibi, loqueris; quia tecum ego sum. Salomon autem sapiens, duodecim existens annorum, intellexit magnam ignorantiæ mulierum de suis filiis quæstionem; ut omnis populus obstupesceret de tanta pueri sapientia; et timeret, non ut puerum, sed ut perfectum virum. Ænigmata autem Æthiopum Reginæ, lationem habentia quemadmodum Nili fluentia, sic solvit, ut extra seipsam fieret ipsa sic sapiens.

Dan. xiii.

Jer. i. 7.

1 Reg. iii. et x.

Δ'. Ἰωσίας δὲ ὁ Θεοφιλὴς, ἄναρθρα σχεδὸν ἔτι φθεγγόμενος, ἐλέγχει τοὺς τῷ πονηρῷ πνεύματι κατόχους, ὡς ψευδολόγοι καὶ λαοπλάνοι τυγχάνουσιν· δαιμόνων τε ἐκκαλύπτει τὴν ἀπάτην, καὶ τοὺς οὐκ ὄντας Θεοὺς παραδειγματίζει· καὶ τοὺς ἱερωμένους αὐτοῖς, νήπιος ὢν, κατασφάζει, βωμούς τε αὐτῶν ἀνατρέπει, καὶ θυσιαστήρια νεκροῖς λειψάνοις μιαίνει, τεμένη τε καθαιρεῖ, καὶ τὰ ἄλση ἐκκόπτει, καὶ τὰς στήλας συντρίβει, καὶ τοὺς τῶν ἀσεβῶν τάφους ἀνορύττει, ἵνα μηδὲ σημεῖον ἔτι τῶν πονηρῶν ὑπάρχῃ· οὕτω τις ζηλωτὴς ἦν τῆς εὐσεβείας, καὶ τῶν ἀσεβῶν τιμωρὸς, ἔτι ψελλίζων τῇ γλώττῃ. Δαβὶδ δὲ, ὁ προφήτης ὁμοῦ καὶ βασιλεὺς, ἡ τοῦ σωτηρίου κατὰ σάρκα ῥίζα, μειράκιον χρίεται ὑπὸ Σαμουὴλ εἰς βασιλέα· φησὶν γάρ που αὐτὸς, Ὅτι μικρὸς ἤμην ἐν τοῖς ἀδελφοῖς μου, καὶ νεώτερος ἐν τῷ οἴκῳ τοῦ πατρός μου.

Ε'. Καὶ ἐπιλείψει με ὁ χρόνος, εἰ πάντας ἀνιχνεύειν βουλοίμην τοὺς νεότητι εὐαριστήσαντας Θεῷ, προφητείαν τε καὶ ἱερωσύνην καὶ βασιλείαν ὑπὸ Θεοῦ ἐγχειρισθέντας. Ὑπομνήσεως δὲ ἕνεκα αὐτάρκη καὶ τὰ εἰρημένα. Ἀλλά σε ἀντιβολῶ, μή τις σε περιττὸς εἶναι δόξῳ καὶ φανητιῶσα· οὐ γὰρ διδάσκουσά σε, ἀλλ' ὑπομιμνήσκουσα τὸν ἐμὸν ἐν Θεῷ πατέρα, τούτους παρεθέμην τοὺς λόγους· γινῶσκω γὰρ τὰ ἑαυτῆς μέτρα, καὶ οὐ συμπαρεκτείνω ἑαυτὴν τοῖς τηλικούτοις ὑμῖν. Ἀσπάζομαί σου τὸν ἅγιον κλῆρον, τὸν ὑπὸ τὴν σὴν κηδεμονίαν ποιμαινόμενον. Πάντες οἱ παρ' ἡμῖν πιστοὶ προσαγορεύουσί σε. Ὑγιαίνειν με κατὰ Θεὸν προσεύχου, μακάριε ποιμήν.

IV. Josias autem Dei amator, inarticulate fere adhuc loquens, redarguit malo spiritu detentos, quod falsiloqui et populi seductores existerent: dæmonumque revelat deceptionem, et eos non existentes deos demonstrat, et sacratos ipsis, puer existens, interficit, delubraque ipsorum evertit, et altaria mortuis reliquiis inquinat, templaque delet, et saltus succidit, et columnas conterit, et impiorum sepulchra suffodit; ut neque signum amplius malorum existat. Sic quidem zelotes erat religionis, et impiorum punitor, adhuc balbutiens lingua. David autem, Propheta simul et Rex, Salvatoris secundum carnem radix, puer ungitur a Samuele in regem. Ait enim alicubi ipse: Quum parvus eram inter fratres meos, et junior in domo patris mei.

2 Chro xxxiv

1 Sam.

Ps. cli

V. Et deficiet mihi tempus, si omnes investigare voluero, qui in juventute bene placuerunt Deo, prophetia et sacerdotio et regno a Deo donati. Rememorationis autem gratia sufficiunt et hæc dicta. Sed te deprecor, ne tibi quædam superba esse videar et ostentatrix. Non enim docens te, sed submemorans meum in Deo patrem, hos apposui sermones. Cognosco enim mei ipsius mensuras, et non coextendo meipsam tantis vobis. Saluto tuum sanctum Clerum, sub tua cura pastum. Omnes apud nos fideles salutant te. Sanam me esse secundum Deum ora, beate Pastor.

THE EPISTLE OF ST. IGNATIUS
TO MARIA CASSOBOLITA.

ΤΟΥ ΑΓΙΟΥ ΙΕΡΟΜΑΡΤΥΡΟΣ ΙΓΝΑΤΙΟΥ,

Ἀρχιεπισκόπου Θεουπόλεως Ἀντιοχείας, Ἐπιστολὴ

ΠΡΟΣ ΜΑΡΙΑΝ ΚΑΣΣΟΒΟΛΙΤΗΝ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ ἠλεημένῃ χάριτι Θεοῦ Πατρὸς ὑψίστου, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ ὑπὲρ ἡμῶν ἀποθανόντος, πιστοτάτῃ, ἀξιοθέῳ, χριστοφόρῳ θυγατρὶ Μαρίᾳ, πλεῖστα ἐν Θεῷ χαίρειν.

Α΄. Κρεῖττον μὲν γράμματος ὄψις, ὅσῳ περ μέρος οὖσα τοῦ χοροῦ τῶν αἰσθήσεων, οὐ μόνον οἷς μεταδιδοῖ τὰ φιλικὰ, τιμᾷ τὸν λαμβάνοντα, ἀλλὰ καὶ οἷς ἀντιδέχεται τὸν ἐπὶ τοῖς κρείττοσι πόθον πλουτεῖ· πλὴν δεύτερος, φασὶ, λιμὴν καὶ ὁ τῶν γραμμάτων τρόπος· ὃν ὥσπερ ἀγαθὸν ὅρμον δεδέγμεθα παρὰ τῆς σῆς πίστεως πόῤῥωθεν, ὥσπερ δι' αὐτῶν εἰδότες τὸ ἐν σοὶ καλόν. Αἱ γὰρ τῶν ἀγαθῶν, ὦ πάνσοφε γύναι, ψυχαὶ ταῖς καθαρωτέραις ἐοίκασι πηγαῖς· ἐκεῖναί τε γὰρ τοὺς παριόντας, κἂν μὴ διψῶσι, αὐτῷ τῷ εἴδει

words osed [ ] are found in Medi- MS.

B. IGNATII ANTIOCHENÆ Ecclesiæ Episcopi et Martyris, Epistola

Vetus Vulgata Versio.

AD MARIAM CASSOBOLITAM.

Ignatius, qui et Theophorus, misericordiam *consecutus et gratiam Dei Patris altissimi, et Domini nostri Jesu Christi qui pro nobis mortuus est; fidelissimæ, Deo dignæ, Christiferæ filiæ Mariæ, plurimam in Deo Salutem.

* f. consecutæ.

I. Optima quidem figuratio literæ; velut pars chori sensus continens; non solum his quibus impertit affectum, honorat accipientem, sed et in ipsis qui suscipiunt amplius auget desiderium. Et quomodo navigantibus in tempestate gratus est portus; ita et nobis literarum tuarum acceptabilis est modus: quem tanquam tutissimum solatium a tua fidelissima mente de longinquo suscepimus; conspicientes in eo illud quod in te est bonum. Omnium namque bonorum, ô sapientissima mulierum, tuam animam purissimis fontibus assimilamus: illis videlicet, qui transeuntes etiam non sitientes visione sua

S. IGNATII AD MARIAM EPISTOLA RESPONSORIA.

Ignatius, qui et Theophorus, habenti propitiationem in gratia Dei Patris altissimi, et Domini Jesu Christi, qui pro nobis mortuus; fidelissimæ, dignæ Deo, Christum ferenti filiæ Mariæ, plurimum in Deo gaudere.

Vetus Versio ab Usserio primum edita.

I. Melius quidem litera visus; quanto quidem pars melior existens chori sensuum, non solum quibus tradit amicabilia, honorat accipientem; sed et quibus recipit, in melioribus desiderium ditat. Veruntamen secundus, aiunt, portus et literarum modus: quem velut bonam applicationem recepimus a tua fide a longe; velut per ipsas videntes quod in te bonum. Bonorum enim, ô omnia sapiens mulier, animæ purioribus assimilantur fontibus. Illi enim, transeuntes, etsi non sitiant, ipsa specie

ἐφέλκονται αὐτοὺς ἀρύσασθαι τοῦ πότου· ἥ τε σὴ σύνεσις παρεγγυᾷ, μετασχεῖν ἡμᾶς παρακελευομένη τῶν ἐν τῇ ψυχῇ σου βλυζόντων θείων πομάτων.

attrahunt potum haurire. Ita et tuæ prudentiæ pollicitatio constringit nos, jubens de illis sanctis liquoribus, qui in anima tua redundant, haustum sumere.

Β'. Ἐγὼ δὲ, ὦ μακαρία, οὐκ ἐμαυτοῦ νῦν τοσοῦτον, ὅσον ἄλλων γενόμενος, ταῖς πολλῶν τῶν ἐναντίων γνώμαις ἐλαύνομαι, τὰ μὲν φυγαῖς, τὰ δὲ φρουραῖς, τὰ δὲ δεσμοῖς· ἀλλ' οὐδενὸς τούτων ἐπιστρέφομαι· ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. Ὀναίμην τῶν δεινῶν τῶν ἐμοὶ ἡτοιμασμένων· ἐπειδὴ οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλύπτεσθαι εἰς ἡμᾶς.

II. Ego autem, ô beata, non meis tantum nunc, quantum aliorum plurimorum contrariis sententiis exagitor: quæ quidem sunt, fugæ, et carceres, ac vincula. Sed nihil horum declino. In injustitiis autem eorum magis edoceor, ut Jesum merear adipisci. Lucror enim periculis mihi præparatis: quia non sunt condignæ passiones hujus temporis ad futuram gloriam quæ revelabitur in nobis. Rom. vii

Γ'. Τὰ δὲ ὑπὸ σοῦ διὰ τῆς ἐπιστολῆς κελευσθέντα, ἀσμένως ἐπλήρωσα· ἐν οὐδενὶ ἀμφιβάλλων, ὧν αὐτὴ καλῶς ἔχειν δεδοκίμακας. Ἔγνων γάρ σε κρίσει Θεοῦ τὴν μαρτυρίαν τοῖν ἀνδροῖν πεποίησθαι, ἀλλ' οὐ χάριτι σαρκικῇ· πάνυ δέ με ἦσαν καὶ αἱ συνεχεῖς σου τῶν γραφικῶν χωρίων μνῆμαι· ἃς ἀναγνοὺς, οὐδὲ μέχρις ἐννοίας ἐνεδοίασα περὶ τὸ πρᾶγμα· οὐ γὰρ εἶχόν τισιν ὀφθαλμοῖς ἐκδραμεῖν, ὧν εἶχον ἀναντίῤῥητον ὑπὸ σοῦ τὴν ἀπόδειξιν.

III. Quæ autem per Epistolam a te intimata sunt, prompte adimplevi: de nullo eorum dubitans, quos tu bene habere probâsti. Agnovi enim te judicio Dei testimonium memoratis viris perhibuisse, et non gratia carnali. Non valde autem assidua fuerunt spatia, in quibus tua scripta perlegerem; neque adhuc negotium mente perceperam: nec enim habui quomodo oculis percurrerem illam ineffabilem tuæ sententiæ relationem.

attrahunt ipsos haurire potum. Tuus autem intellectus movet nos, capere jubens de his quæ in anima tua scaturiunt divinis aquis.

II. Ego autem, ô beata, non mei ipsius nunc tantum, quantum aliorum effectus, multorum contrariorum voluntatibus: secundum hæc quidem fugis, secundum hæc autem carceribus, secundum hæc vero vinculis. Sed a nullo horum avertor. In injustificationibus autem ipsorum magis disco, ut Jesu Christo potiar. Utinam fruar duris mihi præparatis: quia non dignæ passiones hujus temporis ad futuram gloriam revelari in nos. Rom. vii

III. Quæ autem a te per Epistolam jussa sunt, gratanter implevi: in nullo dubitans eorum, quæ ipsa bene habere probâsti. Cognovi enim te judicio Dei testimonium viris fecisse; sed non gratia carnali. Multum enim mihi erant et continuæ tuæ scriptibilium locorum memoriæ: quas legens, neque usque ad intellectum dubitavi circa rem. Non enim habebam aliquibus oculis excurrere, quos habebam incontradicibilem a te factam demonstrationem.

Ἀντίψυχόν σου γενοίμην ἐγὼ, ὅτι φιλεῖς Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ τοῦ ζῶντος· διὸ καὶ αὐτὸς ἐρεῖ σοι· Ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ· οἱ δὲ ἐμὲ ζητοῦντες, εὑρήσουσιν εἰρήνην.

Pro anima tua ego efficiar: quoniam diligis Dominum Jesum filium Dei vivi. Propter quod et ipse tibi dixit: Ego eos, qui me diligunt, diligo; et qui quærunt me, invenient pacem. Prov.viii.17.

Δ'. Ἐπέρχεταί δέ μοι λέγειν, ὅτι ἀληθινὸς ὁ λόγος, ὃν ἤκουον περὶ σοῦ, ἔτι οὔσης σοῦ ἐν τῇ Ῥώμῃ παρὰ τῷ μακαρίῳ πάπᾳ Λήνῳ· ὃν διεδέξατο τὰ νῦν ὁ ἀξιομακάριστος Κλήμης, ὁ Πέτρου καὶ Παύλου ἀκουστής. Καὶ νῦν προσέθηκας ἐπ' αὐτῷ ἑκατονταπλασίως, καὶ πρόσθεί γε ἔτι, ὦ αὕτη. Σφόδρα ἐπεθύμουν ἐλθεῖν πρὸς ὑμᾶς, ὥστε συναναπαύσασθαι ὑμῖν. Ἀλλ' οὐκ ἐν ἀνθρώπῳ ἡ ὁδὸς αὐτοῦ. Ἐπέχει γάρ μου τὴν πρόθεσιν, οὐ συγχωροῦσα εἰς πέρας ἐλθεῖν, ἡ στρατιωτικὴ φρουρά· ἀλλ' οὔτε ἐν οἷς εἰμὶ, δρᾷν τι ἢ παθεῖν οἷος τε ἐγώ. Διὸ δεύτερον τῆς ἐν φίλοις παραμυθίας τὸ γράμμα λογιζόμενος, κατασπάζομαι τὴν ἱεράν σου ψυχὴν, παρακαλῶν προσθῆναι τῷ πόνῳ. Ὁ γὰρ παρὼν πόνος ὀλίγος, ὁ δὲ προσδοκώμενος μισθὸς πολύς.

IV. Obvenit itaque mihi dicere, quia verus est sermo quem audivi de te, causante Romæ apud beatum Papam Anacletum; cui successit beatitudine dignus Clemens, Petri et Pauli auditor: et nunc adjecisti super eum centupliciter et adhuc adjicies tu ipsa. Valde enim desiderabam venire ad vos, et conrequiescere vobiscum: sed non mihi fuit opportunum. Præpediebat enim propositum meum, non sinens illo pergere, militaris custodia: quia nullus talia perfecit vel passus est, qualia ego. Quapropter secunda consolatio est inter amicos, conscriptis se invicem relevare. Saluto sacratissimam animam tuam; rogans superadjicere ad propositum tuum. Præsens enim labor parvus est; merces vero quæ speratur multa est. Jer. x. 23.

Conformis animæ tecum fiam ego: quoniam diligis Jesum Filium Dei viventis. Propter quod et ipse dicet tibi: Ego diligentes me diligo; me autem quærentes, invenient pacem. Prov.viii.17.

IV. Supervenit autem mihi dicere, quoniam verus sermo, quem audivi de te, adhuc existente te in Roma apud beatum Papam Cletum; cui successit ad præsens digne beatus Clemens, Petri et Pauli auditor. Et nunc apposuisti ad ipsum centupliciter; et apponas adhuc, ô dilecta. Desideravi vehementer venire ad vos, ut conquiescerem vobiscum: sed non in homine via ipsius. Detinuit enim meum propositum, non concedens ad terminum ire, militaris custodia. Sed neque in quibus sum, operari aliquid vel pati potens ego. Propter quod, secundum ejus quæ in amicis consolationis literam reputans, saluto sacram tuam animam, deprecans *opponi robori. Præsens enim labor paucus; expectata vero merces multa. Jer. x. 23. *l. apponi.

Ε'. Φεύγετε τοὺς ἀρνουμένους τὸ πάθος Χριστοῦ, καὶ τὴν κατὰ σάρκα γέννησιν· πολλοὶ δέ εἰσιν ἄρτι οἱ ταύτην νοσοῦντες τὴν ἀῤῥωστίαν. Τὰ δὲ ἄλλα σοὶ παραινεῖν εὔηθες, κατηρτισμένῃ μὲν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ, δυναμένῃ δὲ καὶ ἄλλους νουθετεῖν ἐν Χριστῷ. [Ἄσπασαι πάντας τοὺς ὁμοίους σου, ἀντεχομένους τῆς ἑαυτῶν σωτηρίας ἐν Χριστῷ.] Ἀσπάζονταί σε οἱ πρεσβύτεροι, καὶ [οἱ] διάκονοι, καὶ πρὸ πάντων ὁ ἱερὸς Ἥρων. Ἀσπάζεταί σε Κασσιανὸς ὁ ξένος μου, καὶ ἡ ἀδελφή μου ἡ γαμετὴ αὐτοῦ, καὶ τὰ φίλτατα αὐτῶν [τέκνα.] Ἐῤῥωμένην [σε] σαρκικὴν καὶ πνευματικὴν ὑγείαν ὁ Κύριος ἁγιάσει ἀεὶ, καὶ ἴδοιμί σε ἐν Χριστῷ τυχοῦσαν τοῦ στεφάνου.

V. Fuge eos qui negant passionem Christi, et nativitatem ejus secundum carnem. Multi vero sunt modo, qui hanc sanitatem infirmare conantur. Sed tu contra hujusmodi consuesce etiam alios monere: quia in omni opere et verbo bono perfecta es; potens etiam alios erudire in Domino. Salutant te Presbyteri et Diaconi: præ omnibus vero sanctus Hyron. Salutant te Cassianus hospes meus, et soror mea conjux ejus, et dulcissimi filii eorum. Incolumem te carnali et spirituali salute Dominus sanctificet semper: et videam te in Domino consecutam coronam.

V. Fugite abnegantes passionem Christi, et secundum carnem nativitatem. Multi autem sunt nunc, secundum hanc ægrotantes ægritudinem. Alia autem tibi admonere facile; perfectæ quidem omni opere et sermone bono; potenti autem et aliis suadere in Christo. Saluta omnes similes tibi, retinentes sui ipsorum salutem in Christo. Salutant te Presbyteri, et Diaconi; et ante omnes sacer Eron. Salutat te Cassianus peregrinus meus, et soror mea et sponsa ipsius, et dilectissima ipsorum. Valentem, carnalem et spiritualem sanitatem, Dominus sanctificet semper: et videam te in Christo potientem corona.

THE EPISTLE TO THE TARSIANS.

ΤΟΥ ΑΥΤΟΥ ΠΡΟΣ ΤΟΥΣ ΕΝ ΤΑΡΣΩ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ σεσωσμένῃ ἐν Χριστῷ ἐκκλησίᾳ, ἀξιεπαίνῳ, καὶ ἀξιομνημονεύτῳ, καὶ ἀξιαγαπητῷ, τῇ οὔσῃ ἐν Ταρσῷ, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ, πληθυνθείη διὰ παντός.

EJUSDEM EPISTOLA AD TARSENSES.

Scripta ex Philippis.

Ignatius, qui et Theophorus, salutem consecutæ in Christo Ecclesiæ, laude dignæ et memoria dignæ, et dilectione dignæ, quæ est in Tharso, misericordia et pax a Deo Patre et Domino Jesu Christo.

EJUSDEM EPISTOLA AD TARSENSES.

Ignatius, qui et Theophorus, salvatæ in Christo Ecclesiæ, dignæ laude, et dignæ memoria, et dignæ dilectione, existenti in Tarso; misericordia, pax, a Deo Patre, et Domino Jesu Christo, multiplicetur semper.

Α'. Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ· οὐχ ὑπὸ ἀλόγων θηρίων βιβρωσκόμενος· ταῦτα γὰρ, ὡς ἴστε, Θεοῦ θελήσαντος, ἐφείσαντο τοῦ Δανιήλ· ἀλλ' ὑπὸ ἀνθρωπομόρφων, οἷς ὁ ἀνήμερος θὴρ ἐμφωλεύων νύττει με ὁσημέραι καὶ τιτρώσκει· ἀλλ' οὐδενὸς λόγον ποιοῦμαι τῶν δεινῶν, οὐδὲ ἔχω τὴν ψυχὴν τιμίαν ἐμαυτῷ, ὡς ἀγαπῶν αὐτὴν μᾶλλον ἢ τὸν Κύριον. Διὸ ἕτοιμός εἰμι πρὸς πῦρ, πρὸς θηρία, πρὸς ξίφος, πρὸς σταυρόν· μόνον, ἵνα Χριστὸν ἴδω τὸν σωτῆρά μου καὶ Θεὸν, τὸν ὑπὲρ ἐμοῦ ἀποθανόντα. Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος Χριστοῦ, ὁ διὰ γῆς καὶ θαλάττης ἐλαυνόμενος· Στήκετε ἐν τῇ πίστει, ἑδραῖοι [γίνεσθε,] ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται· γίνεσθε ἀκλινεῖς, ὅτι Κύριος κατοικίζει μονοτρόπους ἐν οἴκῳ.

Β'. Ἔγνων, ὅτι τινὲς τῶν τοῦ Σατανᾶ ὑπηρετῶν ἐβουλήθησαν ὑμᾶς ταράξαι· οἱ μὲν, ὅτι Ἰησοῦς δοκήσει ἐγεννήθη, καὶ δοκήσει ἐσταυρώθη, καὶ δοκήσει ἀπέθανεν· οἱ δὲ, ὅτι οὐκ ἔστιν υἱὸς τοῦ δημιουργοῦ· οἱ δὲ, ὅτι αὐτός ἐστιν ὁ ἐπὶ πάντων Θεός·

I. Satiatus sum in omnibus, a Syria usque ad Romam cum bestiis depugnans; non ab irrationalibus scilicet bestiis comestus: illæ enim, voluntate Dei, pepercerunt Danieli: sed humanam figuram habentibus, quæ sunt immanes bestiæ. Obsident enim me nocte ac die, ac devorant. Sed nulli iniquorum istorum facio sermonem; neque habeo animam meam tam honorabilem mihi, ut plus eam quam Dominum diligam. Propter quod paratus sum ad ignem, ad bestias, ad gladios, ad crucem: tantum ut Christum videam salvatorem meum et Deum, qui pro me mortuus est. Rogo ergo vos ego vinctus Christi, qui per terram et mare exagitor: state in fide confirmati: quoniam justus ex fide vivit. Estote indeclinabiles, et unanimes in fide: quoniam Dominus habitare facit unanimes in domo.

Dan. vi. Act. xx. 24. 1 Cor. xvi. 13. Hab. ii. 4. Gal. iii. 11. Ps. lxviii. 6.

II. Agnovi enim quoniam quidam ex ministris Sathanæ voluerunt conturbare: quorum quidam dicunt, quia Jesus putative natus est, et putative crucifixus; quidam vero, quia non est filius ejus qui fecit mundum; alii autem, quia ipse est ille qui est super omnia Deus;

I. A Syria usque Romam cum bestiis pugno: non ab irrationalibus bestiis comestus: hæ enim, ut scitis, Deo volente pepercerunt Danieli: ab his autem quæ humanæ formæ; inter quas immansueta bestia latitans, pungit me quotidie et vulnerat. Sed de nullo sermonem facio durorum, neque habeo animam pretiosam mihi ipsi; ut diligens ipsam magis, quam Dominum. Propter quod paratus sum ad ignem, ad bestias, ad gladium, ad crucem: solum Jesum Christum sciens Salvatorem meum, et Deum, pro me mortuum. Deprecor igitur vos ego vinctus Christi, per terram et mare jactatus; State in fide firmi; quoniam justus ex fide vivet. Estote inflexibiles; quoniam Dominus inhabitare facit unius moris in domo.

Dan. vi. Act. xx. 24. 1 Cor. xvi. 13. Hab. ii. 4. Gal. iii. 11. Ps. lxviii. 6.

II. Novi quoniam quidam ministrorum Sathanæ voluerunt vos turbare: Hi quidem, quoniam Jesus opinione natus est, et opinione crucifixus est, et opinione mortuus est: Hi autem, quoniam non est Filius Conditoris: Hi vero, quoniam ipse est qui super omnia Deus:

ἄλλοι δὲ, ὅτι ψιλὸς ἀνθρωπός ἐστιν· ἕτεροι δὲ, ὅτι ἡ σὰρξ αὕτη οὐκ ἐγείρεται, καὶ δεῖ τὸν ἀπολαυστικὸν βίον ζῆν καὶ μετιέναι· τοῦτο γὰρ εἶναι πέρας τῶν ἀγαθῶν τοῖς μετ' οὐ πολὺ φθαρησομένοις. Τοσούτων κακῶν ἐσμὸς εἰσεκώμασεν· ἀλλ' ὑμεῖς οὐδὲ πρὸς ὥραν εἴξατε τῇ ὑποταγῇ αὐτῶν. Παύλου γάρ ἐστε πολῖται καὶ μαθηταὶ, τοῦ ἀπὸ Ἱεροσολύμων καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκότος τὸ εὐαγγέλιον, καὶ τὰ στίγματα τοῦ Χριστοῦ ἐν τῇ σαρκὶ περιφέροντος.

alii quoque, quia homo est purus; quidam vero quia caro ejus non resurrexit, et quia oportet fruibilem vitam habere, atque hanc esse finem bonorum, qui non post multum corrumpitur. Qui quidem illis multorum malorum agger cumulatus est. Sed vos non intendatis mendaciis eorum. Pauli enim estis cives et discipuli, qui ab Hierosolymis et in circuitu usque ad Illyricum replevit Evangelio; et stigmata Christi in corpore suo portavit. Gal. Rom. Gal.

Γ'. Οὗ μεμνημένοι, πάντως γινώσκετε, ὅτι Ἰησοῦς ὁ Κύριος ἀληθῶς ἐγεννήθη ἐκ Μαρίας, γενόμενος ἐκ γυναικὸς, καὶ ἀληθείᾳ ἐσταυρώθη. Ἐμοὶ γὰρ, φησὶ, μὴ γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου τοῦ Ἰησοῦ· καὶ ἀληθείᾳ [ἔ]παθε, καὶ] ἀπέθανεν, καὶ ἀνέστη· Εἰ παθητὸς γὰρ, φησὶν, ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν· καὶ, Ὅ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, τῷ Θεῷ ζῇ. Ἐπεὶ τίς χρεία δεσμῶν, Χριστοῦ μὴ ἀποθανόντος; τίς χρεία ὑπομονῆς; τίς χρεία μαστίγων; τί δήποτε,

III. Cujus memores estote omnimodis: et cognoscite, quia Dominus Jesus Christus vere natus est de Maria, factus ex muliere, et vere crucifixus est: in qua cruce gloriatur Paulus, dicens, Mihi autem absit gloriari, nisi in cruce Domini nostri Jesu Christi. Et vere passus est, et mortuus, et resurrexit. Si enim passibilis, inquit, Christus, si primus ex mortuis resurrexit. Et, Qui mortuus est peccato, mortuus est semel; quod autem vivit, vivit Deo. Insuper, quæ necessitas vinculorum, Christo non mortuo? Quæ necessitas tolerantiæ, aut quæ necessitas flagellorum? Quid, quod Gal. Act.x Rom.

Alii autem, quoniam nudus homo est: Alteri vero, quoniam caro hæc non resurgit; et oportet voluptuosam vitam vivere et transire: hanc enim esse terminum bonorum post non multum corrumpendis. Tantorum malorum multitudo eos inebriavit. Sed vos neque ad horam veniatis sub subjectionem ipsorum. Pauli enim estis cives et discipuli, qui a Ierosolymis et circum usque Illyricum implevit Evangelium; stigmata Christi in carne circumtulit. Gal Rom. Gal.

III. Cujus memores, omnino cognoscitis, quoniam Jesus Dominus vere natus est ex Maria, factus ex muliere, et veritate crucifixus est: Mihi enim, ait, non fiat gloriari, nisi in cruce Domini. Et veritate mortuus est, et resurrexit: Si passibilis enim, ait, Christus, si primus ex resurrectione mortuorum. Et: Quod mortuus est, peccato mortuus est semel; quod autem vivit, Deo vivit. Quia quid opus vinculis, Christo non mortuo? Quid opus sustinentia? quid opus flagellis? Quid umquam, Gal. Act.x Rom

Πέτρος μὲν ἐσταυροῦτο; Παῦλος δὲ καὶ Ἰάκωβος μαχαίρᾳ ἐτέμνοντο; Ἰωάννης δὲ ἐφυγαδεύετο ἐν Πάτμῳ; Στέφανος δὲ ἐν λίθοις ἀνῃρεῖτο παρὰ τῶν κυριοκτόνων Ἰουδαίων; ἀλλ' οὐδὲν τούτων εἰκῇ· ἀληθείᾳ γὰρ ἐσταυρώθη ὁ Κύριος ὑπὸ τῶν δυσσεβῶν.

Δ'. Καὶ [ὅτι] οὗτος ὁ γεννηθεὶς ἐκ γυναικὸς, υἱός ἐστι τοῦ Θεοῦ· καὶ [ὁ] σταυρωθεὶς, πρωτότοκος πάσης κτίσεως, καὶ Θεὸς Λόγος· καὶ αὐτὸς ἐποίησε τὰ πάντα· λέγει γὰρ ὁ ἀπόστολος· Εἷς Θεὸς ὁ Πατὴρ, ἐξ οὗ τὰ πάντα· καὶ εἰς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα. Καὶ πάλιν· Εἷς γὰρ Θεὸς, καὶ εἷς μεσίτης Θεοῦ καὶ ἀνθρώπων, [ἄνθρωπος] Ἰησοῦς Χριστός· καὶ, Ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς, ὁρατὰ τε καὶ ἀόρατα· καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν.

Petrus crucifixus est; Paulus et Jacobus gladiis obtruncati sunt, Act. xii. 2. Johannes in Pathmos relegatus Apoc. i. 9. est; sed et Stephanus a Domini Act. vii. 59. interfectoribus Judæis lapidibus extinctus est? Sed nec in hoc quidem est victoria. Vere enim crucifixus est Dominus ab impiis.

IV. Et quia iste qui natus est ex muliere, filius est Dei; et qui crucifixus est, primogenitus est omnis creaturæ et Deus Verbum; et ipse fecit omnia jussione Patris: Apostolus corroborat, dicens, Unus Deus Pater, ex quo omnia; 1 Cor. viii. 6. et unus Dominus Jesus Christus, per quem omnia. Et iterum; Unus 1 Tim. ii. 5. enim Deus, unus et mediator Dei et hominum homo Jesus Christus. Qui est imago Dei invisibilis, pri- Col. i. 15, 16, 17. mogenitus universæ creaturæ: quoniam in ipso creata sunt omnia quæ sunt in cœlo et quæ sunt in terra, visibilia et invisibilia; et ipse est ante omnes, et omnia in ipso constant.

Petrus crucifixus est, Paulus et Jacobus gladio cæsi sunt; Johannes Act. xii. 2. vero relegatus est in Pathmo; Stephanus autem lapidibus occisus est a Apoc. i. 9. Act. vii. 59. Domini occisoribus Judæis? Sed nihil horum vane. Veritate enim crucifixus est Dominus ab impiis.

IV. Et sic natus ex muliere, Filius est Dei: et crucifixus, primogenitus omnis creaturæ, et Deus Verbum: et ipse fecit omnia. Dicit enim Apostolus: Unus Deus Pater, ex quo omnia; et unus Dominus 1 Cor. viii. 6. Jesus Christus, per quem omnia. Et rursus: Unus enim Deus, et 1 Tim. ii. 5. unus mediator Dei et hominum, homo Jesus Christus: et in ipso Col. i. 15. creata sunt omnia quæ in cœlo et in terra, visibilia et invisibilia: et ipse est ante omnia, et omnia in ipso consistunt.

Ε'. Καὶ ὅτι οὐκ αὐτός ἐστιν ὁ ἐπὶ πάντων Θεὸς [καὶ Πατὴρ,] ἀλλ' υἱὸς ἐκείνου οὗ λέγει· Ἀναβαίνω πρὸς τὸν Πατέρα μου, καὶ Πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν· καὶ, Ὅτε ὑποταγεῖ αὐτῷ τὰ πάντα, [τότε καὶ αὐτὸς ὁ Υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα,] ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. Οὐκοῦν ἕτερός ἐστιν ὁ ὑποτάξας, καὶ ὁ ὢν τὰ πάντα ἐν πᾶσι· καὶ ἕτερος, ᾧ ὑπετάγη, ὃς καὶ μετὰ πάντα ὑποτάσσεται.

ς'. Καὶ οὔτε ψιλὸς ἄνθρωπος, [ὁ] δι' οὗ καὶ ἐν ᾧ γέγονε τὰ πάντα· Πάντα γὰρ δι' αὐτοῦ ἐγένετο· Ἡνίκα ἐποίει τὸν οὐρανὸν, συμπαρήμην αὐτῷ, καὶ ἐκεῖ ἤμην παρ' αὐτῷ ἁρμόζουσα, καὶ προσέχαιρέν μοι καθ' ἡμέραν. Πῶς δ' ἄρ' ὁ ψιλὸς ἄνθρωπος ἤκουσεν, Κάθου ἐκ δεξιῶν μου; πῶς δὲ καὶ ἔλεγεν, Πρὶν Ἀβραὰμ γενέσθαι ἐγώ εἰμι; καὶ, Δόξασόν με τῇ δόξῃ σου ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι; Ποῖος δὲ ἄνθρωπος ἔλεγεν, Καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν,

V. Et quia non est ipse, ille qui est super omnia Deus, sed filius ipsius: qui et ascendere se ad eum profitetur, dicens, Ascendo ad Patrem meum et ad Patrem vestrum, ad Deum meum et ad Deum vestrum. Et, Quando ei fuerint omnia subjecta, tunc et ipse subjectus erit illi qui ei subdidit omnia; ut sit Deus omnia in omnibus. Ergo alius est ille qui subjecit Filio omnia, et qui est omnia in omnibus; et alius Filius cui subjecta sunt omnia, qui et post hæc omnia subjectus erit illi qui ei subdidit omnia. Joh. xx. 1 Cor. xv

VI. Et non est homo purus ille, per quem et in quo facta sunt omnia. Omnia enim, inquit, per ipsum facta sunt: sicut et in libro Sapientiæ ipse de seipso refert, dicens: Cum faceret cœlum, aderam illi. Et iterum: Ego eram apud eum componens; et congaudebat mihi quotidie. Quomodo autem homo purus audiret; Sede ad dexteram meam? Aut quomodo diceret; Antequam Abraham fieret, ego sum? Vel illud quod ait; Glorifica me illa gloria, quam habui apud te prius quam mundus fieret? Quis autem homo posset dicere; Descendi de cœlo, non ut facerem voluntatem meam, sed voluntatem ejus qui misit me? Joh. i. Prov. viii 27, 30 Heb. i. Joh. viii Joh. xvii Joh. vi.

V. Et quoniam non ipse est qui super omnia Deus Pater, sed Filius illius, dicit: Ascendo ad Patrem meum et Patrem vestrum, et Deum meum et Deum vestrum. Et: Quando subjecta ipsi erunt omnia, tunc et ipse subjicietur ei qui subjecit ei omnia; ut sit Deus omnia in omnibus. Igitur est alter qui subjecit, et qui est omnia in omnibus; et alter cui subjecta sunt, qui et cum omnibus subjicietur. Joh. xx 1 Cor. x

VI. Et neque nudus homo, per quem et in quo facta sunt omnia. Omnia enim per ipsum facta sunt. Quum fecit cœlum, coaderam ipsi: et illic eram apud ipsum componens; et applaudebat mihi quotidie. Qualiter autem utique nudus homo audiret; Sede a dextris meis? Qualiter autem et diceret; Priusquam Abraham fieret, ego sum; et, Clarifica me claritate quam habui, antequam mundus esset, a te? Qualis autem homo nudus diceret; Descendi de cœlo, non ut faciam voluntatem meam, sed voluntatem ejus qui misit me? Joh. i Prov. viii Heb. i. Joh. vii Joh. xvii Joh. vi

ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με; Περὶ ποίου δὲ ἀνθρώπου ἔλεγεν τὸ Ἦν τὸ φῶς τὸ ἀληθινὸν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον· ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω· εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον; Πῶς οὖν ὁ τοιοῦτος, ψιλὸς ἄνθρωπος, καὶ ἐκ Μαρίας ἔχων τὴν ἀρχὴν τοῦ εἶναι, ἀλλ' οὐχὶ Θεὸς Λόγος, καὶ Υἱὸς μονογενής; Ἐν ἀρχῇ γὰρ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ Λόγος. Καὶ ἐν ἄλλοις, Κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ· πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με· πρὸ δὲ πάντων βουνῶν γεννᾷ με.

Vel de quo homine diceretur? Erat lumen verum, quod illuminat omnem hominem venientem in hunc mundum. In hoc mundo erat, et mundus per ipsum factus est; et mundus eum non cognovit. In sua venit, et sui eum non receperunt. Quomodo ergo hujusmodi homo est purus, ex Maria demum habens initium ut esset; et non potius Deus Verbum, et Filius unigenitus? de quo dictum est: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Omnia per ipsum facta sunt, et sine ipso factum est nihil. Et paulo post: Vidimus gloriam ejus, gloriam tanquam unigeniti a Patre, plenum gratia et veritate. Et iterum: Unigenitus qui est in sinu Patris, ipse enarravit. Qui et per Salomonem refert, dicens; Dominus creavit me principium viarum suarum in opera sua: ante secula fundavit me; ante omnes autem colles genuit me.

Joh. i. 9, 10, 11.

Joh. i. 1, 3, 14, 18.

Prov. viii. 22, 23, 25.

Z'. Ὅτι δὲ [καὶ] ἀνίστανται τὰ σώματα ἡμῶν, λέγει· Ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς [τοῦ υἱοῦ] τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. Καὶ ὁ ἀπόστολος· Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι

VII. Et quoniam resuscitaturus est corpora nostra, dicit; Amen dico vobis, quoniam venit hora, in qua, omnes qui in monumentis sunt audient vocem Filii Dei, et qui audierint vivent. Quod etiam Apostolus confirmat dicens: Oportet corruptibile hoc induere incorruptionem, et mortale hoc induere

Joh. v. 25.

1 Cor. xv. 53.

De quali homine vero diceret; Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est; et mundus eum non cognovit. In propria venit, et sui eum non receperunt? Qualiter ergo talis, nudus homo, et ex Maria habens principium essendi; sed non Deus Verbum, et Filius unigenitus? In principio enim erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Et in aliis: Dominus creavit me principium viarum suarum, in opera sua; ante seculum fundavit me, et ante omnes colles generat me.

Joh. i. 9.

Joh. i. 1, 3.

Prov. viii. 22.

VII. Quoniam autem et resurgunt corpora nostra, dicit: Amen dico vobis, quoniam venit hora, in qua omnes qui in monumentis sunt audient vocem Filii Dei, et qui audierint, vivent. Et Apostolus: Oportet enim corruptibile hoc induere incorruptionem, et mortale hoc induere

Joh. v. 25.

1 Cor. xv. 53.

ἀθανάσιαν. Καὶ ὅτι δεῖ σωφρόνως ζῆν [καὶ δικαίως, καθὼς Παῦλος] πάλιν λέγει· Μὴ πλανᾶσθε, οὔτε μοιχοὶ, [οὔτε ἀρσενοκοῖται,] οὔτε πόρνοι, οὔτε λοίδοροι, οὔτε μέθυσοι, οὔτε κλέπται, βασιλείαν Θεοῦ [οὐ] κληρονομῆσαι δύνανται· καὶ, Εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ἡμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρτίας ὑμῶν· ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. Εἰ ἐν τῇ ζωῇ ταύτῃ ἠλπικότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. Εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. Οὕτω δὲ διακείμενοι, τί διοίσομεν ὄνων καὶ κυνῶν, οἱ μηδὲν τοῦ μέλλοντος φροντίζοντες; μόνον τοῦ φαγεῖν φροντίζουσιν, εἰς ὄρεξιν ἐρχόμενοι καὶ τῶν μετὰ τὸ φαγεῖν; ἀνεπίστητοι γάρ εἰσι τοῦ [νοῦ, τοῦ] κινοῦντος ἔνδοθεν.

Η'. Ὀναίμην ὑμῶν ἐν Κυρίῳ. Νήφετε· πᾶσαν ἕκαστος κακίαν ἀπόθεσθε, καὶ τὸν θηριώδη θυμὸν, καταλαλιὰν, συκοφαντίαν, αἰσχρολογίαν, εὐτραπελίαν, ψιθυρισμὸν, φυσίωσιν, μέθην, λαγνείαν, φιλαργυρίαν, φιλοδοξίαν, φθόνον, καὶ πᾶν τὸ τούτοις συνῳδόν.

immortalitatem. Et quia oportet caste ac juste vivere, iterum dicit. Nolite errare: neque fornicarii, neque molles, neque masculorum concubitores, neque maledici, neque ebriosi, neque fures, neque rapaces, regnum Dei possidebunt. Et, Si mortui non resurgunt: neque Christus resurrexit. Vacua est ergo prædicatio nostra, vacua et fides nostra; et adhuc estis in peccatis vestris. Ergo et qui dormierunt in Christo, perierunt. Si in hac vita tantum sperantes sumus in Christo; miserabiliores sumus omnibus hominibus. Si mortui non resurgunt: manducemus et bibamus; crastina enim moriemur. Si autem sic confidimus: quæ est differentia hominum et canum vel asinorum, qui nihil de futuro cogitant; qui comestionis tantummodo appetitores sunt, et post comestionem inscii sunt quid interius moveatur?

VIII. Adquisivi vos in Domino. Elaborate unusquisque omnem malitiam deponere, et ferocem animum, et maliloquium, et calumniam, et turpiloquium, malam conversationem, susurrationem, inflationem malignam, avaritiam, inanem gloriam, invidiam, et omnia quæ his similia sunt.

1 Cor. vi. 10.

1 Cor. xv. 14, 17, 19, 32.

immortalitatem. Et quoniam oportet temperate vivere et juste Deo; rursus: Non erretis: neque adulteri, neque molles, neque masculorum concubitores, neque fornicatores, neque maledici, neque ebriosi, neque fures, regnum Dei hæreditare poterunt. Et: Si mortui non resurgunt; neque Christus resurrexit. Inanis ergo prædicatio nostra; inanis autem et fides vestra: adhuc estis in peccatis vestris. Ergo qui et dormierunt in Christo, perierunt. Si in vita hac sperantes sumus in Christo solum; miserabiliores omnibus hominibus sumus. Si mortui non resurgunt; comedamus et bibamus; cras enim morimur. Sic autem dispositi, quid distabimus ab asinis et canibus, qui nihil de futuro curant; in appetitum euntes et eorum quæ post comedere? Inscii enim sunt moventis intus intellectus.

1 Cor. vi

1 Cor. x 13, &c

VIII. Fruar vobis in Domino. Vigilate omnem unusquisque malitiam deponere, et feralem furorem, detractionem, calumniam, turpiloquium, scurrilitatem, susurrationem, inflationem, ebrietatem, luxuriam, avaritiam, inanem gloriam, invidiam, et omne his concurrens:

Ἐνδύσασθε δὲ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας. Οἱ πρεσβύτεροι, ὑποτάσσεσθε τῷ ἐπισκόπῳ· οἱ διάκονοι, τοῖς πρεσβυτέροις· ὁ λαὸς, τοῖς πρεσβυτέροις καὶ τοῖς διακόνοις. Ἀντίψυχος ἐγὼ τῶν φυλαττόντων ταύτην τὴν εὐταξίαν· καὶ ὁ Κύριος εἴη μετ' αὐτῶν διηνεκῶς.

Induite autem Dominum nostrum Jesum Christum; et carnis curam ne feceritis in concupiscentiis. Presbyteri subditi estote Episcopo, Diaconi Presbyteris, populus Diaconis. Pro animabus hanc ordinationem custodientibus ego efficiar: et Dominus sit cum eis indesinenter. Rom.xiii.14.

Θ'. Οἱ ἄνδρες, στέργετε τὰς γαμετὰς ὑμῶν· αἱ γυναῖκες, τοὺς ὁμοζύγους· οἱ παῖδες, τοὺς γονεῖς αἰδεῖσθε· οἱ γονεῖς, τὰ τέκνα ἐκτρέφετε ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου. Τὰς ἐν παρθενίᾳ τιμᾶτε, ὡς ἱερείας Χριστοῦ· τὰς ἐν σεμνότητι χήρας, ὡς θυσιαστήριον Θεοῦ. Οἱ κύριοι, μετὰ φειδοῦς τοῖς δούλοις ἐπιτάσσετε· οἱ δοῦλοι, μετὰ φόβου τοῖς κυρίοις ἐξυπηρετεῖτε. Μηδεὶς ἐν ὑμῖν ἀργὸς ἔστω· μήτηρ γὰρ τῆς ἐνδείας ἡ ἀργία. Ταῦτα οὐκ ἐπιτάττω, ὡς ὤν τι, εἰ καὶ δέδεμαι· ἀλλ' ὡς ἀδελφὸς ὑπομιμνήσκω. Εἴη Κύριος μεθ' ὑμῶν.

IX. Commendo vobis, ô viri, diligite conjuges vestras: et vos mulieres, diligite compares vestros. Filii, honorate parentes: et vos parentes, filios nutrite in eruditione et disciplina Domini. Eas quæ in virginitate sunt honorate, sicut sacras Christi: viduas pudicas, ut sacrarium Dei, veneramini. Domini cum parcitate estote. Servi cum timore dominis deservite. Nemo otiosus in vobis sit. Mater enim egestatis est vacuitas. Hæc autem dicens, non impero quantum oportet: et si quidem vinctus sum, tanquam fratres commemoro: et si Dominus est vobiscum. Eph. vi. 4.

Ι'. Ὀναίμην ὑμῶν τῶν προσευχῶν· προσεύχεσθε, ἵνα Ἰησοῦ ἐπιτύχω. Παρατίθεμαι ὑμῖν τὴν ἐν Ἀντιοχείᾳ ἐκκλησίαν. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι Φιλιππησίων, ὅθεν καὶ γράφω ὑμῖν. Ἀσπάζεται ὑμᾶς

X. Adquisivi vos. Orationibus vestris incumbite, ut Jesum merear adipisci. Commendo vobis Ecclesiam, quæ est in Antiochia. Salutant vos electæ Ecclesiæ Philippensium: unde et scribo vobis. Salutat vos

indui Dominum nostrum Jesum Christum, et carnis providentiam non fieri in concupiscentiis. Presbyteri subjecti estote Episcopo, Diaconi Episcopo et Presbyteris, populus Diaconis. Consimilis ego his qui custodiunt hanc bonam ordinationem: et Dominus sit cum ipsis continue. Rom.xiii.14.

IX. Viri, diligite sponsas vestras; uxores, conjuges vestros. Pueri, parentes præhonorate: parentes, filios nutrite in disciplina et admonitione Domini. Eas quæ in virginitate honorate, ut sacras Christi: eas quæ in honestate viduas, ut altare Dei. Domini, cum moderamine servis præcipite: servi, cum timore Dominis ministrate. Nullus in vobis otiosus maneat: mater enim indigentiæ otiositas. Hoc enim non præcipio, ut existens aliquis, etsi ligor: sed, ut frater, ad memoriam revoco. Sit Dominus vobiscum. Eph. vi. 4.

X. Fruar vestris orationibus. Orate ut Jesu fruar. Commendo vobis eam quæ in Antiochia Ecclesiam. Salutant vos Ecclesiæ Philippensium; unde et scribo vobis. Salutat vos

Φίλων ὁ διάκονος ὑμῶν, ᾧ καὶ ἐγὼ εὐχαριστῶ, σπουδαίως ὑπηρετοῦντί μοι ἐν πᾶσιν. Ἀσπάζεται ὑμᾶς Ἀγαθόπους ὁ διάκονος, ὁ ἐκ Συρίας, ὃς ἀκολουθεῖ μοι ἐν Χριστῷ. Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι. Ἀσπάζομαι πάντας καὶ πάσας, τοὺς ἐν Χριστῷ. Ἐρρῶσθε σώματι καὶ ψυχῇ καὶ πνεύματι ἑνὶ, καὶ ἐμοῦ μὴ ἐπιλάθησθε. Ὁ Κύριος μεθ' ὑμῶν.

Philon diaconus vester; cui et ego gratias ago, bene mihi servienti in omnibus. Salutat vos Agathopus diaconus de Syria: qui me sequitur in Christo. Salutate invicem in osculo sancto. Saluto universos et universas qui sunt in Christo. Incolumes estote corpore et animo et spiritu: et mei ne obliviscamini. Et sit Deus vobiscum. 2 Cor. xi. 12.

Philon diaconus vester; cui et gratias ego ago, studiose ministranti mihi in omnibus. Salutat vos Diaconus, qui ex Syria sequitur me in Christo. Salutate ad invicem in sancto osculo. Saluto universos et universas in Christo. Valete anima et spiritu: et mei non obliviscamini. Dominus vobiscum. 2 Cor. xi. 12.

THE EPISTLE TO THE ANTIOCHIANS.

ΤΟΥ ΑΥΤΟΥ ΠΡΟΣ ΑΝΤΙΟΧΕΙΣ.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, ἐκκλησίᾳ ἠλεημένῃ ὑπὸ Θεοῦ, ἐκλελεγμένῃ ὑπὸ Χριστοῦ, παροικούσῃ ἐν Συρίᾳ, καὶ πρώτῃ Χριστοῦ ἐπωνυμίαν λαβούσῃ, τῇ ἐν Ἀντιοχείᾳ, ἐν Θεῷ Πατρὶ, καὶ Κυρίῳ Ἰησοῦ Χριστῷ, χαίρειν.

Α'. Ἐλαφρά μοι καὶ κοῦφα τὰ δεσμὰ ὁ Κύριος πεποίηκε, μαθόντα εἰρηνεύειν ὑμᾶς, καὶ ἐν πάσῃ ὁμονοίᾳ σαρκικῇ τε καὶ πνευματικῇ διάγειν. Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, φυλαττόμενοι τὰς εἰσκομισάσας αἱρέσεις τοῦ Πονηροῦ, ἐπ'

EJUSDEM EPISTOLA AD ANTIOCHENSES,

Scripta ex Philippis.

Ignatius qui et Theophorus, Ecclesiæ Antiochensi misericordiam a Christo consecutæ, habitanti in Syria, quæ prima Christi cognomen accepit, quæ est in Antiochia; in Deo Patre, et Domino Jesu Christo, Salutem. Act. xi.

I. Levia mihi et inonerosa vincula fecit Dominus, cum didicissem vos pacificos esse, et in omni concordia carnali et spirituali vos transigere. Rogo igitur vos ego vinctus in Domino, digne ambulare vocatione qua vocati estis: custodientes vos ab introeuntibus hæresibus malignis, ad Eph. iv.

EPISTOLA AD ANTIOCHENOS.

Ignatius, qui et Theophorus, Ecclesiæ habenti propitiationem a Deo, dilectæ a Christo, advenæ in Syria, et primæ Christi cognominationem accipienti in Antiochia; in Deo Patre, et Domino Jesu Christo, gaudere. Act. xi.

I. Levia mihi et non onerosa vincula Dominus fecit, discenti pacem habere vos, et in omni concordia carnali et spirituali conversari. Deprecor igitur vos ego vinctus in Domino, digne ambulare vocatione qua vocati estis: observantes vos ab inductis hæresibus Maligni, in Eph. iv.

ἀπάτῃ καὶ ἀπωλείᾳ τῶν πειθομένων αὐτῷ· προσέχειν δὲ τῇ τῶν Ἀποστόλων διδαχῇ, καὶ νόμῳ καὶ προφήταις πιστεύειν· πᾶσαν Ἰουδαϊκὴν καὶ Ἑλληνικὴν ἀπορρίψαι πλάνην· καὶ μήτε πλῆθος Θεῶν ἐπεισάγειν, μήτε τὸν Χριστὸν ἀρνεῖσθαι προφάσει τοῦ ἑνὸς Θεοῦ.

Β'. Μωσῆς τε γὰρ ὁ πιστὸς θεράπων τοῦ Θεοῦ εἰπὼν, Κύριος ὁ Θεός σου, Κύριος εἷς ἐστί· καὶ τὸν ἕνα καὶ μόνον κηρύξας Θεὸν, ὡμολόγησεν εὐθέως καὶ τὸν Κύριον ἡμῶν, λέγων· Κύριος ἔβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα παρὰ Κυρίου πῦρ καὶ θεῖον· καὶ πάλιν· Εἶπεν ὁ Θεὸς, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν· καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν· καὶ ἑξῆς· Ἐν εἰκόνι Θεοῦ ἐποίησε τὸν ἄνθρωπον. Καὶ ὅτι γενήσεται ἄνθρωπος, φησὶ· Προφήτην· ὑμῖν ἀναστήσει Κύριος ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ.

Γ'. Οἱ δὲ Προφῆται, εἰπόντες ὡς ἐκ προσώπου τοῦ Θεοῦ, Ἐγὼ Θεὸς πρῶτος, καὶ ἐγὼ μετὰ ταῦτα, καὶ πλὴν ἐμοῦ οὐκ ἔστι Θεὸς, περὶ τοῦ Πατρὸς τῶν ὅλων λέγουσι. Καὶ περὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

seductionem et perditionem consentientium eis. Intendere autem Apostolorum doctrinæ, et Legi atque Prophetis credere: omnem Judaicum atque Paganicum errorem abjicere; et neque multitudinem Deorum admittere, neque Christum ad excusationem unius Dei negare.

II. Moyse fideli famulo Dei ad populum dicente: Dominus Deus tuus Deus unus est. Et unum atque solum prædicans Deum, confessus est statim etiam Dominum nostrum, dicens. Pluit Dominus super Sodomam et Gomorram ignem et sulphur a Domino de cælo. Et iterum: Etdixit Deus; faciamus hominem ad imaginem et similitudinem nostram. Et rursum: Et fecit Deus hominem; ad imaginem Dei fecit illum. Et paulo post: Ad imaginem Dei fecit hominem. Et quia nasciturus erat homo, sic ait: Prophetam suscitabit vobis Dominus Deus vester de fratribus vestris sicut me.

Deut. vi. 4. cum Mar. xii. 29. Gen. xix. 24. Gen. i. 26, 27. Gen. v. 1. et ix. 6. Deut. xviii. 15. cum Act. iii. 22. et vii. 37.

III. Nam et Prophetæ ex persona Dei dixerunt: Ego Deus primus, et ego post hæc; et præter me non est Deus. Hoc autem de Patre omnium dixerunt. De Domino vero nostro Jesu Christo

Esai. xliv. 6.

deceptione et perditione persuasorum ab ipso. Attendite autem Apostolorum doctrinæ, et Legi et Prophetis credere; omnem Gentilem et Judaicum abjicere errorem: et neque multitudinem Deorum inducere, neque Christum negare occasione unius Dei.

II. Moyses enim fidelis servus Dei, dicens; Dominus Deus tuus, Dominus unus est, et unum et solum prædicans Deum, confessus est confestim et Dominum nostrum, dicens: Pluit Dominus super Sodomam et Gomorram ignem a Domino et sulphur. Et rursus: Et dixit Deus, faciamus hominem secundum imaginem nostram et secundum similitudinem: et, fecit Deus hominem; secundum imaginem Dei fecit ipsum. Et deinceps: quoniam in imagine Dei fecit hominem. Et quia fiet homo, ait: Prophetam vobis suscitabit Dominus ex fratribus vestris sicut me.

Deut. vi. 4. cum Mar. xii. 29. Gen. xix. 24. Gen. i. 26, 27. Gen. v. 1. et ix. 6. Deut. xviii. 15. cum Act. iii. 22. et vii. 37.

III. Prophetæ autem, dicentes ut ex persona Dei; Ego Deus primus, et ego post hæc, et præter me non est Deus; de Patre omnium dicunt. Et de Domino nostro Jesu Christo:

Esai. xliv. 6.

Υἱὸς, φασὶν, ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὤμου αὐτοῦ ἐστιν ἄνωθεν, καὶ καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος, Θαυμαστὸς, σύμβουλος, Θεὸς ἰσχυρὸς, ἐξουσιαστής. Καὶ περὶ τῆς ἐνανθρωπήσεως αὐτοῦ· Ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ. Καὶ περὶ τοῦ πάθους· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος· Κἀγὼ ὡς ἀρνίον ἄκακον ἀγόμενον τοῦ θύεσθαι.

rursum Prophetæ proclamaverunt, dicentes: Ecce puer natus est nobis, et filius datus est nobis, cujus initium est desuper: et vocabitur, inquiunt, nomen ejus Magni consilii Angelus, admirabilis, consiliarius, Deus fortis, potestatem habens, Princeps pacis. Nam et de incarnatione ejus ex Virgine dicunt: Ecce Virgo in utero concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel. Et de passione ejus nihilominus adjecerunt, dicentes: Sicut ovis ad occisionem ductus est, et sicut agnus coram tondente se sine voce. Et iterum, ipse de se ipso referens, dicit: Ego autem, sicut agnus innocens, ductus sum ad immolandum.

Esai. ix.
Esai. vii. cum Mat. i. 2
Esai. liii cum Act. viii.
Jer. xi.

Δ'. Οἵ τε Εὐαγγελισταὶ εἰπόντες τὸν ἕνα Πατέρα μόνον ἀληθινὸν Θεὸν, καὶ τὰ κατὰ τὸν Κύριον ἡμῶν οὐ παρέλιπον, ἀλλ' ἔγραψαν· Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ Λόγος· οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν· πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονε. Καὶ περὶ τῆς ἐνανθρωπήσεως· Ὁ Λόγος, φησὶ, σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν· καὶ, Βίβλος γενέσεως Ἰησοῦ Χριστοῦ

IV. Nam et Evangelistæ dicentes, unum solum verum Deum esse Patrem; etiam quæ ad Dominum nostrum Jesum Christum pertinent non prætermiserunt, sed potius perscripserunt,· dicentes: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil. Sed et de incarnatione ejus subjunxerunt, dicentes: Et Verbum caro factum est, et habitavit in nobis. Et iterum: Liber, inquiunt, generationis Jesu Christi,

Joh. xvii
Joh. i. 1,
Joh. i. 1
Mat. i.

Filius, ait, datus est nobis, cujus principium desuper; et vocatur nomen ipsius Magni consilii Angelus, admirabilis, consiliarius, Deus fortis, potestativus. Et de inhumanatione ipsius; Ecce Virgo in utero concipiet, et pariet filium; et vocabunt nomen ejus Emanuel. Et de passione; Ut ovis ad occisionem ductus est, et quasi agnus coram tondente ipsum, sine voce. Et, Ego sicut agnus innocens ductus ad sacrificandum.

Es. ix.
Esai. vii. cum Mat. i.
Esai. lii Act. viii. Jer. xi.

IV. Et Evangelistæ dicentes, unum Patrem solum verum Deum; et quæ secundum Dominum nostrum non dereliquerunt, sed scripserunt: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil. Et de inhumanatione: Verbum, ait, caro factum est, et inhabitavit in nobis. Et, Liber generationis Jesu Christi,

Joh. xv
Joh. i. 1,
Joh. i.
Mat. i.

υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ· Οἱ δὲ Ἀπόστολοι εἰπόντες, ὅτι Θεὸς εἷς ἐστιν, εἶπον οἱ αὐτοὶ, ὅτι εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων· καὶ τὴν ἐνσωμάτωσιν καὶ τὸ πάθος οὐκ ἐπησχύνθησαν· τί γάρ φησιν; Ἄνθρωπος Ἰησοῦς Χριστὸς, ὁ δοὺς ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.

filii David, filii Abraham. Apostoli quoque Christi, asserentes quia Deus unus est, adjecerunt, dicentes: Unus Deus, unus et Mediator Dei et hominum. Et de incarnatione ejus ac passione non erubuerunt; sed potius fiduciaLiter subjunxerunt, dicentes: Homo Christus Jesus; qui dedit semetipsum pro seculi vita. 1 Cor. viii. 4, 6. Gal. iii. 20. 1 Tim. ii. 5, 6.

Ε΄. Πᾶς οὖν ὅστις ἕνα καὶ μόνον καταγγέλλει Θεὸν, ἐπ' ἀναιρέσει τῆς τοῦ Χριστοῦ Θεότητος, ἐστὶ διάβολος, καὶ ἐχθρὸς πάσης δικαιοσύνης· ὅ τε ὁμολογῶν Χριστὸν, οὐ τοῦ ποιήσαντος τὸν κόσμον υἱὸν, ἀλλ' ἑτέρου τινὸς ἀγνώστου, παρ' ὃν ἐκήρυξεν ὁ νόμος καὶ οἱ προφῆται, οὗτος ὄργανόν ἐστιν αὐτοῦ τοῦ διαβόλου· ὅ τε τὴν ἐνανθρώπησιν παραιτούμενος, καὶ τὸν σταυρὸν ἐπαισχυνόμενος, δι' ὃν δέδεμαι, οὗτός ἐστιν ἀντίχριστος· ὅ τε ψιλὸν ἄνθρωπον λέγων τὸν Χριστὸν, ἐπάρατός ἐστι κατὰ τὸν Προφήτην, οὐκ ἐπὶ Θεῷ πεποιθὼς, ἀλλ' ἐπὶ ἀνθρώπῳ· διὸ καὶ ἄκαρπός ἐστι, παραπλησίως τῇ ἀγριομυρίκῃ.

V. Omnis ergo qui unum Deum annunciat, intercipit autem Christi divinitatem; filius est Diaboli, et inimicus omnis justitiæ. Qui autem non confitetur Christum filium esse ejus qui fecit mundum, sed alterius cujusdam incogniti, præter eum quem prædicat Lex et Prophetæ; hic organum est ipsius Diaboli. Quicunque autem incarnationem Christi recusat, et crucem ejus erubescit, propter quam ego vinctus sum; hic est Antichristus. Quicunque vero purum hominem dicit esse Christum, maledictus est, secundum dictum Prophetæ, non in Deum fidens, sed in hominem tantum. Propterea et infructuosus est, quemadmodum tamariscus quæ est in deserto. Jer. xvii. 5, 6.

ς΄. Ταῦτα γράφω ὑμῖν, ὦ τοῦ Χριστοῦ νεελαία, οὐ συνειδὼς ὑμῖν τὸ τοιοῦτο φρόνημα, ἀλλὰ προφυλαττόμενος ὑμᾶς, ὡς πατὴρ τὰ ἑαυτοῦ τέκνα. Βλέπετε

VI. Hæc scribo vobis, cum sim Christi novellum olivæ; non ignorans vos taliter sapere: sed præcustodio vos, sicut pater filios suos. Videte

filii David, filii Abraham. Apostoli autem dicentes, quoniam Deus est; dicebant illi ipsi, quoniam unus et mediator Dei et hominum. Et incorporationem et passionem non erubuerunt. Quid enim ait? Homo Jesus Christus; qui dedit semetipsum redemptionem pro mundi vita. 1 Cor. viii. 4, 6. Gal. iii. 20. 1 Tim. ii. 5, 6.

V. Omnis igitur qui unum annunciat Deum, in interemptione divinitatis Christi; filius est Diaboli, et inimicus omnis justitiæ. Et qui confitetur Christum, non ejus qui fecit mundum filium, sed alterius cujusdam incogniti, præter quem prædicavit Lex et Prophetæ, iste organum est ipsius Diaboli. Et qui inhumanationem renuit, et crucem erubescit, propter quam ligatus sum; iste est Antichristus. Et qui nudum hominem dicit Christum, maledictus est, secundum Prophetam, non in Deo confidens sed in homine. Propter quod et sine fructu est, proximus agresti myricæ. Jer. xvii. 5, 6.

VI. Hæc scribo vobis, ô Christi juventus; non conscius vobis habere talem sensum: sed præservans vos, ut pater proprios filios. Videte

οὖν τοὺς κακεντρεχεῖς ἐργάτας, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, ὧν τὸ τέλος ἀπώλεια, ὧν ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν. Βλέπετε τοὺς κύνας τοὺς ἐνεοὺς, τοὺς ὄφεις τοὺς συρομένους, τὰ φιλόδορα δρακόντια, τὰς ἀσπίδας, τοὺς βασιλίσκους, τοὺς σκορπίους· οὗτοι γάρ εἰσι θῶες ἀλωποὶ, ἀνθρωπόμιμοι πίθηκοι.

ergo malignos operarios, inimicos crucis Christi; quorum finis interitus, quorum Deus venter est, quorum gloria in confusione eorum. Videte canes rabidos, serpentes super pectus repentes, dracones squamosos, aspides, basiliscos, scorpios. Hi enim sunt thoes vulpes; sed et simiæ humana imitantes. Phil. iii. 18, 19.

Ζ'. Παύλου καὶ Πέτρου γεγόνατε μαθηταί· μὴ ἀπολέσητε τὴν παραθήκην· μνημονεύσατε Εὐοδίου τοῦ ἀξιομακαρίστου ποιμένος ὑμῶν, ὃς πρῶτος ἐνεχειρίσθη παρὰ τῶν Ἀποστόλων τὴν ὑμετέραν προστασίαν. Μὴ καταισχύνωμεν τὸν πατέρα· γενώμεθα γνήσιοι παῖδες, ἀλλὰ μὴ νόθοι. Οἴδατε ὅπως συνανεστράφην μεθ' ὑμῶν· ἃ παρὼν ἔλεγον ὑμῖν, ταῦτα καὶ ἀπὼν γράφω· Εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν, ἤτω ἀνάθεμα. Μιμηταί μου γίνεσθε. Ἀντίψυχον ὑμῶν γενοίμην, ὅταν Ἰησοῦ ἐπιτύχω. Μνημονεύετέ μου τῶν δεσμῶν.

VII. Pauli et Petri facti estis discipuli: nolite perdere depositum quod vobis commendaverunt. Mementote digne beatissimi Evodii Pastoris vestri; qui primus vobis ab Apostolis antistes ordinatus est. Non confundamus patrem: sed efficiamur certi filii, et non adulterini. Scitis qualiter conversatus sum inter vos. Quæ ergo præsens dicebam vobis, hæc nunc et absens scribo. Si quis non diligit Dominum Jesum, sit anathema. Imitatores mei estote. Pro animabus vestris ego efficiar, quando Christum meruero adipisci. Mementote vinculorum meorum. 1 Cor. xvi. 22. Col. iv. 18.

Η'. Οἱ πρεσβύτεροι, ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον, ἕως ἀναδείξῃ ὁ Θεὸς τὸν μέλλοντα ἄρχειν ὑμῶν· ἐγὼ γὰρ ἤδη σπένδομαι, ἵνα Χριστὸν κερδήσω.

VIII. Presbyteri, pascite gregem qui in vobis est; donec ostendat Deus eum qui futurus est in vobis rector. Ego autem nunc festino; ut Christum lucrifaciam. 1 Pet. v. 2. 2 Tim. iv. 6. Phil. iii. 8.

igitur in malum currentes operatores, inimicos crucis Christi; quorum finis perditio, quorum Deus venter, quorum gloria in confusione ipsorum. Videte canes sine voce, serpentes surrepentes, infoveatos dracones, aspides, basiliscos, scorpiones. Isti enim sunt thoes vulpes, hominis imitatores simiæ. Phil. iii. 18, 19.

VII. Pauli et Petri fiatis discipuli: non perdatis depositum. Recordamini Euodii digne beati Pastoris vestri; qui primus ordinatus ab Apostolis in vestram prælationem. Non erubescamus patrem: fiamus proprii pueri, sed non nothi. Scitis qualiter conversatus sum vobiscum. Quæ præsens dicebam vobis, hæc et absens scribo: Qui non amat Dominum Jesum, sit anathema. Imitatores mei estote. Consimilis animæ vobiscum fiam; quando utique Deo potiar. Mementote meorum vinculorum. 1 Cor. xvi. 22. Col. iv. 18.

VIII. Presbyteri, pascite eum qui in vobis gregem: usquequo ostendat Deus futurum principari vobis. Ego enim jam sacrificor, et tempus resolutionis meæ instat, ut Christum lucrificiam. 1 Pet. v. 2. 2 Tim. iv. 6. Phil. iii. 8.

Οἱ διάκονοι γινωσκέτωσαν οἵου εἰσὶν ἀξιώματος, καὶ σπουδαζέτωσαν ἄμεμπτοι εἶναι, ἵνα ὦσι μιμηταὶ Χριστοῦ. Ὁ λαὸς ὑποτασσέσθω τοῖς πρεσβυτέροις καὶ τοῖς διακόνοις. Αἱ παρθένοι γινωσκέτωσαν τίνι καθιέρωσαν ἑαυτάς.

Θ'. Οἱ ἄνδρες στεργέτωσαν τὰς ὁμοζύγους, μνημονεύοντες, ὅτι μία ἐνὶ, οὐ πολλαὶ ἑνὶ ἐδόθησαν ἐν τῇ κτίσει. Αἱ γυναῖκες τιμάτωσαν τοὺς ἄνδρας, ὡς σάρκα ἰδίαν· μηδὲ ἐξ ὀνόματος αὐτοὺς τολμάτωσαν καλεῖν· σωφρονιζέτωσαν δὲ, μόνους ἄνδρας τοὺς ὁμοζύγους εἶναι νομίζουσαι, οἷς καὶ ἠνώθησαν κατὰ γνώμην Θεοῦ. Οἱ γονεῖς, τὰ τέκνα παιδεύετε παιδείαν ἱεράν. Τὰ τέκνα, τιμᾶτε τοὺς γονεῖς, ἵνα εὖ ὑμῖν ᾖ.

I'. Οἱ δεσπόται, μὴ ὑπερηφάνως τοῖς δούλοις προσέχετε, μιμούμενοι τὸν τλητικὸν Ἰώβ εἰπόντα· Εἰ δὲ καὶ ἐφαύλισα κρῖμα θεράποντός μου, ἢ θεραπαίνης μου, κρινομένων αὐτῶν πρός με· τί γὰρ ποιήσω, ἐὰν ἔτασίν μου ὁ Κύριος ποιήσηται; καὶ τὰ ἑξῆς ἐπίστασθε. Οἱ δοῦλοι, μὴ παροργίζετε τοὺς δεσπότας ἐν μηδενὶ, ἵνα μὴ κακῶν ἀνηκέστων ἑαυτοῖς αἴτιοι γένησθε.

IA'. Μηδεὶς ἀργὸς ἐσθιέτω, ἵνα μὴ ῥεμβὸς γένηται, καὶ πορνοσκόπος.

Diaconi agnoscant cujus sint dignitatis: et studeant esse inculpabiles, ut sint Christi imitatores. Populus subditus sit Presbyteris et Diaconis. Virgines cognoscant cui se consecraverunt.

IX. Viri diligant conjuges suas: memores quia una uni, et non multæ uni in principio creaturæ datæ sunt in possessionem. Mulieres honorificent viros suos, ut carnem suam: et non audeant proprio nomine eos vocare. Sciant autem solos viros suos compares esse; quibus et conjunctæ sunt secundum ordinationem Dei. Parentes, erudite filios eruditione sancta. Filii, honorate parentes: ut bene sit vobis, et sitis longævi super terram. Mal. ii. 15 Mat. xix 4, 5. Eph. vi. 3.

X. Domini, nolite superbe servis uti: imitantes patientissimum Job, dicentem; Si prave judicavi servum meum, aut ancillam meam; judicer ego ab eis: quid enim faciam, si interrogationem Dominus fecerit de me? et cætera, quæ sequuntur, bene nôstis. Servi, nolite ad iracundiam in aliquo provocare dominos: ne forte aliquid mali fiat vobis; et vos ipsi vobis eritis rei. Job xxxi. 13, 14.

XI. Nemo otiosus manducet; ne vagus et fornicarius efficiatur.

Diaconi cognoscant cujus sint dignitatis: et studeant immaculati esse, ut sint imitatores Christi. Populus subjiciatur Presbyteris et Diaconis. Virgines cognoscant cui consecraverunt seipsas. Mal. ii. 15. Mat. xix. 4, 5.

IX. Viri diligant conjuges: recordantes quoniam una uni, non multæ uni datæ sunt in creatione. Mulieres honorent viros, ut propriam carnem: neque ex nomine ipsos audeant vocare. Castificent autem; solos viros conjuges esse existimantes, quibus et unitæ sunt secundum sententiam Dei. Parentes, filios erudite disciplinam sacram. Filii, honorate parentes: ut bene vobis sit. Eph. vi. 3.

X. Domini, non superbe servis præferamini: imitantes Job, dicentem; Si autem et depravavi judicium servi mei, vel ancillæ meæ, judicatis ipsis ad me. Quid enim faciam, si scrutinium mei Dominus faciat? et quæ deinceps, scitis. Servi, non irritetis dominos in ira: ut non malorum insanabilium vobismet causæ fiatis. Job xxxi. 13, 14.

XI. Otiosus nullus comedat; ut non negligens fiat et fornicarius.

Μέθη, ὀργή, φθόνος, λοιδορία, κραυγή, βλασφημία, μηδὲ ὀνομαζέσθω ἐν ὑμῖν. Αἱ χῆραι μὴ σπαταλάτωσαν, ἵνα μὴ καταστρηνιάσωσι τοῦ λόγου. Τῷ Καίσαρι ὑποτάγητε, ἐν οἷς ἀκίνδυνος ἡ ὑποταγή. Τοὺς ἄρχοντας μὴ ἐρεθίζετε εἰς παροξυσμόν, ἵνα μὴ δῶτε ἀφορμὴν τοῖς ζητοῦσι καθ' ὑμῶν. Περὶ δὲ γοητείας, ἢ παιδεραστίας, ἢ φόνου, περιττὸν τὸ γράφειν, ὁπότε ταῦτα καὶ τοῖς ἔθνεσιν ἀπηγόρευται πράττειν. Ταῦτα οὐχ ὡς ἀπόστολος παρακελεύομαι, ἀλλ' ὡς σύνδουλος ὑμῶν ὑπομιμνήσκω ὑμᾶς.

Damas. 131.

Ebrietas, iracundia, invidia, maliloquium, clamor, blasphemia, non nominetur in vobis. Viduæ non in deliciis agant; ne per luxuriam abjiciant verbum. Cæsari subditi estote in his in quibus sine periculo est ipsa subjectio. Principes nolite exasperare: ne detis occasiones adversum vos quærentibus eas. De maleficiis autem et veneficiis, vel homicidio, ex abundanti est scribere vobis: quando hæc etiam in Gentibus abominabile sit agere. Hæc autem non sicut Apostolus præcipio; sed sicut conservus vester, commemorans vos.

Eph. v. 3.

IB'. Ἀσπάζομαι τὸ ἅγιον πρεσβυτέριον. Ἀσπάζομαι τοὺς ἱεροὺς διακόνους, καὶ τὸ ποθεινόν μοι ὄνομα, ὃν ἐπίδοιμι ἀντὶ ἐμοῦ ἐν πνεύματι ἁγίῳ, ὅταν Χριστοῦ ἐπιτύχω· οὗ ἀντίψυχον γενοίμην. Ἀσπάζομαι ὑποδιακόνους, ἀναγνώστας, ψάλτας, πυλωροὺς, τοὺς κοπιῶντας, ἐξορκιστὰς, ὁμολογητάς. Ἀσπάζομαι τὰς φρουροὺς τῶν ἁγίων πυλώνων, τὰς ἐν Χριστῷ διακόνους. Ἀσπάζομαι τὰς χριστολήπτους παρθένους, ὧν ὀναίμην ἐν Κυρίῳ Ἰησοῦ. Ἀσπάζομαι τὸν λαὸν Κυρίου ἀπὸ μικροῦ ἕως μεγάλου, καὶ πάσας τὰς ἀδελφάς μου ἐν Κυρίῳ.

XII. Saluto sanctum Presbyterium. Saluto sacrosanctos Diaconos, et desiderabile mihi nomen ejus quem reservavi pro me in Spiritu sancto, cum Christum meruero adipisci: pro cujus anima ego efficiar. Saluto subdiaconos, lectores, cantores, ostiarios, laborantes, exorcistas, atque confessores. Saluto custodes sanctarum portarum, Diaconissas, quæ sunt in Christo. Saluto susceptrices Christi virgines; quas ego nutrivi in Domino Jesu. Saluto pudicissimas viduas. Saluto plebem Domini, a minimo usque ad maximum, et omnes sorores meas in Domino.

Ebrietas, ira, invidia, contumelia, clamor, blasphemia, neque nominentur in vobis. Viduæ non delicientur; ut non aberrent a sermone. Cæsari subjicimini, in quibus non periculosa subjectio. Principes non irritetis in amaricationem: ut non detis occasionem quærentibus adversum vos occasionem. De incantatione, vel puerili desiderio, vel homicidio, superfluum scribere: quum hæc et Gentibus prohibita sunt fieri. Hæc non ut Apostolus jubeo; sed ut conservus vester, monefacio vos.

Eph. v. 3.

XII. Saluto sanctum Presbyterium. Saluto sacros Diaconos, et desideratum mihi nomen: quem videam pro me in Spiritu sancto, cum utique Christo fruar; cujus consimilis animi fiam. Saluto subdiaconos, lectores, cantores, ostiarios, laborantes, exorcistas, confessores. Saluto custodes sanctarum portarum, existentes in Christo ministros. Saluto a Christo sumptas virgines: quibus fruar in Domino Jesu. Saluto venerabilissimas viduas. Saluto populum Domini, a parvo usque ad magnum, et omnes sorores meas in Domino.

ΙΓ'. Ἀσπάζομαι Κασσιανὸν, καὶ τὴν ὁμόζυγον αὐτοῦ, καὶ τὰ φίλτατα αὐτοῦ τέκνα. Ἀσπάζεται ὑμᾶς Πολύκαρπος, ὁ ἀξιοπρεπὴς ἐπίσκοπος, ᾧ καὶ μέλει περὶ ὑμῶν· ᾧ καὶ παρεθέμην ὑμᾶς ἐν Κυρίῳ· καὶ πᾶσα δὲ ἡ ἐκκλησία Σμυρναίων μνημονεύει ὑμῶν ἐν ταῖς προσευχαῖς ἐν Κυρίῳ. Ἀσπάζεται ὑμᾶς Ὀνήσιμος, ὁ Ἐφεσίων ποιμήν. Ἀσπάζεται ὑμᾶς Δημᾶς, ὁ Μαγνησίας ἐπίσκοπος. Ἀσπάζεται ὑμᾶς Πολύβιος, ὁ Τραλλαίων. Ἀσπάζονται ὑμᾶς Φίλων καὶ Ἀγαθόπους, οἱ διάκονοι, οἱ συνακόλουθοί μου. Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι.

XIII. Saluto Cassianum hospitem meum, et conjugem ejus, et amabiles natos ejus. Salutat vos Polycarpus, digne decentissimus Episcopus; qui et curam vestri gerit; cui et commendavi vos in Domino. Et omnis Ecclesia Smyrnensium memor est vestri in orationibus apud Deum. Salutat vos Onesimus, Ephesiorum Pastor. Salutat vos Damas, Magnesiæ Episcopus. Salutat vos Polybius, Trallianorum antistes. Salutat vos Philon et Agathopus diaconi; qui me sequuntur. Salutate invicem in osculo sancto. 2Cor.xiii.12.

ΙΔ'. Ταῦτα ἀπὸ Φιλίππων γράφω ὑμῖν. Ἐῤῥωμένους ὑμᾶς ὁ ὢν μόνος ἀγέννητος, διὰ τοῦ πρὸ αἰώνων γεγεννημένου, διαφυλάξει πνεύματι καὶ σαρκί, καὶ ἴδοιμι ὑμᾶς ἐν τῇ τοῦ Χριστοῦ βασιλείᾳ. Ἀσπάζομαι τὸν ἀντ' ἐμοῦ μέλλοντα ἄρχειν ὑμῶν· οὗ καὶ ὀναίμην ἐν Χριστῷ. Ἔῤῥωσθε Θεῷ καὶ Χριστῷ, πεφωτισμένοι τῷ Ἁγίῳ Πνεύματι.

XIV. Hæc autem a Philippis scribo vobis. Incolumes vos ille qui est solus ingenitus, per illum qui est ante secula natus, spiritu et carne custodiat: et videam vos in regno Christi. Saluto eum qui post me futurus est princeps vester: quem et adquisivi in Christo. Incolumes estote Deo et Christo, illuminati Spiritu Sancto.

XIII. Saluto Cassianum, et conjugem ipsius, et filios. Salutat vos Polycarpus, digne decens Episcopus, cui et cura est de vobis: cui et commendavi vos in Domino. Sed et omnis Ecclesia Smyrnæorum memoriam habet vestri in orationibus in Domino. Salutat vos Onesimus, Ephesiorum Pastor. Salutat vos Magnesius Episcopus. Salutat vos Polybius, Trallæorum. Salutant vos Philon et Agathopus diaconi, consecutores mei. Salutate ad invicem in osculo sancto. 2Cor.xiii.12.

XIV. Hæc a Philippis scribo vobis. Sanet vos qui est solus ingenitus, per ante secula genitum, custodiat spiritu et carne: et videam vos in Christi adventu. Saluto eum qui pro me futurus est principari vobis: quo fruar in Christo. Valete in Deo et Christo, illuminati Spiritu Sancto.

THE EPISTLE TO HERO THE DEACON.

ΤΟΥ ΑΥΤΟΥ ΠΡΟΣ ΗΡΩΝΑ

Διακόνον Ἀντιοχείας.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῷ θεοτιμήτῳ καὶ ποθεινοτάτῳ, σεμνοτάτῳ, χριστοφόρῳ, πνευματοφόρῳ, γνησίῳ τέκνῳ ἐν πίστει καὶ ἀγάπῃ, Ἥρωνι διακόνῳ Χριστοῦ, ὑπηρέτῃ Θεοῦ, χάρις, ἔλεος, καὶ εἰρήνη ἀπὸ τοῦ παντοκράτορος Θεοῦ, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν, τοῦ μονογενοῦς αὐτοῦ υἱοῦ, τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, καὶ σώσῃ εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον.

Α'. Παρακαλῶ σε ἐν Θεῷ προσθεῖναι τῷ δρόμῳ σου, καὶ ἐκδικεῖν σου τὸ ἀξίωμα. Τῆς συμφωνίας τῆς πρὸς τοὺς ἁγίους φρόντιζε· τοὺς ἀσθενεστέρους βάσταζε, ἵνα πληρώσῃς τὸν νόμον τοῦ Χριστοῦ. Νηστείαις καὶ δεήσεσι σχόλαζε, ἀλλὰ μὴ ἀμέτρως, ἵνα μὴ σαυτὸν καταβάλῃς· οἴνου καὶ κρεῶν μὴ πάντῃ ἀπέχου· οὐ γάρ ἐστι βδελυκτά· Τὰ γὰρ ἀγαθὰ τῆς γῆς, φησὶ, φάγεσθε·

EJUSDEM AD HERONEM,

Ecclesiæ Antiochenæ Diaconum: quem ei Dominus ostendit sessurum in sede ipsius. Ex Philippis.

Ignatius, qui et Theophorus, a Deo honorabili, desiderabili, pudico, Christifero, spiritifero, in fide et dilectione, Heroni diacono Christi, ministro Dei, gratia et misericordia et pax ab omnipotente Deo, et Christo Jesu Domino nostro, unigenito filio ejus; qui dedit semetipsum pro peccatis nostris, ut redimeret nos de hoc præsenti seculo maligno, et salvos faceret in regnum suum cœleste. Gal. i. 4

I. Rogo te in Domino adjicere ad cursum tuum, et defendere dignitatem tuam: consonantiæ quæ est ad Sanctos curam gerere. Infirmiores suffer; ut adimpleas legem Christi. Jejuniis et orationibus vaca: sed non ultra mensuram, ne teipsum dejicias. Vino et carnibus non ex toto abstineas: non enim sunt abominabiles. Bona, inquit, terræ comedetis. Gal. vi. 2 Esai. i. 1

EPISTOLA AD HERONEM

Diaconum Ecclesiæ Antiochenorum.

Ignatius, qui et Theophorus, a Deo honorato et desideratissimo, Christifero, spirituali filio in fide et charitate, Eroni diacono Jesu Christi et famulo Dei, gratia, misericordia et pax ab omnipotenti Deo et Jesu Christo Domino nostro, unigenito filio ipsius; qui dedit semetipsum pro nobis et peccatis nostris, ut eriperet nos ex præsenti seculo nequam, et salvaret in regnum ipsius supercœleste. Gal. i. 4

I. Deprecor te in Deo apponere cursui tuo, et justificare tuam dignitatem. Concordiamque ad Sanctos cura. Infirmiores porta; ut impleas legem Christi. Jejuniis et orationibus vaca: sed non immoderate, ut teipsum prosternas. A vino et carnibus non omnino abstine: non enim sunt abominabilia. Bona enim terræ comedite, ait. Gal. vi. 2 Esai. i. 1

Καὶ, Ἔδεσθε κρέα ὡς λάχανα. Καὶ, Οἶνος εὐφραίνει καρδίαν ἀνθρώπου, καὶ ἔλαιον ἱλαρύνει, καὶ ἄρτος στερίζει· ἀλλὰ μεμετρημένως καὶ εὐτάκτως, ὡς Θεοῦ χορηγοῦντος. Τίς γὰρ φάγεται, ἢ τίς πίεται παρὲξ αὐτοῦ; ὅτι εἴτι καλὸν, αὐτοῦ· καὶ εἴτι ἀγαθὸν, αὐτοῦ. Τῇ ἀναγνώσει πρόσεχε, ἵνα μὴ μόνον αὐτὸς εἰδῇς τοὺς νόμους, ἀλλὰ καὶ ἄλλοις αὐτοὺς ἐξηγῇ, ὡς Θεοῦ ἀθλητής. Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ· ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ. Ἀντίψυχόν σου ἐγὼ ὁ δέσμιος.

Et, Carnes ut olera manducabitis. Gen. ix. 3.
Sed et, Vinum lætificat cor hominis, et oleum exhilarat, et panis confirmat. Ps. civ. 15.
Sed et mensurate et ordinate, tanquam Deo concedente. Quis enim manducat, aut Eccl. ii. 25.
quis bibit, præter eum? quoniam quicquid bonum est, ejus, et quicquid optimum, ipsius. Zach. ix. 17. (juxta lxx.)
Lectioni intende: ut non solum ipse scias leges, sed etiam aliis eas exponas, ut Dei athleta. Nemo militans 2 Tim. ii. 4, 5.
Christo implicat se negotiis secularibus: ut placeat ei cui se probavit. Sed nec vir* athleta coronabitur, nisi legitime certaverit. * al vi.
Pro anima tua ego vinctus sum.

Β'. Πᾶς ὁ λέγων παρὰ τὰ διατεταγμένα, κἂν ἀξιόπιστος ᾖ, κἂν νηστεύῃ, κἂν παρθενεύῃ, κἂν σημεῖα ποιῇ, κἂν προφητεύῃ, λύκος σοι φαινέσθω, ἐν προβάτου δορᾷ, προβάτων φθορὰν κατεργαζόμενος. Εἴ τις ἀρνεῖται τὸν σταυρὸν, καὶ τὸ πάθος ἐπαισχύνεται, ἔστω σοι ὡς αὐτὸς ὁ ἀντικείμενος, κἂν ψωμίσῃ τὰ ὑπάρχοντα πτωχοῖς, κἂν ὄρη μεθιστᾷ, κἂν παραδῷ τὸ σῶμα εἰς καῦσιν, ἔστω σοι βδελυκτός. Εἴ τις φαυλίζει τὸν νόμον, ἢ τοὺς προφήτας,

II. Omnis igitur qui dixerit præter illa quæ tradita sunt; tametsi fide dignus sit, tametsi jejunet, tametsi virginitatem servet, tametsi signa faciat, tametsi prophetet: lupus tibi *pareat, in Mat. vii. 15.
grege ovium, corruptionem operans. * appareat.
Si quis crucem negaverit; et passionem erubuerit; sit tibi tanquam adversarius: tametsi 1 Cor xiii. 2, 3.
substantiam suam pauperibus tribuat, tametsi montes transferat, tametsi corpus suum combustioni tradat; sit tibi execrabilis et abominabilis. Si quis infalsaverit Legem et Prophetas,

Et, Manducate carnem ut olera. Et, Vinum lætificat cor hominis, et oleum exhilarat, et panis confirmat. Gen. ix. 3. Ps. civ. 15.
Sed moderate et ordinate, ut Deo tribuente. Quis enim comedit, vel quis bibit, sine ipso? quoniam si Eccl. ii. 25.
quid bonum, ipsius? et si quid bonum, ab ipso. Lectioni attende: Zach. ix. 17. (juxta lxx.)
ut non solum ipse scias leges, sed et aliis ipsas enarres, ut Dei athleta.
Nullus militans implicatur vitæ negotiis: ut ei cui militat placeat. 2 Tim. ii. 4, 5.
Si autem et certet quis; non coronatur, nisi legitime certaverit.
Consimilis animæ tibi ego vinctus.

II. Omnis qui dicit præter præcepta; etsi dignus fide sit, etsi jejunet, etsi virginitatem servet, etsi signa faciat et prophetet:
lupus tibi appareat in ovis pelle, ovium corruptionem operans. Mat. vii. 15.
Si quis negat crucem, et passionem erubescit; sit tibi sicut Antichristus et Adversarius: etsi distribuat in cibos quæ habet pau- 1 Cor. xiii. 2, 3.
peribus, etsi montes transferat, etsi tradat corpus in combustionem; sit tibi abominabilis. Si quis depravat Legem vel Prophetas,

οὓς ὁ Χριστὸς παρὼν ἐπλήρωσεν, ἔστω σοι ὡς Ἀντίχριστος. Εἴ τις ἄνθρωπον ψιλὸν λέγῃ τὸν Κύριον, Ἰουδαῖός ἐστι χριστοκτόνος.

Γ'. Χήρας τίμα, τὰς ὄντως χήρας· ὄρφανῶν προΐστασο· ὁ Θεὸς γάρ ἐστι πατὴρ τῶν ὀρφανῶν, καὶ κριτὴς τῶν χηρῶν. Μηδὲν ἄνευ τῶν ἐπισκόπων πράττε· ἱερεῖς γάρ εἰσι, σὺ δὲ διάκονος τῶν ἱερέων· ἐκεῖνοι βαπτίζουσιν, ἱερουργοῦσι, χειροτονοῦσι, χειροθετοῦσι· σὺ δὲ αὐτοῖς διακονεῖς, ὡς Στέφανος ὁ ἅγιος ἐν Ἱεροσολύμοις Ἰακώβῳ καὶ τοῖς πρεσβυτέροις. Τῶν συνάξεων μὴ ἀμέλει· ἐξ ὀνόματος πάντας ἐπιζήτει. Μηδείς σου τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ.

Δ'. Οἰκέτας μὴ ἐπαισχύνου· κοινωνεῖ γὰρ ἡμῖν καὶ αὐτοῖς ἡ φύσις. Γυναῖκας μὴ βδελύττου· αὐταί σε γὰρ γεγεννήκασι, καὶ ἐξέθρεψαν· ἀγαπᾷν οὖν χρὴ τὰς αἰτίας τῆς γεννήσεως, μόνον δὲ ἐν Κυρίῳ, ἄνευ δὲ γυναικὸς ἀνὴρ οὐ παιδοποιήσει· τιμᾷν οὖν χρὴ τὰς συνεργοὺς τῆς γεννήσεως. Οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρὸς, εἰ μὴ ἐπὶ τῶν πρώτων πρωτοπλάστων· τοῦ γὰρ Ἀδὰμ τὸ σῶμα, ἐκ

quos Christus præsens adimplevit; sit tibi tanquam Antichristus. Si quis hominem tantum dixerit Dominum; Judæus est Christi interfector.

III. Viduas honora, quæ vere viduæ sunt. Pupillos tuere. Deus enim pater est pupillorum, et judex viduarum. Nihil sine Episcopis agas. Sacerdotes enim sunt; tu vero minister sacerdotum. Illi enim baptizant, sacerdotium agunt, ordinant, manus imponunt: tu vero eis ministras, sicut sanctus Stephanus Jacobo et Presbyteris in Hierosolymis. Congregationem noli negligere: nominatim omnes require. Nemo adolescentiam tuam contemnat: sed forma esto fidelium in verbo et conversatione. 1 Tim. v. Ps. lxviii. 1 Tim. iv.

IV. Domesticos ne confundas: communis est enim nobis et ipsis natura. Mulieres noli execrari: ipsæ enim pariunt et nutriunt. Diligi ergo oportet eas generationis causa; tantum in Domino: quia sine muliere vir omnino generare non potest. Honorare ergo oportet eas, ut cooperarias generationis: quia neque vir sine muliere, neque mulier sine viro, aliquando originem sortiri potuit nisi in solis illis protoplastis: quia corpus Adæ ex 1 Cor. xi.

quos Christus præsens adimplevit; sit tibi ut Antichristus. Si quis hominem nudum dicit Dominum, Judæus est Christi occisor.

III. Viduas honora, eas quæ vere viduæ. Orphanos protege. Deus enim pater est orphanorum, et judex viduarum. Nihil sine Episcopis operare. Sacerdotes enim sunt: tu autem Diaconus sacerdotum. Illi baptizant, sacrificant, manus imponunt: tu autem ipsis ministras, ut Stephanus sanctus, in Hierosolymis, Jacobo et Presbyteris. Congregationes non negligas: ex nomine omnes require. Nullus tuam juventutem contemnat: sed exemplum esto fidelium in sermone et conversatione. 1 Tim. v. Ps. lxviii. 1 Tim. iv.

IV. Servos non erubesce: communis enim nobis et ipsis natura. Mulieres non abominare: ipsæ enim te genuerunt et enutriverunt. Diligere igitur oportet causas generationis; solum in Domino. Sine muliere autem vir non pueros faciet. Honorare igitur oportet conjuges generationis. Neque vir sine muliere, neque mulier sine viro: nisi in protoplastis. Adæ enim corpus ex 1 Cor. xi.

τῶν τεσσάρων στοιχείων· τῆς δὲ Εὔας, ἐκ τῆς πλευρᾶς τοῦ Ἀδάμ· καὶ ὁ παράδοξος δὲ τοκετὸς τοῦ Κυρίου, ἐκ μόνης τῆς παρθένου, οὐ βδελυκτῆς οὔσης τῆς νομίμου μίξεως, ἀλλὰ θεοπρεποῦς τῆς γεννήσεως· ἔπρεπε γὰρ τῷ Δημιουργῷ, μὴ τῇ συνήθει ἀποχρήσασθαι γεννήσει, ἀλλὰ τῇ παραδόξῳ καὶ ξένῃ, ὡς δημιουργῷ.

quatuor elementis factum est: Eva vero de latere Adæ. Gloriosum vero habitaculum Domini ex sola Virgine. Execrabilis quidem non videtur legitima commixtio: sed Deo condecens est, ipsius generationis ordinatio. Decebat enim Opificem, non secundum humanam consuetudinem nativitate uti; sed gloriose et nove, ut decebat, nasci Factorem.

Ε'. Ὑπερηφανίαν φεῦγε· ὑπερηφάνοις γὰρ ἀντιτάσσεται Κύριος. Ψευδολογίαν βλελύττου· Ἀπολεῖς γὰρ, φησὶ, πάντας τοὺς λαλοῦντας τὸ ψεῦδος. Φθόνον φυλάττου· ἀρχηγὸς γὰρ αὐτοῦ ἐστιν ὁ διάβολος, καὶ διάδοχος ὁ Κάϊν, ἀδελφῷ βασκάνας, καὶ ἐκ φθόνου φόνον κατεργασάμενος. Ταῖς ἀδελφαῖς μου παραίνει ἀγαπᾶν τὸν Θεὸν, καὶ μόνον ἀρκεῖσθαι τοῖς ἰδίοις ἀνδράσιν· ὁμοίως καὶ τοῖς ἀδελφοῖς μου παραίνει ἀρκεῖσθαι ταῖς ὁμοζύγοις. Παρθένους φύλαττε, ὡς Χριστοῦ κειμήλια. Μακρόθυμος ἔσο, ἵνα ᾖς πολὺς ἐν φρονήσει. Τῶν πενήτων μὴ ἀμέλει, ἐν οἷς ἂν εὐπορῇς· Ἐλεημοσύναις γὰρ καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι.

V. Superbiam fuge: Superbis enim Deus resistit. Falsiloquium execrare. Perdes enim, ait, omnes qui loquuntur mendacium. Invidiam cave. Author enim ejus Diabolus; et successor ipsius Cain fratri invidens, et de invidia homicidium perpetrans. Sorores meas mone Deum diligere, et solis viris suis sufficere debere. Similiter et fratres meos mone, suis conjugibus debere sufficere. Virgines custodi, tanquam Christi sacramenta. Longanimis esto, ut sis multus prudentia. Pauperibus, secundum quod habueris, benefacere ne neglexeris. Eleemosyna enim et fide purgantur peccata.

Ja. iv. 5. 1 Pet. v. 6. Ps. v. 6. Prov. xv. 27.

ς'. Σεαυτὸν ἁγνὸν τήρει, ὡς Θεοῦ οἰκητήριον· ναὸς Χριστοῦ ὑπάρχεις, ὄργανον εἶ τοῦ πνεύματος. Οἶδας ὅπως σε ἀνέθρεψα· εἰ καὶ ἐλάχιστός

VI. Teipsum castum custodi, tanquam Dei habitaculum: templum Christi constitutus, et organum Spiritus sancti existens. Scito quo modo te enutrierim. Et si minimus

quatuor elementis; Evæ autem ex costa Adæ. Sed et gloriosus partus Domini ex sola Virgine, non abominabili legali mixtione, sed Deo decente generatione. Decuit enim ipsum, conditorem existentem, non consueta uti generatione, sed inopinabili et peregrina, ut conditorem.

V. Superbiam fuge. Superbis enim Deus resistit. Falsiloquium abominare. Perdes enim omnes loquentes mendacium. Ab invidia te custodi. Princeps enim ipsius Diabolus; et successor Cain, fratri invidens, et ex invidia homicidium operans. Sorores meas mone sufficere conjugibus. Virgines custodi, ut Christi vasa. Longanimis sis; ut sis in prudentia multus. Inopes non negligas, in quibus utique abundas. Eleemosynis enim et fide purgantur peccata.

Ja. iv. 6. 1 Pet. v. 5. Ps. v. 5. Gen. iv. Prov. xv. 27.

VI. Teipsum castum serva, ut Dei habitaculum: templum Christi existis, organumque Spiritus. Nôsti qualiter te enutrivi. Etsi minimus

εἰμι, ζηλωτής μου γενοῦ, μίμησαί μου τὴν ἀναστροφήν· οὐ καυχῶμαι ἐν κόσμῳ, ἀλλ' ἐν Κυρίῳ· Ἥρωνι τῷ ἐμῷ τέκνῳ παραινῶ· Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω. Ὀναίμην σου, παιδίον ποθεινόν· οὗ φύλαξ γένηται ὁ μόνος ἀγέννητος Θεὸς καὶ ὁ Κύριος Ἰησοῦς Χριστός. Μὴ πᾶσι πίστευε, μὴ πᾶσι θάῤῥει, μηδὲ ἄν τις ὑποκορίζηταί σε· πολλοὶ γάρ εἰσιν ὑπηρέται τοῦ Σατανᾶ· καὶ ὁ ταχὺ ἐμπιστεύων, κοῦφος τῇ καρδίᾳ.

quidem sum, æmulator meus esto; et imitare conversationem meam. Non enim glorior in mundo, sed in Domino. Heronem filium meum moneo; ut qui gloriatur, in Domino glorietur: cujus et memini filii desiderabilis: cui custos fiat ille solus ingenitus Deus, et Dominus Jesus Christus. Noli omnibus credere, neque de omnibus præsumere; nequis te subintret. Multi enim sunt ministri Sathanæ: et qui cito credit, levis est corde.

1 Cor. i. 31
2 Cor. x. 17

Ecc. xix. 4

Ζ'. Μέμνησο τοῦ Θεοῦ, καὶ οὐχ ἁμαρτήσεις ποτέ. Μὴ γίνου δίψυχος ἐν προσευχῇ σου· μακάριος γὰρ ὁ μὴ διστάσας. Πιστεύω γὰρ εἰς τὸν Πατέρα τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ εἰς τὸν μονογενῆ Υἱὸν, ὅτι δείξει μοι ὁ Θεὸς Ἥρωνα ἐπὶ τοῦ θρόνου μου· πρόσθες οὖν ἐπὶ τῷ δρόμῳ. Παραγγέλλω σοι ἐπὶ τοῦ Θεοῦ τῶν ὅλων, καὶ ἐπὶ τοῦ Χριστοῦ, παρόντος καὶ τοῦ Ἁγίου Πνεύματος, καὶ τῶν λειτουργικῶν ταγμάτων· φύλαξόν μου τὴν παραθήκην, ἣν ἐγὼ καὶ ὁ Χριστὸς παρεθέμεθά σοι, καὶ μὴ ἑαυτὸν ἀνάξιον κρίνῃς τῶν δειχθέντων περὶ σοῦ τῷ Θεῷ. Παρατίθημί σοι τὴν ἐκκλησίαν Ἀντιοχέων. Πολυκάρπῳ παρεθέμην ὑμᾶς ἐν Κυρίῳ Ἰησοῦ Χριστῷ.

VII. Memento Dei, et nunquam peccabis. Noli esse duplex animo in oratione tua. Beatus est enim qui non dubitaverit. Credo ergo in Patrem Domini nostri Jesu Christi, et in unigenitum ejus Filium; quia ostendet mihi Deus Heronem in sede mea. Ergo adde ad cursum tuum. Præcipio tibi coram Deo qui est super omnia, et coram Christo, præsente et Sancto Spiritu, et coram ministrantibus legionibus, custodi depositum meum, quod ego, et Dominus Jesus Christus commendavimus tibi: et ne indignum te judicaveris eorum quæ ostensa sunt mihi de te a Domino. Commendo ergo tibi Ecclesiam Antiochensium. Commendavi vos Polycarpo in Domino Jesu Christo.

Ja. i. 6,8.

1 Tim. vi. 2

sum, zelotes mei fias: imitare meam conversationem. Non glorior mundo, sed in Domino. Eroni filio meo moneo: Qui autem gloriatur, in Domino glorietur. Fruar te, puer meus desiderate: cujus custos fiat solus ingenitus Deus, et Dominus Jesus Christus. Non omnibus crede, non de omnibus confide: neque utique aliquis seducat te. Multi enim sunt ministri Sathanæ: et qui velociter credit, levis est corde.

1 Cor. i. 3
2 Cor. x. 1

Ec. xix. 4

VII. Memento Dei, et non peccabis aliquando. Non sis duplicis animæ in oratione tua. Beatus enim qui non dubitat. Credo enim in Patrem Domini nostri Jesu Christi, et in unigenitum ipsius Filium; quoniam ostendit mihi Deus Eronem in throno meo. Appone igitur ad cursum. Annuncio tibi in Deo omnium, et in Christo, præsente et Spiritu Sancto, et administratoriis ordinibus: custodi meum depositum, quod ego et Christus deposuimus tibi; et non teipsum indignum judices expectatis de te a Deo. Commendo tibi Ecclesiam Antiochenorum. Polycarpo commendavi vos in Domino Jesu Christo.

Ja. i. 6, 8

1 Tim. vi.

Η'. Ἀσπάζονταί σε οἱ ἐπίσκοποι, Ὀνήσιμος, Βίτος, Δάμας, Πολύβιος, καὶ πάντες οἱ ἀπὸ Φιλίππων, ἐν Χριστῷ, ὅθεν καὶ ἐπέστειλά σοι. Ἄσπασαι τὸ θεοπρεπὲς πρεσβυτέριον. Ἄσπασαι τοὺς ἁγίους συνδιακόνους σου, ὧν ἐγὼ ὀναίμην ἐν Χριστῷ, σαρκί τε καὶ πνεύματι. Ἄσπασαι τὸν λαὸν Κυρίου, ἀπὸ μικροῦ ἕως μεγάλου, κατ' ὄνομα· οὓς παρατίθημί σοι, ὡς Μωσῆς Ἰησοῦ τῷ μετ' αὐτὸν στρατηγῷ· καὶ μή σοι φανῇ βαρὺ τὸ λεχθέν· εἰ γὰρ καὶ μὴ ἐσμὲν τοιοῦτοι, οἷοι ἐκεῖνοι, ἀλλ' οὖν γε εὐχόμεθα γενέσθαι, ἐπειδὴ καὶ τοῦ Ἀβραὰμ ἐσμὲν παῖδες. Ἴσχνε οὖν, ὦ Ἥρων, ἡρωϊκῶς καὶ ἀνδρικῶς· σὺ γὰρ εἰσάξεις ἀπὸ τοῦ νῦν, καὶ ἐξάξεις τὸν λαὸν Κυρίου τὸν ἐν Ἀντιοχείᾳ, καὶ οὐκ ἔσται ἡ συναγωγὴ Κυρίου ὡς πρόβατα οἷς οὐκ ἔστι ποιμήν.

Θ'. Ἄσπασαι Κασσιανὸν τὸν ξένον μου, καὶ τὴν σεμνοτάτην αὐτοῦ ὁμόζυγον, καὶ τὰ φίλτατα αὐτῶν παιδία· οἷς δώῃ ὁ Θεὸς εὑρεῖν ἔλεον παρὰ Κυρίου, ἐν ἐκείνῃ τῇ ἡμέρᾳ, τῆς εἰς ἡμᾶς διακονίας· οὓς καὶ παρατίθημί σοι ἐν Χριστῷ. Ἄσπασαι τοὺς ἐν Λαοδικείᾳ πιστοὺς ἅπαντας κατ' ὄνομα ἐν Χριστῷ. Τῶν ἐν Ταρσῷ

VIII. Salutant te Episcopi, Onesimus, Vitus, Damas, Polybius, et omnes a Philippis, in Christo, unde scripsi tibi. Saluta Deo decens Presbyterium. Saluta sanctos condiaconos tuos: quos ego nutrivi in Domino, in carne et spiritu. Saluta populum Domini, *a pusillo usque ad magnum, secundum *nomina quæ tibi commendo; sicut Moyses Jesu duci exercitus. Et non tibi videatur onerosum, quod dictum est de te. Et si tales non sumus, quales illi fuerunt; sed tamen oramus ut tales efficiamur: quia et Abrahæ filii sumus. Confortare ergo, Hero, potenter, et viriliter age. Tu enim introduces, et educes ex hoc nunc populum Domini, qui est in Antiochia: et non erit Synagoga Domini sicut oves non habentes pastorem.

* al. minimo usque ad maximum.
* al. omnia.
Deut. xxxi.
Num. xxvii. 17.

IX. Saluta Cassianum hospitem meum, et illam pudicissimam ejus conjugem, et dilectissimos filios eorum: quibus det Deus invenire misericordiam apud Dominum in illa die ministrationis, quæ est ad nos: quos et commendo tibi in Christo. Saluta eos qui sunt in Laodicea fideles omnes, secundum nomina, in Christo. Eos qui sunt in Tharso

2 Tim. i. 18.

VIII. Salutant te Episcopi, Onesimus, Bitus, Damas, Polybius, et omnes qui a Philippis in Christo, unde misi tibi. Saluta sanctos condiaconos tuos: quibus ego fruar in Domino, carne et spiritu. Saluta populum Domini, a parvo usque ad magnum, secundum nomen: quos commendo tibi, ut Moyses Jesu post ipsum Duci. Et non tibi videatur grave quod dictum est. Et si non sumus tales, quales illi; sed tamen oramus fieri: quia et Abraham sumus pueri. Fortificare igitur, ô Heron, heroice et viriliter. Tu enim induces amodo et educes populum Domini, eum qui in Antiochia: et non erit Synagoga Domini sicut oves quibus non est pastor.

Deut. xxxi.
Num. xxvii. 17.

IX. Saluta Cassianum peregrinum meum, et conjugem ipsius venerabilissimam, et dilectissimos ipsorum pueros; quibus dabit Deus invenire misericordiam a Domino in illa die, ejus quæ in nos administrationis gratia: quos et commendo tibi in Christo Jesu. Saluta eos qui in Laodicea fideles omnes, secundum nomen, in Christo. Eos qui in Tharso

2 Tim. i. 18.

μὴ ἀμέλει, ἀλλὰ συνεχέστερον αὐτοὺς ἐπίβλεπε, ἐπιστηρίζων αὐτοὺς εἰς τὸ εὐαγγέλιον. Μάριν τὸν ἐν Νεαπόλει τῇ πρὸς Ἀναζαρβῷ ἐπίσκοπον, προσαγορεύω ἐν Κυρίῳ. Πρόσειπε δὲ καὶ τὴν σεμνοτάτην Μαρίαν, τὴν θυγατέρα μου τὴν πολυμαθεστάτην, καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν, ἧς ἀντίψυχον γενοίμην· τὸ ἐξεμπλάριον τῶν εὐσεβῶν γυναικῶν. Ὑγιαίνοντά σε καὶ ἐν πᾶσιν εὐδοκιμοῦντα, ὁ Πατὴρ τοῦ Χριστοῦ δι' αὐτοῦ τοῦ μονογενοῦς φυλάττοι ἐπὶ μήκιστον βίου χρόνον, εἰς ὠφέλειαν τῆς τοῦ Θεοῦ ἐκκλησίας. Ἔρρωσο ἐν Κυρίῳ, καὶ προσεύχου ἵνα τελειωθῶ.

noli negligere: sed assidue eis intende, confirmans eos in Evangelio. Marium Episcopum, qui est in Neapoli secus Zarbo, saluto in Domino. Intende etiam pudicissimæ Mariæ filiæ meæ, quæ est multum doctissima; et ei quæ Col. iv. 15. in domo ejus Ecclesiæ, quæ facta est mihi pro anima mea exemplum piissimarum mulierum. Sanum te et in omnibus probabilem, Pater Christi ævo longiore, per ipsum Unigenitum suum custodiat ad utilitatem Ecclesiæ. Incolumis in Domino, ora pro me, ut consummer.

non negligas: sed magis continue ipsos visita, confirmans ipsos secundum Evangelium. Marim, eum qui in Neapoli, ea quæ ad Zarbo, Episcopum, saluto in Domino. Saluta autem et venerabilissimam Mariam filiam meam, multimode eruditissimam, et eam quæ secundum domum ipsius Ecclesiam: cui consimilis animæ fiam, exemplarium piarum mulierum. Col. iv. 15. Sanum te et in omnibus approbatum, Pater Christi per Unigenitum custodiat in longum vivere, ad utilitatem Ecclesiæ Christi. Vale in Domino, et ora ut perficiar.

THE EPISTLE TO THE PHILIPPIANS.

ΤΟΥ ΑΥΤΟΥ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ,

περὶ Βαπτίσματος.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, ἐκκλησίᾳ Θεοῦ ἠλεημένῃ ἐν πίστει καὶ ὑπομονῇ, καὶ ἀγάπῃ ἀνυποκρίτῳ, τῇ οὔσῃ ἐν Φιλίπποις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

Α'. Μεμνημένοι τῆς ἀγάπης ὑμῶν, καὶ τῆς ἐν Χριστῷ σπουδῆς, ἧς ἐνεδείξασθε εἰς ἡμᾶς, πρέπον ἡγησάμεθα γράψαι πρὸς τὴν

EPISTOLA AD PHILIPPENSES,

de Baptismo.

Per Euphanium Lectorem, navim jam ascensurum.

Ignatius, qui et Theophorus, ex imperio Dei Patris misericordiam consecutæ, in fide et patientia et dilectione sine dolo, Ecclesiæ quæ est Philippis; misericordia et pax a Deo Patre, et Domino Jesu Christo, qui 1 Tim. iv. 1. est salvator omnium hominum, maxime fidelium.

I. Memores charitatis vestræ, et sollicitudinis quæ est in Christo, quam ostendistis in nobis;* decenter arbitrati sumus scribere ad * al. decere esse.

φιλάδελφον ὑμῶν κατὰ Θεὸν ψυχικὴν ἀγάπην, ὑπομιμνήσκειν ὑμᾶς τοῦ ἐν Χριστῷ ὑμῶν δρόμου, ἵνα τὸ αὐτὸ λέγητε πάντες, σύμψυχοι, τὸ ἓν φρονοῦντες, τῷ αὐτῷ κανόνι τῆς πίστεως στοιχοῦντες, ὡς Παῦλος ὑμᾶς ἐνουθέτει. Εἰ γὰρ εἷς ἐστὶν ὁ τῶν ὅλων Θεὸς, ὁ Πατὴρ τοῦ Χριστοῦ, ἐξ οὗ τὰ πάντα· εἷς δὲ καὶ ὁ Κύριος ἡμῶν Ἰησοῦς, ὁ τῶν ὅλων Κύριος, δι' οὗ τὰ πάντα· ἓν δὲ καὶ Πνεῦμα Ἅγιον, τὸ ἐνεργῆσαν ἐν Μωσῇ καὶ προφήταις καὶ ἀποστόλοις· ἓν δὲ καὶ τὸ βάπτισμα, τὸ εἰς τὸν Θάνατον τοῦ Κυρίου διδόμενον· μία δὲ καὶ ἡ ἐκλεκτὴ Ἐκκλησία· μία ὀφείλει εἶναι καὶ ἡ κατὰ Χριστὸν πίστις. Εἷς γὰρ Κύριος, μία πίστις, ἓν βάπτισμα, εἷς Θεὸς καὶ Πατὴρ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν.

fraternam in Domino unanimitatis vestræ dilectionem; commemorans vos cursus vestri in Christo, ut idipsum dicatis omnes, unum sentientes; in hoc ipso fidei canone fixi: sicuti et Paulus erudiens vos dicit: Unus est omnium Deus Pater Christi, ex quo omnia; et unus Dominus noster Jesus Christus, filius Dei unigenitus, dominator universorum, per quem omnia. Unus autem etiam Spiritus Sanctus, qui operabatur in Moyse et Prophetis, et Apostolis. Unum quoque et baptisma, quod datur in morte Christi. Una itaque Ecclesia etiam esse debet, et una fides quæ est in Christo: secundum dictum ejusdem Apostoli, dicentis: Unus Dominus, una fides, unum baptisma: unus Deus et Pater omnium: qui est super omnes, et per omnes, et in omnibus.

1 Cor. viii. 6.

Eph. iv. 5,6.

Β'. Εἷς οὖν Θεὸς καὶ Πατὴρ, καὶ οὐ δύο, οὐ δὲ τρεῖς· εἷς ὁ ὢν, καὶ οὐκ ἔστι πλὴν αὐτοῦ, ὁ μόνος ἀληθινός· Κύριος γὰρ, φησὶν, ὁ Θεός σου, Κύριος εἷς ἐστί. Καὶ πάλιν· Οὐχ εἷς Θεὸς ἔκτισεν ἡμᾶς; οὐχ εἷς Πατὴρ πάντων ἡμῶν; Εἷς δὲ καὶ Υἱὸς, Λόγος Θεός. Ὁ μονογενὴς γὰρ, φησὶν, ὁ ὢν εἰς τοὺς κόλπους τοῦ Πατρός. Καὶ πάλιν· Εἷς Κύριος Ἰησοῦς Χριστός. Καὶ ἐν ἄλλῳ· Τί ὄνομα αὐτῷ, ἢ τί ὄνομα τῷ Υἱῷ, ἵνα γνῶμεν; Εἷς δὲ καὶ ὁ Παράκλητος. Ἓν γὰρ, φησὶ, καὶ Πνεῦμα, ἐπειδὴ ἐκλήθημεν ἐν μιᾷ ἐλπίδι τῆς κλήσεως ἡμῶν. Καὶ πάλιν· Ἓν πνεῦμα ἐποτίσθημεν· καὶ τὰ ἑξῆς. Πάντα δὲ ταῦτα τὰ χαρίσματα δῆλον ὅτι ἐνεργεῖ ἓν καὶ τὸ αὐτὸ Πνεῦμα. Οὔτε οὖν τρεῖς πατέρες, οὔτε τρεῖς υἱοὶ, οὔτε τρεῖς παράκλητοι· ἀλλ' εἷς πατὴρ, καὶ εἷς υἱὸς, καὶ εἷς παράκλητος.

II. Unus ergo est Deus et Pater; et non duo vel tres: unus scilicet qui est et non præter eum, solus verus. Dominus enim, inquit, Deus tuus, Dominus unus est. Et iterum: Nonne unus Deus creavit nos; et unus pater est omnium nostrum? Unus quoque et filius, Deus Verbum. Unigenitus, inquit, qui est in sinu Patris. Et rursum: Unus Dominus Jesu Christus. Et alibi: Quod est nomen ejus; aut quod est nomen filii ejus? Scitote autem, quia unus est etiam Spiritus Sanctus Paracletus: sicut idem Paulus ait: Unus Spiritus, sicut vocati estis in una spe vocationis vestræ. Et iterum: Omnes, inquit, in uno spiritu potati sumus. Manifeste autem dona gratiarum ipse unus atque idem Spiritus operatur. Ergo neque tres sunt Patres, neque tres Filii; sed neque tres Paracleti: sed unus Pater, et unus Filius, et unus Paracletus.

Deut. vi. 4.

Mal. ii. 10.

Joh. i. 18.

1 Cor. viii. 6.

Prov. xxx. 4.

Eph. iv. 4.

1 Cor. xii. 13.

1 Cor. xii. 11.

Διὸ καὶ Κύριος ἀποστέλλων τοὺς ἀποστόλους μαθητεῦσαι πάντα τὰ ἔθνη, ἐνετείλατο αὐτοῖς βαπτίζειν εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος· οὔτε εἰς ἕνα τριώνυμον, οὔτε εἰς τρεῖς ἐνανθρωπήσαντας, ἀλλ' εἰς τρεῖς ὁμοτίμους.

Γ'. Εἷς γὰρ ὁ ἐνανθρωπήσας, οὔτε ὁ Πατὴρ, οὔτε ὁ Παράκλητος, ἀλλὰ μόνος ὁ Υἱὸς· οὐ δοκήσει, οὐ φαντασίᾳ, ἀλλ' ἀληθείᾳ. Ὁ Λόγος γὰρ σὰρξ ἐγένετο. Ἡ γὰρ σοφία ᾠκοδόμησεν ἑαυτῇ οἶκον. Καὶ ἐγεννήθη ὡς ἄνθρωπος ὁ Θεὸς Λόγος, μετὰ σώματος ἐκ τῆς παρθένου, ἄνευ ὁμιλίας ἀνδρός. Ἡ παρθένος γὰρ ἐν γαστρὶ λήψεται, καὶ τέξεται υἱόν. Ἀληθῶς οὖν ἐγεννήθη, ἀληθῶς ἠυξήθη, ἀληθῶς ἔφαγε καὶ ἔπιεν, ἀληθῶς ἐσταυρώθη, καὶ ἀπέθανε, καὶ ἀνέστη. Ὁ ταῦτα πιστεύσας, ὡς ἔχει, ὡς γεγένηται, μακάριος· ὁ ταῦτα μὴ πιστεύων, ἐναγὴς, οὐχ ἧττον τῶν τὸν Κύριον σταυρωσάντων. Ὁ γὰρ ἄρχων τοῦ κόσμου τούτου χαίρει, ὅταν τις ἀρνῆται τὸν σταυρόν. Ὄλεθρον γὰρ ἑαυτοῦ γινώσκει τὴν ὁμολογίαν τοῦ σταυροῦ. Τοῦτο γάρ ἐστι τὸ τρόπαιον κατὰ τῆς αὐτοῦ δυνάμεως· ὅπερ ὁρῶν φρίττει, καὶ ἀκούων φοβεῖται.

Δ'. Καὶ πρὶν μὲν γένηται ὁ σταυρὸς, ἔσπευδε γενέσθαι τοῦτον· καὶ ἐνήργει ἐν τοῖς υἱοῖς τῆς ἀπειθείας, ἐνήργει ἐν Ἰούδᾳ, ἐν Φαρισαίοις, ἐν Σαδδουκαίοις, ἐν πρεσβύταις, ἐν νέοις, ἐν ἱερεῦσι. Μέλλοντος δὲ γίνεσθαι, θορυβεῖται, καὶ μετάμελον ἐμβάλλει τῷ προδότῃ, καὶ βρόχον αὐτῷ δείκνυσι, καὶ ἀγχόνην διδάσκει· φοβεῖ δὲ καὶ τὸ γύναιον, ἐν ὀνείροις αὐτὸ καταταράττων, καὶ παύειν πειρᾶται τὰ κατὰ τὸν σταυρὸν, ὁ πάντα κάλων κινῶν εἰς τὴν αὐτοῦ κατασκευήν·

Propter quod et Dominus mittens Apostolos docere omnes gentes, præcepit eis; baptizare eas in nomine Patris, et Filii, et Spiritus Sancti: non in unum quendam trinomium; neque in tres unius ejusdemque honoris. Mat. xxvii. 19.

III. Quia unus est tantum, qui homo factus est; non Pater scilicet, neque Paracletus, sed solus Filius: non putative neque in phantasmate, sed certissima veritate. Verbum enim caro factum est, et habitavit in ea. Sapientia namque ædificavit sibi domum. Et factus est sicut homo Deus Verbum, cum corpore quod suscepit ex virgine: non ex collocutione scilicet, aut semine viri. Virgo enim, inquit, in utero concipiet, et pariet filium. Vere ergo natus est, et vere crevit; vere manducavit, et bibit; vere crucifixus est et mortuus, et resurrexit. Qui hæc credit, sicut habet, quo modo natus est, beatus est. Qui autem hæc non credit, non minus est ab eis qui eum crucifixerunt. Princeps enim mundi in hoc gaudet, quando quis crucem negaverit. Interitum enim sibiipsi esse cognoscit confessionem crucis. Hoc est enim trophæum contra ejus virtutem: quod videns expavescit, et audiens timet. Joh. i. 14. Prov. ix. 1. Esai. vii. 1.

IV. Nam et antequam facta esset crux, festinabat facere hoc, et operavit in filiis diffidentiæ. Operatus est autem in Juda, in Pharisæis, in Sadducæis, in senioribus, in juvenibus, et in Sacerdotibus. Cum autem properaret ut fieret, conturbatur; et postea desperationem immisit proditori, et laqueum ei ostendit, et suspendium eum docuit: et mulieri immisit timorem in somnio; ipse conturbans, et compescere tentans patibulum crucis; ipse omnia Eph. ii. 2. Mat. xxvii. 3. 19.

οὐ μεταγινώσκων ἐπὶ τῷ τοσούτῳ κακῷ· ἦ γὰρ ἂν οὐ πάντα ἦν πονηρός· ἀλλ' ἐπῄσθετο τῆς ἑαυτοῦ ἀπωλείας. Ἀρχὴ γὰρ αὐτῷ καταδίκης ὁ τοῦ Χριστοῦ σταυρὸς, ἀρχὴ θανάτου, ἀρχὴ ἀπωλείας· διὸ καὶ ἔν τισιν ἐνεργεῖ ἀρνεῖσθαι τὸν σταυρὸν, τὸ πάθος ἐπαισχύνεσθαι, τὸν θάνατον δόκησιν καλεῖν, τὴν ἐκ παρθένου γέννησιν περικόπτειν, τὴν φύσιν αὐτὴν διαβάλλειν ὡς μυσαράν. Ἰουδαίοις συμμαχεῖ εἰς ἄρνησιν τοῦ σταυροῦ, Ἕλλησιν εἰς συκοφαντίαν μαγείας, αἱρετικοῖς εἰς φαντασίαν. Ποικίλος γάρ ἐστιν ὁ τῆς κακίας στρατηγὸς, κλεψίνους, ἄστατος, ἑαυτῷ ἐναντίος· καὶ ἄλλα μὲν προβαλλόμενος, ἕτερα δὲ δεικνύς· σοφὸς γάρ ἐστι τοῦ κακοποιῆσαι, τὸ δὲ καλὸν ὅ τι ποτέ ἐστιν ἀγνοεῖ· ἀγνοίας γὰρ πεπλήρωται, δι' ἑκούσιον παράνοιαν. Πῶς γὰρ οὐκ ἔστι τοιοῦτος, ὃς μηδὲ πρὸ ποδῶν τῶν ἑαυτοῦ λόγον βλέπει;

evocans et movens in suam præparationem; non recognoscens: in tantum enim mala erant, non omnia. Malignus autem sentiebat suam perditionem. Initium enim illi fuit ad damnationem crux Christi, principium mortis, initium perditionis. Propter quod in aliquibus quidem operatur negare crucem, passionem erubescere: qui mortem putant vocare Virginis generationem, circumcidere ipsam naturam, et diffamare quasi odiosam. Judæorum auxiliator est ad negationem crucis, Paganorum ad calumniam magiæ, Hæreticorum ad phantasiam. Multiformis enim est malitiæ princeps, furans sensus, contrarius sibimet ipsi; et alia quidem immittens, alia vero ostentans. Sapiens est enim ad malefaciendum; quod bonum est autem nescit aliquando. Ignorantia enim repletus est per inobedientiam. Quomodo enim non sit talis, qui non sibi proponit suum sermonem? Jer. iv. 22.

Ε'. Εἰ γὰρ ψιλὸς ἄνθρωπος ὁ Κύριος, ἐκ ψυχῆς καὶ σώματος μόνον, τί περικόπτεις τὴν γέννησιν τῆς κοινῆς τῶν ἀνθρώπων φύσεως; τί δὲ, ὡς παράδοξόν τι ἐπ' ἀνθρώπου γενόμενον, τὸ πάθος δόκησιν καλεῖς; καὶ τὸν θάνατον, τοῦ ζῃτοῦ δόξαν νομίζεις; Εἰ δὲ Θεὸς καὶ ἄνθρωπος, τί παράνομον καλεῖς τὸν τῆς δόξης Κύριον, τὸν τῇ φύσει ἄτρεπτον; τί παράνομον λέγεις τὸν νομοθέτην, τὸν ἀνθρωπείαν ψυχὴν ἔχοντα; Ὁ Λόγος σὰρξ ἐγένετο, καὶ τέλειος ἄνθρωπος, οὐκ ἐν ἀνθρώπῳ κατοικήσας. Πῶς δὲ καὶ Μάγος οὗτος, ὁ πάλαι μὲν πᾶσαν αἰσθητὴν καὶ νοητὴν φύσιν κατασκευάσας γνώμῃ Πατρός· ἐν δὲ τῇ ἐνανθρωπήσει, πᾶσαν νόσον καὶ μαλακίαν θεραπεύσας;

V. Si enim homo purus est Dominus, ex anima et corpore: quid circumcidis nativitatem communem naturæ hominum? Quid, tanquam parvam gloriam in homine factam, passionem simulationem vocas; et mortem mortalis gloriam existimas? Si Deus est et homo; quid iniquum vocas Dominum gloriæ; illum videlicet natura immutabilem? Quid sine lege dicis legislatorem, qui non humanam animam habuit? Verbum caro factum est: Verbum homo; sed non in homine. Quomodo igitur Magus est ille; qui in principio omnem sensibilem, et intelligibilem naturam voluntate Patris præparavit? qui, cum esset in carne; omnem infirmitatem atque languorem curavit? 1 Cor. ii. 8. Joh. i. 14.

ς'. Πῶς δὲ οὐχ οὗτος Θεὸς, ὁ νεκροὺς ἀνιστῶν, χωλοὺς ἀρτίους ἀποστέλλων, λεπροὺς καθαρίζων, τυφλοὺς ὀμματῶν, τὰ ὄντα ἢ αὔξων, ἢ μεταβάλλων· ὡς τοὺς πέντε ἄρτους, καὶ τοὺς δύο ἰχθύας, καὶ τὸ ὕδωρ εἰς οἶνον· τὸν δὲ σὸν στρατὸν ῥήματι μόνον φυγαδεύων; τί δὲ κακίζεις τὴν φύσιν τῆς παρθένου, καὶ τὰ μόρια ἀποκαλεῖς αἰσχρά; πάλαι ταῦτα πομπεύων, καὶ γυμνοῦσθαι κελεύων, ἄῤῥενας μὲν εἰς ὄψιν Θηλειῶν, Θηλείας δὲ εἰς ἀκόλαστον ἐπιθυμίαν ἀῤῥένων. Νῦν αἰσχρά σοι ταῦτα νενόμισται, καὶ σεμνὸς εἶναι προσποιῇ, σὺ τὸ τῆς πορνείας πνεῦμα, ἀγνοῶν ὅτι τότε γίνεται αἰσχρόν τι, ὅταν παρανομίᾳ ῥυπανθῇ· ἁμαρτίας δὲ ἀπούσης, οὐδὲν τῶν γενομένων αἰσχρὸν, οὐδὲν φαῦλον, ἀλλὰ πάντα καλὰ λίαν· καὶ σὺ μὴ βλέπων, κακίζεις αὐτά;

Ζ'. Πῶς δὲ πάλιν οὐκ ἔτι σοι δοκεῖ ὁ Χριστὸς εἶναι ἐκ τῆς παρθένου, ἀλλ' ὁ ἐπὶ πάντων Θεὸς, ὁ ὢν ὁ παντοκράτωρ; τίς οὖν ὁ τοῦτον ἀποστείλας, εἰπέ· τίς ὁ τούτου κυριεύων; γνώμῃ δὲ τίνος οὗτος ἐπειθάρχησε; νόμων δὲ ποίων πληρωτὴς γέγονεν, ὁ μήτε γνώμῃ τινὸς, μήτε ἐξουσίᾳ εἴκων; καὶ τὸν Χριστὸν ἐξαιρῶν τῆς γεννήσεως, τὸν ἀγέννητον νομοθετεῖς γεγεννῆσθαι, καὶ σταυρῷ προσηλῶσθαι τὸν ἄναρχον· τίνος συγχωρήσαντος, οὐκ ἔχω εἰπεῖν· ἀλλὰ γὰρ οὐ λέληθάς με τοῦ παλιμβόλου· οὐδ' ἀγνοῶ, ὅτι διὰ λοξὰ καὶ δίδυμα βαίνεις· ἀγνοεῖς δὲ σὺ τίς ὁ γεννηθεὶς, ὁ πᾶν εἰδέναι προσποιούμενος.

Η'. Πολλὰ γάρ σε λανθάνει· ἡ παρθενία Μαρίας, ὁ παράδοξος τοκετός· ὅστις ὁ ἐν τῷ σώματι· ὁ ἡγούμενος ἀστὴρ τῶν ἐν ἀνατολῇ, τῶν τὰ δῶρα κομιζόντων Μάγων· Ἀρχαγγέλου ἀσπασμὸς πρὸς παρθένον·

VI. Quomodo autem non est Deus ille; qui mortuos resuscitavit, claudos sanavit, leprosos mundavit, cæcos illuminavit, de quinque panibus et duobus piscibus tot millia hominum saturavit, aquam in vinum convertit; tuumque exercitum verbo tantum fugavit? Quid ergo pessimas naturam Virginis, et membra turpia vocas? hæc olim præseminans, et nudari jubens masculos in facie fæminarum, fæminas vero in illicitum desiderium masculorum. Nunc omnia tibi turpia videntur; et pudicum teipsum facis, cum tu sis fornicationis spiritus. Ignoras quia tunc fit aliquid turpe, quando illicite perficitur? Cæterum nihil turpe est, quod sine peccato geritur, nihil pravum: sed omnia bona valde: et tu, non videns, pessimas ea? Mat. xi. 5 Joh. vi. 9, Joh. ii. 9 Luc. viii.

VII. Quomodo rursum non tibi videtur esse Christus ex virgine; sed ille qui est super omnia Deus, ille scilicet omnia potens? Quis ergo est, qui hunc misit, dicito; quisve, qui huic dominatur; vel cujus sententiæ subjectus fuit, aut cujus legem adimplevit? Tu qui, nullius sententiam vel potestatem habens, Christum separas a generatione; et Legislatorem ingenitum esse pronuncias, et cruci affixum illum qui est sine principio. Cujus ergo permissu hoc factum est, non habeo dicere. Non enim me latuisti tuo antiquo consilio; neque ignoro, quoniam curve et lubrice incedis. Tu autem ignoras, quis est qui natus est, qui omnia scire te fingis.

VIII. Multa enim te latent: virginitas scilicet Mariæ, gloriosus partus, de cujus corpore Deus processit; stella Orientis quæ apparuit munera ferentibus Magis; Archangeli salutatio ad Virginem

παρθένου παράδοξος σύλληψις μεμνηστευμένης· παιδὸς προδρόμου κηρυκεία ἐπὶ τῷ ἐκ τῆς παρθένου, καὶ ἐν κοιλίᾳ σκίρτησις ἐκ τοῦ προθεωρουμένου· ἀγγέλων ὕμνοι ἐπὶ τῷ τεχθέντι· ποιμένων εὐαγγελία· Ἡρῴδου φόβος ἐπὶ ἀφαιρέσει βασιλείας, νηπιοκτόνων πρόσταγμα· εἰς Αἴγυπτον μετανάστασις· ἐκεῖθεν ἐπὶ τὰ τῇδε ἐπάνοδος· σπάργανα παιδικά· ἀπογραφὴ ἀνθρωπίνη· γαλακτοτροφία· ὄνομα πατρὸς οὐ σπείραντος· φάτναι, διὰ τὸ μὴ εἶναι τόπον· οὐδεμία παρασκευὴ ἀνθρωπίνη· αὐξήσεως προκοπή· ἀνθρώπινα ῥήματα· πεῖνα, δίψα, ὁδοιπορία, κόπος· θυσιῶν προσκομιδαί· ἔπειτα καὶ περιτομή· βάπτισμα· φωνὴ Θεοῦ ἐπὶ τῷ βαπτιζομένῳ, ὅστις καὶ πόθεν, μαρτυρία Πνεύματος καὶ Πατρὸς ὑπεράνωθεν· φωνὴ Ἰωάννου προφήτου, σημαίνουσα πάθος διὰ τῆς τοῦ ἀμνοῦ προσηγορίας· σημείων διαφόρων ἐνέργειαι, ἰάσεις ποικίλαι· ἐπιτίμησις δεσποτικὴ, προστάττουσα θαλάττῃ καὶ ἀνέμοις· πνεύματα πονηρὰ φυγαδευόμενα, σεαυτὸν στρεβλούμενον, ἐκ τῆς τοῦ φαινομένου δυνάμεως αἰκιζόμενον, οὐκ ἔχοντα ὅ τι ποιήσῃς.

Θ'. Ταῦθ' ὁρῶν, ἰλιγγιᾷς· καὶ ὅτι παρθένος ἡ τεκοῦσα, ἠγνόεις· ἀλλ' ἐξέπληττέ σε ἡ τῶν ἀγγέλων ὑμνολογία, ἡ τῶν μάγων προσκύνησις, ἡ τοῦ ἀστέρος ἐπιτολή. Εἰς ἄγνοιαν σὺ παλινδρομεῖς, διὰ τὰ εὐτελῆ· μικρὰ γάρ σοι δοκεῖ σπάργανα, πάθη, περιτομὴ, γαλακτοτροφία· ἀνάξιά σοι ταῦτα κατὰ Θεοῦ κατεφαίνετο. Πάλιν εἶδες ἄνθρωπον, τεσσαράκοντα ἡμέρας καὶ νύκτας ἄγευστον μείναντα τροφῆς ἀνθρωπίνης, ἀγγέλους διακονοῦντας, οὓς καὶ ἔφριττες, ἰδὼν πρῶτον, ὡς κοινὸν ἄνθρωπον, βαπτιζόμενον, καὶ τὴν αἰτίαν ἀγνοῶν· μετὰ δὲ τὴν νηστείαν πεινῶντι κατεθάρσεις πάλιν,

facta; Virginis gloriosa conceptio, et desponsatæ puellæ prædicatio, et in utero Virginis gestientis infantis prævisio; Angelorum hymnus gloriam agentium, et pastorum annunciatio; Herodis timor in extollentia regni, præceptio ad parvulorum necem; in Ægyptum transmigratio, atque exinde reversio; cunabula infantilia; descriptio humana; lactis nutritio; nomen patris non seminantis; præsepe ubi positus est, eo quod non fuerat locus; nulla humana præparatio; provectus ætatis; crementum corporis; humana loquela: sed et quod esuriit, sitivit, iter ambulavit, laboravit; sacrificiorum oblatio, circumcisio; baptismum, vox Dei desuper ad baptizatum, quid vel unde fuerit testificatio Spiritus et Dei vox; Johannis prophetia significans passionem per agni appellationem; diversorum signorum operatio, variæ curationes; imperium Domini, quo mari imperavit, et ventos sedavit, et spiritus iniquos fugavit; teipsum torquens, et de manifestatione virtutis suæ affligens.

IX. Hæc omnia videns, non habes quid facias, nisi tenebrosas vertigines. Et quia virgo peperit, ignoras: sed confundit te Angelorum laudatio, Magorum adoratio, stellæ apparitio. Ignorantiam igitur olim incurristi per contumaciam. Parva tibi videntur cunabula, passiones, circumcisio, lactis nutritio. Indigna tibi hæc Deo esse videntur. Iterumne vidisti hominem quadraginta diebus, et quadraginta noctibus ingustabilem existentem cibo humano, et Angelos ei ministrantes, quos et tu timebas? videns primo, quasi communem hominem, baptizatum, et causam ignorans. Post jejunium vero esurienti

καὶ ἐπείραζες ὡς κοινὸν ἄνθρωπον, ἀγνοῶν ὅστις εἴη· ἔλεγες γὰρ, Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται· τὸ γὰρ, Εἰ υἱὸς εἶ, ἀγνοίας ἐστίν· εἰ γὰρ ὄντως ἐγίνωσκες, ἠπίστω ὅτι δημιουργῷ καὶ τὸ μὴ ὂν ποιῆσαι, καὶ τὸ ὂν μεταβαλεῖν, ἐπ' ἴσης δυνατόν. Καὶ διὰ γαστρὸς πειράζεις τὸν τρέφοντα πάντας τοὺς τροφῆς δεομένους· καὶ πειράζεις τὸν τῆς δόξης Κύριον, ἐπιλαθόμενος ἐκ κακονοίας, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ. Εἰ γὰρ ἐγίνωσκες ὅτι υἱὸς Θεοῦ ἦν, ἐγίνωσκες ὅτι ὁ ἐν τεσσαράκοντα ἡμέραις καὶ ἰσαρίθμοις νυξὶν ἀνενδεὴς ποιήσας τὸ σῶμα, καὶ εἰς τὸ διηνεκὲς ἐδύνατο τοῦτο ποιῆσαι. Διὰ τί οὖν πεινᾷ; ἵνα δείξῃ, ὅτι κατ' ἀλήθειαν ἀνέλαβε σῶμα ὁμοιοπαθὲς ἀνθρώποις· διὰ μὲν τοῦ πρώτου, ἔδειξεν ὅτι Θεός· διὰ δὲ τοῦ δευτέρου, ὅτι καὶ ἄνθρωπος.

Ι'. Σὺ οὖν ὁ ἐκπεσὼν ἐκ τῆς ὑψηλοτάτης δόξης, ὡς ἀστραπὴ, τολμᾷς λέγειν τῷ Κυρίῳ· Βάλε σεαυτὸν ἐντεῦθεν κάτω· ᾧ τὰ ἐνόντα λελόγισται ὡς μὴ ὄντα· καὶ εἰς κενοδοξίαν προκαλέσαι τὸν οὐκ ἐπιδεικτιῶντα; καὶ προσποιῇ τὴν γραφὴν ἀναγινώσκειν περὶ αὐτοῦ· Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, τοῦ μὴ προσκόψαι πρὸς λίθον τὸν πόδα σου; Καὶ τὰ λοιπὰ προσποιῇ ἀγνοεῖν, κλέπτων ἃ περὶ σοῦ καὶ τῶν σῶν προπόλων προεφήτευσεν· Ἐπὶ ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ, καὶ καταπατήσεις λέοντα καὶ δράκοντα.

ΙΑ'. Εἰ τοίνυν σὺ πάτημα τῶν ποδῶν τοῦ Κυρίου, πῶς πειράζεις τὸν ἀπείραστον, ἐπιλαθόμενος τοῦ νομοθέτου παρακελευομένου· Ὅτι οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου; Ἀλλὰ καὶ τολμᾷς, ἐναγέστατε, τὰ τοῦ Θεοῦ ἔργα οἰκειοῦσθαι, καὶ σοὶ παραδεδόσθαι λέγειν τὴν τούτων

insidiabaris; et tentabas quasi communem hominem; ignorans quis esset: dicebas enim, si Filius Dei es. Ignorantiæ id est. Nam si vere cognosceres; scires sine dubio, quia quæ impossibilia videntur ad faciendum, et difficilia ad convertendum, factori omnia possibilia sunt. Et propter ventrem tentas eum qui pascit omnes esca indigentes: et audes tentare Dominum gloriæ, oblitus per tuam malitiam, quia non in pane solo vivit homo, sed in omni verbo quod procedit ex ore Dei. Si scires quia Filius Dei erat; cognosceres utique, quia in quadraginta diebus, et quadraginta noctibus, inindigens faciens corruptibile corpus, et in continuatione hoc facere poterat. Sed idcirco esuriit, ut ostenderet quia vere suscepit corpus passibile, simile hominibus. Propterea et primo ostendit, quia Deus erat; et in secundo, quia homo fuit. Mat. iv. Mat. iv.

X. Tu ergo, qui tanquam fulgur de sublimi gloria cecidisti, audes dicere Domino; Mitte te hinc deorsum; cui ea quæ sunt æstimantur quasi quæ non sint; et ad inanem gloriam provocas eum, qui non extollitur? Et fingis te Scripturas de eo legere, dicens: Scriptum est enim, quoniam Angelis suis mandavit de te, ut in manibus tollant te, ne quando offendas ad lapidem pedem tuum? Et fingis te sequentia ignorare; furans ea quæ de te ac tuis ministris prophetavit, dicens: Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem? Luc. x. Mat. iv. Ps. xci.

XI. Si ergo conculcatio es pedum Domini; quomodo tentas intentabilem; immemor legislatoris, qui dixit: Non tentabis Dominum Deum tuum? Et audes, impudentissime, opera Dei assumere, et dicere; quia tibi traditus Deut. vi.

ἀρχήν· καὶ τὴν σὴν πτῶσιν προτείνεις τῷ Κυρίῳ, καὶ διδόναι τὰ αὐτοῦ αὐτῷ ἐπαγγέλλῃ, ἐὰν πεσὼν ἐπὶ τῆς γῆς προσκυνήσῃ σοι; καὶ πῶς οὐκ ἔφριξας τοιαύτην φωνὴν κατὰ τοῦ δεσπότου προήκασθαι, ὦ πάντων πονηρῶν πνευμάτων πονηρότερον ἐκ κακονοίας πνεῦμα; Διὰ γαστρὸς ἡττήθης, καὶ διὰ κενοδοξίας ἠτιμάσθης· διὰ φιλοχρηματίας καὶ φιλαρχίας εἰς ἀσέβειαν ἐφέλκῃ. Σὺ ὁ Βελίαρ, ὁ δράκων, ὁ ἀποστάτης, ὁ σκολιὸς ὄφις, ὁ τοῦ Θεοῦ ἀποστὰς, ὁ τοῦ Χριστοῦ χωρισθεὶς, ὁ τοῦ Ἁγίου Πνεύματος ἀλλοτριωθεὶς, ὁ τοῦ χοροῦ τῶν ἀγγέλων ἐξωσθεὶς, ὁ τῶν νόμων τοῦ Θεοῦ ὑβριστὴς, ὁ τῶν νομίμων ἐχθρὸς, ὁ τοῖς πρωτοπλάστοις ἐπαναστὰς καὶ τῆς ἐντολῆς ἐξώσας τοὺς οὐδὲν ἀδικήσαντάς σε, ὁ τῷ Ἄβελ ἐπαναστήσας τὸν ἀνθρωποκτόνον Κάϊν, ὁ τῷ Ἰὼβ ἐπιστρατεύσας, λέγεις τῷ Κυρίῳ· Ἐὰν πεσὼν προσκυνήσῃς μοι; Ὦ τῆς τόλμης, ὦ τῆς παραπληξίας. Δοῦλος δραπέτης, δοῦλος μαστιγίας, ἀφηνιᾷς τοῦ καλοῦ δεσπότου; δεσπότῃ τηλικούτῳ, Θεῷ πάντων τῶν νοητῶν καὶ αἰσθητῶν λέγεις· Ἐὰν πεσὼν προσκυνήσῃς μοι;

est principatus eorum: et casum tuum extendis contra Dominum, et promittis te dare ei quæ sunt ipsius, dicens; Hæc omnia tibi dabo, si cadens in terram adoraveris me? Quomodo non timuisti talem vocem contra Dominum emittere, tu qui omnium spirituum malignorum malignissimus es; et pro malitia ventre et pectore in terra repere jussus es, et per inanem gloriam inhonoratus es; qui per avaritiam et arrogantiam ad impietatem deductus es? Tu incensor, draco, apostata, serpens perplexus, a Deo discedens, a Christo separatus, a Sancto Spiritu alienatus, et a choro Angelorum exulatus; injuriator legis Dei, et legitimorum inimicus; qui super protoplastos insurrexisti, et a mandato Dei eos avertisti, qui nihil te læserunt; qui adversus Abel Cain parricidam excitasti; qui in Job mala exercuisti: tu ergo hujusmodi dicis Domino; Si cadens adoraveris me? O audacia! O puniende serve fugitive, serve flagellande, exterminator bonorum! Domino dominorum, perfecto Deo omnium intelligibilium atque sensibilium dicis; Si cadens adoraveris me?

Mat. iv. 9.

Gen. iii. 14.

ΙΒ'. Ὁ δὲ Κύριος μακροθυμεῖ, καὶ οὐκ εἰς τὸ μὴ ὂν ἀναιρεῖ τὸν ἀπὸ ἀγνοίας τοιαῦτα θρασυνόμενον, ἀλλὰ πράως ἀποκρίνεται· Ὕπαγε Σατανᾶ. Οὐκ εἶπεν. Ὕπαγε ὀπίσω μου· οὐ γὰρ ὑποστρέψαι οἷός τε· ἀλλὰ· Ὕπαγε Σατανᾶ, ἐν οἷς ἐπελέξω, ὕπαγε ἐν οἷς ἠρεθίσθης ἐκ κακονοίας· ἐγὼ γὰρ ὅστις εἰμὶ γινώσκω, καὶ ὑπὸ τίνος ἀπέσταλμαι, καὶ ὃν χρὴ προσκυνεῖν ἐπίσταμαι. Κύριον γὰρ τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. Οἶδα τὸν

XII. Dominus autem longanimis est, qui non in præsenti interfecit eum qui per ignorantiam et audaciam talia dicit: sed mansuete respondet, dicens; Vade Satana. Non dixit: Revertere post me; non enim est reversurus aliquando: sed, Vade, inquit, Satana, in ea quæ tibi elegisti; vade in quibus provocatus es a tua malitia. Ego autem scio quis sum, et a quo sum missus; scio quem debeo adorare. Dominum enim, inquit, Deum tuum adorabis, et illi soli servies. Scio enim et novi unum solum, cui non denego servire;

Mat. iv. 10. —xvi. 23.

Mat. iv. 10. Deut. vi. 13.

ἕνα, ἐπίσταμαι τὸν μόνον, οὗ σὺ ἀποστάτης γέγονας. Οὐκ εἰμὶ ἀντίθεος, ὁμολογῶ τὴν ὑπεροχήν· ἐπίσταμαι τὸν τῆς ἐμῆς γεννήσεως αἴτιον, τὸν Πατέρα.

ΙΓ'. Ταῦτα, ἀδελφοὶ, ἀπὸ διαθέσεως τῆς πρὸς ὑμᾶς, ἠναγκάσθην ἐπιστεῖλαι, εἰς δόξαν Θεοῦ παραινῶν, οὐχ ὡς ὤν τι, ἀλλ' ὡς ἀδελφός. Ὑποτάσσεσθε τῷ ἐπισκόπῳ, τοῖς πρεσβυτέροις, τοῖς διακόνοις. Ἀγαπᾶτε ἀλλήλους ἐν Κυρίῳ, ὡς Θεοῦ ἀγάλματα. Ὁρᾶτε οἱ ἄνδρες, ὡς ἴδια μέλη τὰς γαμετὰς στέργετε· αἱ γυναῖκες, ὡς ἓν οὖσαι τῇ συναφείᾳ, στέργετε τοὺς ἑαυτῶν ἄνδρας. Εἴ τις ἁγνεύει ἢ ἐγκρατεύεται, μὴ ἐπαιρέσθω, ἵνα μὴ ἀπολέσῃ τὸν μισθόν. Τὰς ἑορτὰς μὴ ἀτιμάζετε· τὴν τεσσαρακοστὴν μὴ ἐξουθενεῖτε· μίμησιν γὰρ περιέχει τῆς τοῦ Κυρίου πολιτείας· μετὰ τὴν τοῦ πάθους ἑβδομάδα μὴ παροράτε τετράδα καὶ παρασκευὴν, νηστεύοντες, πένησιν ἐπιχορηγοῦντες τὴν περισσείαν. Εἴ τις κυριακὴν ἢ σάββατον νηστεύει, πλὴν ἑνὸς σαββάτου τοῦ Πάσχα, οὗτος χριστοκτόνος ἐστίν.

ΙΔ'. Αἱ προσευχαὶ ὑμῶν ἐκτεθείσαν εἰς τὴν Ἀντιοχείας ἐκκλησίαν, ὅθεν καὶ δέσμιος ἀπάγομαι εἰς Ῥώμην. Ἀσπάζομαι τὸν ἅγιον ἐπίσκοπον Πολύκαρπον· ἀσπάζομαι τὸν ἅγιον ἐπίσκοπον Βιτάλιον, καὶ τὸ ἱερὸν πρεσβυτέριον, καὶ τοὺς συνδούλους μου τοὺς διακόνους· ὧν ἐγὼ ἀντίψυχος γενοίμην. Ἔτι συντάσσομαι τῷ ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις ἐν Κυρίῳ· Εἴ τις μετὰ Ἰουδαίων ἐπιτελεῖ τὸ πάσχα, ἢ τὰ σύμβολα τῆς ἑορτῆς αὐτῶν δέχεται, κοινωνός ἐστι τῶν ἀποκτεινάντων τὸν Κύριον καὶ τοὺς ἀποστόλους αὐτοῦ.

a quo tu apostata factus es. Non enim sum antitheus, hoc est, contrarius Deo, sed confiteor eminentiam: et non recuso adorare eum, quem novi nativitatis meæ auctorem et dominum, atque meæ perseverantiæ custodem. Ego enim, inquit, vivo propter Patrem. Joh. vi. 57

XIII. Hæc autem, fratres, per dispositionem Dei coactus sum mittere ad vos: monens vos ad gloriam Dei, non quasi extraneus, sed sicut frater. Subjecti estote Episcopo et Presbyteris et Diaconis. Diligite invicem in Domino, sicut Dei simulachra. Videte ergo viri; diligite uxores vestras sicut propria membra. Mulieres vero, sicut unitatis tactu vestros viros amate. Qui castus est, vel continens, non extollatur; ne perdat mercedem suam. Dies festos nolite dehonorare. Quadragesimam vero nolite pro nihilo habere: imitationem enim continet Domini conversationis. Hebdomadam etiam passionis nolite despicere. Quarta feria et sexta jejunate: pauperibus reliquias porrigentes. Quicunque Dominicam aut Sabbatum jejunaverit, præter unum Sabbatum Paschæ, ipse est Christi interfector.

XIV. Orationes vestræ protendantur ad Ecclesiam Antiochiæ: unde et vinctus ducor ad Romam. Saluto sanctum Episcopum Polycarpum. Saluto sanctum Episcopum Vitalem, et sacrosanctum Presbyterium, et conservos meos Diaconos: pro quorum animabus ego efficiar. Adhuc dico Episcopis et Presbyteris in Domino: Quicunque cum Judæis Pascha egerit, aut solennia dierum festorum eorum susceperit; communis est eis, qui Dominum et Apostolos ejus occiderunt.

ΙΕ'. Ἀσπάζονται ὑμᾶς Φίλων καὶ Ἀγαθόπους οἱ διάκονοι. Ἀσπάζομαι τὸ σύστημα τῶν παρθένων, τὸ τάγμα τῶν χηρῶν· ὧν καὶ ὀναίμην. Ἀσπάζομαι τὸν λαὸν Κυρίου, ἀπὸ μικροῦ ἕως μεγάλου. Ἀπέστειλα ὑμῖν ταῦτά μου τὰ γράμματα διὰ Εὐφανίου τοῦ ἀναγνώστου, ἀνδρὸς θεοτιμήτου καὶ πιστοτάτου, συντυχὼν περὶ Ῥηγειόνα, ἀναγομένου ἐν πλοίῳ. Μέμνησθέ μου τῶν δεσμῶν, ἵνα τελειωθῶ ἐν Χριστῷ. Ἐῤῥῶσθε σαρκὶ, ψυχῇ, πνεύματι, τέλεια φρονοῦντες, ἀποστρεφόμενοι τοὺς ἐργάτας τῆς ἀνομίας, καὶ τοῦ λόγου τῆς ἀληθείας φθορεῖς, ἐνδυναμούμενοι ἐν τῇ χάριτι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

XV. Salutant vos Philon et Agathopus diaconi. Saluto congregationem virginum; legionem viduarum, a quibus et adjutus sum. Saluto populum Domini, a minimo usque ad maximum. Transmisi vobis hæc mea scripta per Euphanium lectorem, virum Deo honorabilem et fidelissimum: qui mihi occurrit in regionem jam navem ascensuro. Mementote vinculorum meorum; ut consummer in Christo. Incolumes estote carne, et anima, et spiritu; perfecta sentientes, devitantes operarios iniquitatis et corruptores verbi veritatis, confortati in gratia Domini nostri Jesu Christi.

EPISTLES

ATTRIBUTED TO

ST. IGNATIUS,

FOUND ONLY IN LATIN.

B. IGNATII AD S. JOHANNEM,

APOSTOLUM ET EVANGELISTAM, EPISTOLA.

Johanni Sancto Seniori, Ignatius, et qui cum eo sunt Fratres.

De tua mora dolemus graviter, allocutionibus et consolationibus tuis roborandi. Si tua absentia protendatur; multos de nostris destituet. Properes igitur venire: quia credimus expedire. Sunt et hic multæ de nostris mulieribus, Mariam Jesu videre cupientes, et quotidie a nobis ad vos discurrere volentes; ut eam contingant, et ubera ejus tractent, quæ Dominum Jesum aluerunt, et quædam secretiora ejus percunctentur ipsam. Sed et Salome quam diligis, filia Annæ, Hierosolymis quinque mensibus apud eam commorans, et quidam alii noti referunt eam omnium gratiarum abundam, et omnium virtutum, more virginis, virtutis et gratiæ fœcundam. Et, ut dicunt, in persecutionibus et afflictionibus est hilaris; in penuriis et indigentiis non querula: injuriantibus grata, ad molesta lætatur: miseris et afflictis coafflicta condolet, et subvenire non pigrescit. Contra vitiorum autem pestiferos conflictus in pugna fidei disceptans enitescit. Nostræ novæ religionis, et pœnitentiæ est magistra; et apud fideles omnium operum pietatis ministra. Humilibus quidem est devota, et devotis devotius humiliatur: et mirum ab omnibus magnifica-

tur; cum a Scribis et Pharisæis ei detrahatur. Præterea multi multa alia referunt de eadem: tamen omnibus per omnia non audemus fidem concedere, nec tibi referre. Sed, sicut nobis a fide dignis narratur, in Maria matre Jesu, humanæ naturæ natura sanctitatis angelicæ sociatur. Et hæc talia excitaverunt viscera nostra: et cogunt valde desiderare adspectum hujus (si fas sit fari) cœlestis prodigii, et sacratissimi monstri. Tu autem diligenti modo disponas, cum desiderio nostro, et valeas. Amen.

AD EUNDEM, ALTERA.

Johanni Sancto Seniori, suus Ignatius.

Si licitum est mihi apud te, ad Hierosolymæ partes volo adscendere, et videre fideles Sanctos, qui ibi sunt: præcipue Mariam matrem Jesu: quam dicunt universis admirandam, et cunctis desiderabilem. Quem enim non delectet videre eam et alloqui, quæ verum Deum de se peperit, si nostræ sit fidei et religionis amicus? Similiter et illum venerabilem Jacobum, qui cognominatur Justus: quem referunt Christo Jesu simillimum facie, vita et modo conversationis, ac si ejusdem uteri frater esset gemellus. Quem dicunt si videro, video et ipsum Jesum secundum omnia corporis ejus lineamenta. Præterea cæteros sanctos, et sanctas. Heu, quid moror? quid detineor? Bone præceptor, properare me jubeas, et valeas. Amen.

B. IGNATII AD S. MARIAM

VIRGINEM, MATREM DOMINI NOSTRI JESU CHRISTI, EPISTOLA.

Christiferæ Mariæ, suus Ignatius.

Me neophytum, Johannisque tui discipulum, confortare et consolari debueras. De Jesu enim tuo percepi mira dictu, et stupefactus sum ex auditu. A te autem, quæ semper ei fuisti familiaris et conjuncta, et secretorum ejus conscia, desidero ex animo fieri certior de auditis. Scripsi tibi etiam alias, et rogavi de eisdem. Valeas: et neophyti qui mecum sunt, ex te, et per te, et in te, confortentur. Amen.

TESTIMONIES RESPECTING

ST. IGNATIUS,

AND EXTRACTS FROM THE IGNATIAN EPISTLES AS CITED BY VARIOUS AUTHORS DOWN TO THE TENTH CENTURY.

SECOND CENTURY.

POLYCARPUS.

EPISTOLA AD PHILIPPENSES. c. ix. *Patres Apostolici.* Edit. Jacobson. 8vo. Oxon. 1838. p. 482.

Παρακαλῶ οὖν πάντας ὑμᾶς πειθαρχεῖν τῷ λόγῳ τῆς δικαιοσύνης, καὶ ἀσκεῖν πᾶσαν ὑπομονήν, ἣν καὶ ἴδετε κατ' ὀφθαλμοὺς, οὐ μόνον ἐν τοῖς μακαρίοις Ἰγνατίῳ καὶ Ζωσίμῳ καὶ Ῥούφῳ, ἀλλὰ καὶ ἐν ἄλλοις τοῖς ἐξ ὑμῶν, καὶ ἐν αὐτῷ Παύλῳ, καὶ τοῖς λοιποῖς ἀποστόλοις.

Ibid. c. xiii. p. 488.

Scripsistis mihi et vos et Ignatius, ut si quis vadit ad Syriam, deferat literas meas, quas fecero ad vos; si habuerimus tempus opportunum, sive ego, seu legatus, quem misero pro vobis. Epistolas sane Ignatii, quæ transmissæ sunt vobis ab eo, et alias, quantascunque apud nos habuimus, transmisimus vobis secundum quod mandastis; quæ sunt subjectæ huic Epistolæ: ex quibus magnus vobis erit profectus. Continent enim fidem, patientiam et omnem ædificationem ad Dominum nostrum pertinentem. Et de ipso Ignatio, et de his qui cum eo sunt, quod certius agnoveritis, significate.

IRENÆUS.

CONTRA HÆRESES. Lib. V. c. xxviii. Edit. Massuet. fol. Par. 1710. p. 327.

Quemadmodum quidam de nostris dixit, propter martyrium in Deum adjudicatus ad bestias: "Quoniam frumentum sum Christi, et per dentes bestiarum molor, ut mundus panis Dei inveniar."—*Epist. Rom.* c. iv.

THEOPHILUS ANTIOCHENUS.

COMMENTARIUS IN S. MATTHÆUM. *Pearson, Vindiciæ Epistolarum S. Ignatii.* 4to. Cantab. 1672. p. 4.

Quum esset desponsata mater ejus Maria Joseph. Quare non ex simplici virgine, sed ex desponsata concipitur Christus? Primo, ut per generationem Joseph origo Mariæ monstraretur; secundo, ne lapidaretur a Judæis ut adultera: tertio, ut in Ægyptum fugiens haberet solatium viri: quarto, ut partus ejus falleret diabolum, putantem Jesum de uxorata, non de virgine natum.—*Epist. Ephes.* c. xix.

THIRD CENTURY.

ORIGENES.

PROLOGUS IN CANTICUM CANTICORUM. *Opera.* Edit. Car. Delarue. 4 Voll. fol. Paris. 1733—59. Vol. III. p. 30. D.

Versio Rufini.

Denique memini aliquem Sanctorum dixisse, Ignatium nomine, de Christo: "Meus autem amor crucifixus est:" nec reprehendi eum pro hoc dignum judico.—*Epist. Rom.* c. vii.

HOMILIA VI. IN LUCAM. Ibid. p. 938. A.

E schedis J. E. Grabii.

Καλῶς ἐν μιᾷ τῶν μάρτυρός τινος ἐπιστολῶν γέγραπται· τὸν Ἰγνατίον λέγω τὸν μετὰ τὸν μακάριον Πέτρον τῆς Ἀντιοχείας δεύτερον ἐπίσκοπον, τὸν ἐν τῷ διωγμῷ ἐν Ῥώμῃ θηρίοις μαχησάμενον. "Καὶ ἔλαθε τὸν ἄρχοντα τοῦ αἰῶνος τούτου ἡ παρθενία Μαρίας."

Versio Hieronymi.

Unde eleganter in cujusdam Martyris epistola scriptum reperi: Ignatium dico, Episcopum Antiochiæ post Petrum secundum, qui in persecutione Romæ pugnavit ad bestias: "Principem sæculi hujus latuit virginitas Mariæ."—*Epist. Ephes.* c. xix.

FOURTH CENTURY.

EUSEBIUS.

CHRONICA. *J. Scaligeri Thesaurus Temporum.* Fol. Amst. 1658.

Πρῶτος Διωγμός. p. 206.

Τῆς Ἀντιοχέων ἐκκλησίας δεύτερος ἐπίσκοπος καθίσταται Ἰγνάτιος.

Τρίτος Διωγμός. p. 209.

Τραϊανοῦ κατὰ Χριστιανῶν διωγμὸν κινήσαντος, Σίμων ὁ τοῦ Κλεόπα, τῆς ἐν Ἱεροσολύμοις ἐκκλησίας ἐπίσκοπος, ἐμαρτύρησεν, γενόμενος ἐτῶν ρκ. Μεθ' ὃν τρίτος Ἱεροσολύμων ἐπίσκοπος Ἰοῦστος ἐκ περιτομῆς. Τότε καὶ Ἰγνάτιος δεύτερος Ἀντιοχείας ἐπίσκοπος συλληφθεὶς, εἰς Ῥώμην ἐπέμφθη δέσμιος, ἔνθα θηρίοις παραδοθεὶς διήνυσε τὸ μαρτύριον. Διαδέχεται δὲ τρίτος μετ' αὐτὸν τὴν Ἀντιοχείας ἐπισκοπὴν Ἥρων.

Versio Hieronymi.

Prima Persecutio. p. 162.

Antiochiæ secundus episcopus ordinatur Ignatius.

Tertia Persecutio. p. 165.

Trajano adversus Christianos persecutionem movente, Simon filius Cleopæ, qui in Ierosolymis Episcopatum tenebat, crucifigitur, cui succedit Justus. Ignatius quoque Antiochenæ Ecclesiæ Episcopus Romam perductus bestiis traditur. Post quem tertius constituitur episcopus Hero.

Historia Ecclesiastica. Edit. E. Burton, 8vo. Oxon. 1838, p. 184.
Lib. III. c. xxii.

Ἀλλὰ καὶ τῶν ἐπ' Ἀντιοχείας Εὐοδίου πρώτου καταστάντος, δεύτερος ἐν τοῖς δηλουμένοις Ἰγνάτιος ἐγνωρίζετο. Συμεὼν ὁμοίως δεύτερος μετὰ τὸν τοῦ Σωτῆρος ἡμῶν ἀδελφὸν, τῆς ἐν Ἱεροσολύμοις ἐκκλησίας κατὰ τούτους τὴν λειτουργίαν εἶχεν.

Versio Rufini.

Sed et apud Antiochiam Euodius primus fuerat, et secundus Ignatius: Hierosolymis quoque Symeon secundus post Jacobum fratrem Domini iisdem temporibus gubernabat ecclesiam.

c. xxxvi. p. 214. Ibid.

Διέπρεπε γεμὴν κατὰ τούτους ἐπὶ τῆς Ἀσίας τῶν ἀποστόλων ὁμιλητὴς Πολύκαρπος, τῆς κατὰ Σμύρναν ἐκκλησίας πρὸς τῶν αὐτοπτῶν καὶ ὑπηρετῶν τοῦ Κυρίου τὴν ἐπισκοπὴν ἐγκεχειρισμένος. Καθ' ὃν ἐγνωρίζετο Παπίας τῆς ἐν Ἱεραπόλει παροικίας καὶ αὐτὸς ἐπίσκοπος, ἀνὴρ τὰ πάντα ὅτι μάλιστα λογιώτατος καὶ τῆς γραφῆς εἰδήμων, ὅ τε παρὰ πλείστοις εἰσέτι νῦν διαβόητος Ἰγνάτιος, τῆς κατ' Ἀντιόχειαν Πέτρου διαδοχῆς δεύτερος τὴν ἐπισκοπὴν κεκληρωμένος. Λόγος δ' ἔχει τοῦτον ἀπὸ Συρίας ἐπὶ τὴν Ῥωμαίων πόλιν ἀναπεμφθέντα θηρίων γενέσθαι βορὰν τῆς εἰς Χριστὸν μαρτυρίας ἕνεκεν· καὶ δὴ τὴν δι' Ἀσίας ἀνακομιδὴν μετ' ἐπιμελεστάτης φρουρῶν φυλακῆς ποιούμενος, τὰς κατὰ πόλιν αἷς ἐπεδήμει παροικίας ταῖς διὰ λόγων ὁμιλίαις τε καὶ προτροπαῖς ἐπιῤῥώννυς, ἐν πρώτοις μάλιστα προφυλάττεσθαι τὰς αἱρέσεις ἅρτι τότε πρῶτον ἀναφυείσας καὶ ἐπιπολαζούσας παρῄνει, προὔτρεπέ τε ἀπρὶξ ἔχεσθαι τῆς τῶν ἀποστόλων παραδόσεως, ἣν ὑπὲρ ἀσφαλείας καὶ ἐγγράφως ἤδη μαρτυρόμενος διατυποῦσθαι ἀναγκαῖον ἡγεῖτο. Οὕτω δῆτα ἐν Σμύρνῃ γενόμενος, ἔνθα ὁ Πολύκαρπος ἦν, μίαν μὲν τῇ κατὰ τὴν Ἔφεσον ἐπιστολὴν ἐκκλησίᾳ γράφει, ποιμένος αὐτῆς μνημονεύων Ὀνησίμου, ἑτέραν δὲ τῇ ἐν Μαγνησίᾳ τῇ πρὸς Μαιάνδρῳ, ἔνθα πάλιν ἐπισκόπου

Quibus temporibus apud Asiam supererat adhuc et florebat ex Apostolorum discipulis Polycarpus, Smyrnæorum ecclesiæ episcopus; et Papias similiter apud Hierapolim sacerdotium gerens. Sed et in nostra quoque tempora famæ celebritate vulgatus Ignatius apud Antiochiam post Petrum secunda successione episcopatum sortitus est. Quem sermo tradidit de Syriæ partibus ad urbem Romanam transmissum, et pro martyrio Christi ad bestias datum. Quique cum per Asiam sub custodia navigaret, singulas quasque digrediens civitates, Ecclesiæ populos Evangelicis cohortationibus edocebat in fide persistere, et observare se ab hæreticorum contagiis, qui tum primum copiosius cœperant pullulare: et ut diligentius et tenacius Apostolorum traditionibus inhærerent. Quas traditiones cautelæ gratia, et ne quid apud posteros remaneret incerti, etiam scriptas se asserit reliquisse. Denique cum Smyrnam venisset, ubi Polycarpus erat, scribit inde unam epistolam ad Ephesios, eorumque pastorem, in qua meminit et Onesimi: et aliam Magnesiæ civitati, quæ supra Mæandrum jacet, in qua et Epis-

Δάμα μνήμην πεποίηται· καὶ τῇ ἐν Τράλλεσι δὲ ἄλλην, ἧς ἄρχοντα τότε ὄντα Πολύβιον ἱστορεῖ. Πρὸς ταύταις καὶ τῇ Ῥωμαίων ἐκκλησίᾳ γράφει, ᾗ καὶ παράκλησιν προτείνει, ὡς μὴ παραιτησάμενοι τοῦ μαρτυρίου, τῆς ποθουμένης αὐτὸν ἀποστερήσαιεν ἐλπίδος. Ἐξ ὧν καὶ βραχύτατα εἰς ἐπίδειξιν τῶν εἰρημένων παραθέσθαι ἄξιον. Γράφει δὴ οὖν κατὰ λέξιν· "Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, ἐνδεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτικὸν τάγμα, οἳ καὶ εὐεργετούμενοι, χείρους γίνονται. Ἐν δὲ τοῖς ἀδικήμασι αὐτῶν μᾶλλον μαθητεύομαι, ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι. Ὀναίμην τῶν θηρίων τῶν ἐμοὶ ἑτοίμων· ἃ καὶ εὔχομαι σύντομά μοι εὑρεθῆναι, ἃ καὶ κολακεύσω συντόμως με καταφαγεῖν, οὐχ ὥσπερ τινῶν δειλαινόμενα οὐχ ἥψαντο· κἂν αὐτὰ δὲ ἄκοντα μὴ θέλῃ, ἐγὼ προσβιάσομαι. Συγγνώμην μοι ἔχετε. Τί μοι συμφέρει, ἐγὼ γινώσκω. Νῦν ἄρχομαι μαθητὴς εἶναι. Μηδέν με ζηλώσαι τῶν ὁρατῶν καὶ ἀοράτων, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω· πῦρ καὶ σταυρὸς, θηρίων τε συστάσεις, σκορπισμοὶ ὀστέων, συγκοπαὶ μελῶν, ἀλεσμοὶ ὅλου τοῦ σώματος, κολάσεις τοῦ διαβόλου εἰς ἐμὲ ἐρχέσθωσαν, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω." Καὶ ταῦτα μὲν ἀπὸ τῆς δηλωθείσης πόλεως ταῖς καταλεχθείσαις ἐκκλησίαις διετυπώσατο. Ἤδη δ' ἐπέκεινα τῆς Σμύρνης γενόμενος, ἀπὸ Τρωάδος τοῖς τε ἐν Φιλαδελφείᾳ αὖθις διὰ γραφῆς ὁμιλεῖ, καὶ τῇ Σμυρναίων ἐκκλησίᾳ, ἰδίως τε τῷ ταύτης προηγουμένῳ Πολυκάρπῳ· ὃν οἷα δὴ ἀποστολικὸν ἄνδρα εὖ μάλα γνωρίζων, τὴν κατ' Ἀντιόχειαν αὐτῷ ποίμνην ὡς ἂν γνήσιος καὶ ἀγαθὸς ποιμὴν παρατίθεται, τὴν περὶ αὐτῆς φροντίδα διὰ σπουδῆς ἔχειν αὐτὸν ἀξιῶν. Ὁ δ' αὐτὸς Σμυρναίοις γράφων, οὐκ

copi Dammei mentionem facit. Sed et ecclesiæ quæ est Trallis scribit, cujus principem tunc esse Polybium designavit. In ea vero quam ad Romanam ecclesiam scribit, deprecatur eos, ne se tanquam suppliciis suis parcentes, velint spe privare martyrii, et his post aliquanta utitur verbis: "A Syria, inquit, Romam usque cum bestiis terra marique depugno, die ac nocte connexus et colligatus decem leopardis, militibus dico, ad custodiam datis, qui ex beneficiis nostris sæviores fiunt. Sed ego nequitiis eorum magis erudior, Nec tamen in hoc justificatus sum. O salutares bestias quæ præparantur mihi. Quando venient? Quando emittentur? quando eis frui licebit carnibus meis? quas et ego opto acriores parari, et invitabo ad devorationem mei, et deprecabor ne forte, ut in nonnullis fecerunt, timeant contingere corpus meum. Quin imo et si contabuntur, ego vim faciam, ego me ingeram. Date, quæso, veniam, ego novi quid expediat mihi. Nunc incipio esse discipulus Christi. Facessat invidia vel humani affectus, vel nequitiæ spiritalis, ut Jesum Christum merear adipisci. Ignes, cruces, bestiæ, dispersiones ossium, discerptionesque membrorum, ac totius corporis pœnæ, et omnia in me unum supplicia diaboli arte quæsita cumulentur, dummodo Jesum Christum merear adipisci." Hæc et multa alia his similia ad diversas ecclesias scribit. Sed et ad Polycarpum, velut apostolicum virum, datis literis, Antiochenam ei ecclesiam præcipue commendat. Ad Smyrnæos sane scribens, utitur

οἶδ' ὁπόθεν ῥητοῖς συγκέχρηται, τοιαῦτά τινα περὶ τοῦ Χριστοῦ διεξιών· "Ἐγὼ δὲ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα, καὶ πιστεύω ὄντα. Καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἐλήλυθεν, ἔφη αὐτοῖς, Λάβετε, ψηλαφήσατέ με καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον· καὶ εὐθὺς αὐτοῦ ἥψαντο, καὶ ἐπίστευσαν." Οἶδε δὲ αὐτοῦ τὸ μαρτύριον καὶ ὁ Εἰρηναῖος, καὶ τῶν ἐπιστολῶν αὐτοῦ μνημονεύει λέγων οὕτως· "Ὡς εἶπέ τις τῶν ἡμετέρων διὰ τὴν πρὸς Θεὸν μαρτυρίαν κατακριθεὶς πρὸς θηρία, ὅτι σῖτος εἰμὶ Θεοῦ, καὶ δι' ὀδόντων θηρίων ἀλήθομαι, ἵνα καθαρὸς ἄρτος εὑρεθῶ." Καὶ ὁ Πολύκαρπος δὲ τούτων αὐτῶν μέμνηται ἐν τῇ φερομένῃ αὐτοῦ πρὸς Φιλιππησίους ἐπιστολῇ, φάσκων αὐτοῖς ῥήμασι· "Παρακαλῶ οὖν πάντας ὑμᾶς πειθαρχεῖν καὶ ἀσκεῖν πᾶσαν ὑπομονήν, ἣν εἴδετε κατ' ὀφθαλμοὺς οὐ μόνον ἐν τοῖς μακαρίοις Ἰγνατίῳ καὶ Ῥούφῳ καὶ Ζωσίμῳ, ἀλλὰ καὶ ἐν ἄλλοις τοῖς ἐξ ὑμῶν, καὶ ἐν αὐτῷ Παύλῳ καὶ τοῖς λοιποῖς ἀποστόλοις, πεπεισμένους ὅτι οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ' ἐν πίστει καὶ δικαιοσύνῃ, καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ Κυρίῳ, ᾧ καὶ συνέπαθον. Οὐ γὰρ τὸν νῦν ἠγάπησαν αἰῶνα, ἀλλὰ τὸν ὑπὲρ ἡμῶν ἀποθανόντα, καὶ δι' ἡμᾶς ὑπὸ τοῦ Θεοῦ ἀναστάντα." Καὶ ἑξῆς ἐπιφέρει· "Ἐγράψατέ μοι καὶ ὑμεῖς καὶ Ἰγνάτιος, ἵνα ἐάν τις ἀπέρχηται εἰς Συρίαν, καὶ τὰ παρ' ὑμῶν ἀποκομίσῃ γράμματα. Ὅπερ ποιήσω, ἐὰν λάβω καιρὸν εὔθετον, εἴτε ἐγὼ, εἴτε ὃν πέμπω πρεσβεύοντα καὶ περὶ ὑμῶν. Τὰς ἐπιστολὰς Ἰγνατίου τὰς πεμφθείσας ἡμῖν ὑπ' αὐτοῦ, καὶ ἄλλας ὅσας εἴχομεν παρ' ἡμῖν, ἐπέμψαμεν ὑμῖν καθὼς ἐνετείλασθε. Αἵτινες ὑποτεταγμέναι εἰσὶ τῇ ἐπιστολῇ ταύτῃ· ἐξ ὧν μεγάλα ὠφεληθῆναι δυνήσεσθε. Περιέχουσι γὰρ πίστιν καὶ ὑπομονὴν

verbis quibusdam, unde assumptis nescimus, quibus hæc de Salvatore proloquitur. "Ego autem post resurrectionem quoque in carne eum scio fuisse, et credo. Nam cum venisset ad Petrum cæterosque, ait eis: 'Accedite et videte quia non sum dæmonium incorporeum.' Qui et contingentes eum, crediderunt." Scit autem et Irenæus martyrium ejus, et mentionem facit scriptorum ejus per hæc verba: "Sicut dixit, inquam, quidam ex nostris, pro martyrio Christi damnatus ad bestias, 'Frumentum, inquit, ego sum Dei: bestiarum dentibus molor et subigor, ut panis mundus efficiar Christo.'" Sed et Polycarpus horum memoriam facit in epistola quam ad Philippenses scribit per hæc verba: "Deprecor, inquit, omnes vos, obedientiæ operam dare et meditari patientiam, quam vidistis in Ignatio et Rufo et Zosimo, beatis viris, præcipue autem in Paulo, et cæteris Apostolis, qui fuerunt apud vos, scientes quod hi omnes non in vacuum, sed per fidem et justitiam cucurrerunt, usquequo pervenirent ad locum sibi a Domino præparatum: quoniam quidem passionum ejus participes extiterunt, nec dilexerunt præsens seculum, sed eum solum, qui pro ipsis et pro nobis mortuus est, et resurrexit." Et post pauca subjungit: "Scripsistis mihi et vos, et Ignatius, ut si quis vadit ad partes Syriæ deferat literas ad vos. Quod faciam, cum tempus invenero. Mittam vobis et Ignatii epistolas, et alias, si quæ sunt, quæ ad nos transmissæ sunt, ex quibus utilitatem maximam capiatis. Continent enim

καὶ πᾶσαν οἰκοδομὴν τὴν εἰς τὸν Κύριον ἡμῶν ἀνήκουσαν." Καὶ τὰ μὲν περὶ τὸν Ἰγνάτιον τοιαῦτα. Διαδέχεται δὲ μετ' αὐτὸν τὴν Ἀντιοχείας ἐπισκοπὴν Ἥρως.

de fide et patientia instructionem perfectam secundum Domini præceptum." Hactenus de Ignatio. Post hunc rexit ecclesiam civitatis Antiochenæ Heros.

c. xxxvii. p. 219. Ibid.

Ἀδυνάτου δ' ὄντος ἡμῖν ἅπαντας ἐξ ὀνόματος ἀπαριθμεῖσθαι, ὅσοι ποτὲ κατὰ τὴν πρώτην τῶν ἀποστόλων διαδοχὴν ἐν ταῖς κατὰ τὴν οἰκουμένην ἐκκλησίαις γεγόνασι ποιμένες ἢ καὶ εὐαγγελισταί, τούτων εἰκότως ἐξ ὀνόματος γραφῇ μόνων τὴν μνήμην κατατεθείμεθα, ὧν ἔτι καὶ νῦν εἰς ἡμᾶς δι' ὑπομνημάτων τῆς ἀποστολικῆς διδασκαλίας ἡ παράδοσις φέρεται· ὥσπερ οὖν ἀμέλει τοῦ Ἰγνατίου ἐν αἷς κατελέξαμεν ἐπιστολαῖς, καὶ τοῦ Κλήμεντος ἐν τῇ ἀνωμολογημένῃ παρὰ πᾶσιν, ἣν ἐκ προσώπου τῆς Ῥωμαίων ἐκκλησίας τῇ Κορινθίων διετυπώσατο.

Verum quoniam impossibile nobis est singulos enumerare, qui post Apostolorum primas successiones in ecclesiis quæ per orbem terræ sunt, vel principes, vel Evangelistæ fuerunt, vel pastores: illos tantummodo commemorasse sufficiat, quorum libris inserta ad nos usque fidei et prædicationis monimenta venêre, ut Clementis et Ignatii, cæterorumque quorum superius fecimus mentionem. Clemens tamen in epistola quam Corinthiis scribit meminit Epistolæ Pauli ad Hebræos et utitur ejus testimoniis.

c. xxxviii. p. 221. Ibid.

Ἤδη δὲ καὶ ἕτερα πολυεπῆ καὶ μακρὰ συγγράμματα ὡς τοῦ αὐτοῦ ἐχθὲς καὶ πρώην τινὲς προήγαγον, Πέτρου δὴ καὶ Ἀπίωνος διαλόγους περιέχοντα· ὧν οὐδ' ὅλως μνήμη τις παρὰ τοῖς παλαιοῖς φέρεται. Οὐδὲ γὰρ καθαρὸν τῆς ἀποστολικῆς ὀρθοδοξίας ἀποσώζει τὸν χαρακτῆρα. Ἡ μὲν οὖν τοῦ Κλήμεντος ὁμολογουμένη γραφή, πρόδηλος. Εἴρηται δὲ καὶ τὰ Ἰγνατίου καὶ Πολυκάρπου.

Sed et alia ejus opuscula non minima a nonnullis haberi perhibentur, velut Petri et Apionis disputatio, quæ in usu a veteribus habita minime reperimus, quia nec pura in eis et incorrupta Apostolicæ fidei regula mansisse deprehenditur.

Lib. V. c. viii. p. 333. Ibid.

Καὶ [Εἰρηναῖος] ἀπομνημονευμάτων δὲ ἀποστολικοῦ τινὸς πρεσβυτέρου, οὗ τοὔνομα σιωπῇ παρέδωκε, μνημονεύει, ἐξηγήσεις τε αὐτοῦ θείων γραφῶν παρατίθεται. Ἔτι καὶ Ἰουστίνου τοῦ μάρτυρος καὶ Ἰγνατίου μνήμην πεποίηται, μαρτυρίαις αὖθις καὶ ἀπὸ τῶν τούτοις γραφέντων κεχρημένος.

Sed et [Irenæus] Apostolici cujusdam viri, cujus nomen reticuit, sermonum quasi memoriter meminit. Justini quoque Martyris et Ignatii memoriam facit, et ea quæ scripserunt, producit in medium.

Quæstiones ad Stephanum. *Scriptorum Veterum Nova Collectio ab Angelo Maio.* Vol. I. 4to. Romæ, 1825, p. 2.

Φησὶ δέπου ὁ ἅγιος ἀνὴρ, Ἰγνάτιος ὄνομα αὐτῷ, τῆς Ἀντιοχέων ἐκκλησίας δεύτερος γεγονὼς μετὰ τοὺς ἀποστόλους ἐπίσκοπος, ὡς ἄρα καὶ τὸν ἄρχοντα τοῦ αἰῶνος τούτου ἔλαθεν ἡ παρθενία Μαρίας, καὶ ἡ τοῦ Σωτῆρος ἐξ αὐτῆς γένεσις· λέγει δὲ οὕτως· "Καὶ ἔλαθε τὸν ἄρχοντα τοῦ αἰῶνος τούτου ἡ παρθενία Μαρίας, καὶ ὁ τοκετὸς αὐτῆς ὁμοίως καὶ ὁ θάνατος τοῦ Χριστοῦ· τρία μυστήρια κραυγῆς, ἅτινα ἐν ἡσυχίᾳ Θεοῦ ἐπράχθη." *Epist. Ephes.* c. xix.

ATHANASIUS.

Epistola de Synodis Arimini et Seleuciæ. *Opera.* Edit. Benedict. 2 Voll. Paris. 1698. Vol. I. par. ii. p. 761. A.

Ἰγνάτιος οὖν, ὁ μετὰ τοὺς Ἀποστόλους ἐν Ἀντιοχείᾳ κατασταθεὶς ἐπίσκοπος, καὶ μάρτυς τοῦ Χριστοῦ γενόμενος, γράφων περὶ τοῦ Κυρίου εἴρηκεν: "Εἷς ἰατρός ἐστι σαρκικὸς καὶ πνευματικὸς, γενητὸς καὶ ἀγένητος, ἐν ἀνθρώπῳ Θεὸς, ἐν θανάτῳ ζωὴ ἀληθινὴ, καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ." Τινὲς δε καὶ τῶν μετὰ Ἰγνάτιον διδάσκαλοι καὶ αὐτοὶ γράφουσι Ἕν τὸ ἀγένητον ὁ Πατὴρ, καὶ εἷς ὁ ἐξ αὐτοῦ υἱὸς γνήσιος, γέννημα ἀληθινὸν, λόγος καὶ σοφία τοῦ Πατρός. Εἰ μὲν οὖν καὶ πρὸς τούτους ἐναντίους διακείμεθα, ἔστω καὶ πρὸς τὰς συνόδους ἡμῖν ἡ μάχη. Εἰ δὲ τὴν ἐν Χριστῷ πίστιν αὐτῶν γινώσκοντες, πεπείσμεθα ὅτι καὶ ὁ μακάριος Ἰγνάτιος ὀρθῶς ἔγραψε, γενητὸν αὐτον λέγων διὰ τὴν σάρκα· Ὁ γὰρ Χριστὸς σὰρξ ἐγένετο· ἀγένητων δὲ, ὅτι μὴ τῶν ποιημάτων καὶ γενητῶν ἐστιν, ἀλλ' υἱὸς ἐκ Πατρός. *Epist. Ephes.* c. vii.

BASILIUS CÆSARIENSIS.

Homilia in Sanctam Christi Generationem. *Opera.* Edit. Benedict. 3 Voll. Paris, 1721—30. Vol. II. p. 598. C.

Εἰρηται δὲ τῶν παλαιῶν τινὶ καὶ ἕτερος λόγος, ὅτι ὑπὲρ τοῦ λαθεῖν τὸν ἄρχοντα τοῦ αἰῶνος τούτου τὴν παρθενίαν τῆς Μαρίας ἡ τοῦ Ἰωσηφ ἐπενοήθη μνηστεία. *Epist. Ephes.* c. xix.

HIERONYMUS.

De viris illustribus, c. xvi. *Opera.* Edit. Vallarsi. 11 Voll. fol. Veron. 1734—42. Vol. II. p. 842.

Ignatius, Antiochenæ Ecclesiæ tertius post Petrum Apostolum Episcopus, persecutionem commovente Trajano, damnatus ad bestias, Romam vinctus mittitur. Quumque navigans Smyrnam venisset, ubi Polycarpus, auditor

Versio Sophronii.

Ἰγνάτιος τῆς ἐν Ἀντιοχείᾳ ἐκκλησίας τρίτος μετὰ Πέτρον τὸν ἀπόστολον ἐπίσκοπος, διωγμὸν κινήσαντος Τραϊανοῦ, θηριομαχῆσαι κελευσθεὶς, εἰς Ῥώμην στέλλεται δέσμιος. Πλέων δὲ, καὶ ἐπιστὰς τῇ Σμύρνῃ, ἐν ᾗ Πολύκαρπος, ἀκροατὴς

Johannis, Episcopus erat; scripsit unam Epistolam ad Ephesios, alteram ad Magnesianos, tertiam ad Trallenses, quartam ad Romanos: et inde egrediens scripsit ad Philadelphenos, et ad Smyrnæos, et proprie ad Polycarpum, commendans illi Antiochensem Ecclesiam: in qua et de Evangelio, quod nuper a me translatum est, super persona Christi ponit testimonium, dicens: "Ego vero et post resurrectionem in carne eum vidi, et credo quia sit. Et quando venit ad Petrum, et ad eos qui cum Petro erant, dixit eis: Ecce, palpate me et videte, quia non sum Dæmonium incorporale. Et statim tetigerunt eum, et crediderunt." Dignum autem videtur, quia tanti viri fecimus mentionem, et de Epistola ejus, quam ad Romanos scribit, pauca ponere: "De Syria usque ad Romam pugno ad bestias, in mari et in terra, nocte dieque, ligatus cum decem leopardis, hoc est, militibus qui me custodiunt; quibus et cum benefeceris, pejores fiunt. Iniquitas autem eorum mea doctrina est; sed non idcirco justificatus sum. Utinam fruar bestiis, quæ mihi sunt præparatæ; quas et oro mihi veloces esse ad interitum, et alliciam eas ad comedendum me; ne sicut et aliorum martyrum, non audeant corpus meum attingere. Quod si venire noluerint, ego vim faciam, ut devorer. Ignoscite mihi, filioli: quid mihi prosit, ego scio. Nunc incipio Christi esse discipulus, nihil de his quæ videntur desiderans, ut Jesum Christum inveniam. Ignis, crux, bestiæ, confractio ossium, membrorumque divisio, et totius corporis contritio, et tota tormenta Diaboli in me veniant; tantum ut Christo fruar." Quumque jam damnatus

Ἰωάννου, ἐπίσκοπος ἦν, ἔγραψε πρὸς Ἐφεσίους ἐπιστολὴν μίαν, ἄλλην πρὸς Μαγνησιάνους, τρίτην πρὸς Τραλλιάνους, τετάρτην πρὸς Ῥωμαίους. Κἀκεῖθεν ἐξιὼν, ἔγραψε Φιλαδελφεῦσι, καὶ Σμυρναίοις, καὶ ἰδικῶς πρὸς Πολύκαρπον, παρατιθέμενος αὐτῷ τὴν ἐν Ἀντιοχείᾳ ἐκκλησίαν· ἐν ᾗ καὶ περὶ τοῦ εὐαγγελίου τοῦ πρώην μεταφρασθέντος, ἐκ προσώπου Ἰησοῦ Χριστοῦ μνήμην ποιεῖται, λέγων· "Ἐγὼ δὲ καὶ μετὰ τὴν ἀνάστασιν ἐν σώματι αὐτὸν εἶδον, καὶ πιστεύω ὅτι ἐστὶ, καὶ ὅτε ἦλθεν πρὸς Πέτρον, καὶ τοὺς σὺν αὐτῷ ὄντας, εἶπεν αὐτοῖς· Ψηλαφήσατέ με, ὅτι οὐκ εἰμὶ δαιμόνιον σωματικόν. Καὶ εὐθέως ἅψαντες αὐτοῦ, ἐπίστευσαν." Ἄξιον δὲ φαίνεται, ἐπείπερ τοιούτου ἀνδρὸς πεποιήμεθα μνήμην, ἐκ τῆς ἐπιστολῆς αὐτοῦ τῆς πρὸς Ῥωμαίους γραφείσης, ὀλίγα ἐκθέσθαι· "Ἀπὸ Συρίας ἄχρι Ῥώμης θηριομαχῶ ἐν θαλάσσῃ καὶ ἐν γῇ, νυκτος καὶ ἡμέρας, δέκα συνδεδεμένος λεοπάρδοις, τουτέστι, στρατιώταις τοῖς φυλάσσουσί με, οἵτινες καὶ μετὰ εὐεργεσίαν χείρονες γίνονται. Αἱ γὰρ ἀνομίαι αὐτῶν, παίδευσίς μοί ἐστι, ἀλλ' οὐ διὰ τοῦτο ἐδικαιώθην. Καὶ εἴθε ἀπολαύσω τῶν θηρίων τῶν εὐτρεπισθόντων μοι, ἅτινα εὔχομαι ὀξύτατα εἶναί μοι εἰς ἀπώλειαν, καὶ ἐνδελεχίζειν εἰς τὴν ἐμὴν κατάβρωσιν· μήπως, ὃν τρόπον ἐπὶ τῶν ἄλλων μαρτύρων, μὴ τολμήσωσι τοῦ σώματός μου ἅψασθαι. Εἰ γὰρ ἐπελθεῖν μὴ θελήσουσιν, ἐγὼ βιάσομαι, ποθῶν καταβρωθῆναι. Σύγγνωτέ μοι, τεκνία· τὸ συμφέρον μοι ἐγὼ οἶδα. Νῦν ἄρχομαι εἶναι μαθητὴς, οὐδὲν τούτων τῶν ὁρωμένων ἐπιθυμῶ, ἵνα τὸν Ἰησοῦν Χριστὸν εὕρω. Πῦρ, σταυρὸς, θηρία, σύγκλασις ὀστέων, καὶ τῶν μελῶν διασπασμὸς, καὶ παντὸς τοῦ σώματος συντριβὴ, καὶ βάσανοι τοῦ διαβόλου, εἰς ἐμὲ ἔλθωσιν, ἵνα Ἰησοῦ Χριστοῦ ἀπολαύσω. Κατακριθεὶς

esset ad bestias, ardore patiendi, cum rugientes audiret leones, ait; "Frumentum Christi sum, dentibus bestiarum molar, ut panis mundus inveniar." Passus est anno undecimo Trajani. Reliquiæ corporis ejus Antiochiæ jacent extra portam Daphniticam in cœmeterio.

τοίνυν θηριομαχῆσαι, καὶ πόθῳ τοῦ παθεῖν, ἀκούσας τοῦ βρυγμοῦ τῶν λεόντων, ἔφη· "Σῖτος Ἰησοῦ Χριστοῦ εἰμι, καὶ εὔχομαι τοῖς ὀδοῦσι τῶν θηρίων ἀλεσθήναι, ἵνα ἄρτος καθαρὸς εὑρεθῶ." Ἔπαθε δεκάτῳ ἔτει Τραϊανοῦ. Τὸ δὲ λείψανον ἔξω τῆς δαφνιτικῆς πύλης Ἀντιοχείας κατάκειται ἐν τῷ κοιμητηρίῳ.

ADVERSUS HELVIDIUM. Ibid. Vol. II. p. 225. C.

Numquid non possum tibi totam veterum Scriptorum seriem commovere: Ignatium, Polycarpum, Iræneum, Justinum Martyrem, multosque alios apostolicos et eloquentes viros, qui adversus Ebionem et Theodotum, Byzantium, Valentinum, hæc eadem sentientes, plena sapientiæ volumina conscripserunt?

COMMENTARIUS IN MATTHÆUM. Ibid. Vol. VII. p. 12. C.

Martyr Ignatius etiam quartam addidit causam, cur a desponsata conceptus sit: Ut partus, inquiens, ejus celaretur diabolo, dum eum putat, non de virgine, sed de uxore generatum.—*Epist. Ephes.* c. xix.

ADVERSUS PELAGIANOS, Lib. iii. c. i. Ibid. Vol. II. p. 769. A.

Ignatius, vir Apostolicus et Martyr, scribit audacter: "Elegit Dominus Apostolos, qui super omnes homines peccatores erant." De quorum celeri conversatione Psalmista canit. *Multiplicatæ sunt infirmitates eorum, postea acceleraverunt.* Quibus testimoniis, si non uteris ad auctoritatem, utere saltem ad antiquitatem, quid omnes Ecclesiastici viri senserint. *From the Epistle of Barnabas,* c. v. See Cotelerius, Patt. Apostt. Edit. Amst. 1724, p. 16. Ps. xv. 4.

JOANNES CHRYSOSTOMUS.

HOMILIA IN S. IGNATIUM MARTYRUM. *Opera.* Edit. Benedict. 13 Voll. fol. Paris, 1718—38. Vol. II. p. 592.

Πρώην γοῦν ἡμᾶς κόρη κομιδῇ νέα καὶ ἀπειρόγαμος ἡ μακαρία μάρτυς Πελαγία μετὰ πολλῆς τῆς εὐφροσύνης εἱστίασε· σήμερον πάλιν τὴν ἐκείνης ἑορτὴν ὁ μακάριος οὗτος καὶ γενναῖος μάρτυς Ἰγνάτιος διεδέξατο. Διάφορα τὰ πρόσωπα, ἀλλὰ μία ἡ τράπεζα· ἐνηλλαγμένα τὰ παλαίσματα, ἀλλ' εἷς ὁ στέφανος· ποικίλα τὰ ἀγωνίσματα, ἀλλὰ τὸ αὐτὸ βραβεῖον. ———

Ὁ μὲν οὖν καιρὸς ἡμᾶς ἤδη πρὸς τὴν διήγησιν τῶν τοῦ μακαρίου τούτου κατορθωμάτων καλεῖ· ὁ λογισμὸς δὲ ταράττεται καὶ θορυβεῖται, οὐκ ἔχων τί πρῶτον, τί δεύτερον εἰπεῖν, τί τρίτον· τοσοῦτον περιῤῥεῖ πάντοθεν ἡμᾶς ἐγκωμίων πλῆθος· καὶ ταὐτὸν πάσχομεν, οἷον ἂν εἴ τις εἰς λειμῶνα εἰσελθὼν, καὶ πολλὴν μὲν τὴν ῥοδωνιὰν ἰδὼν, πολὺ δὲ τὸ ἴον, καὶ τὸ κρίνον τοσοῦτον, καὶ ἕτερα δὲ ἠρινὰ ἄνθη ποικίλα τε καὶ διάφορα, ἀπορήσειε τί πρῶτον ἴδῃ, τί δεύτερον, ἑκάστου τῶν ὁρωμένων πρὸς ἑαυτὸ καλοῦντος τὰς ὄψεις. Καὶ γὰρ καὶ ἡμεῖς εἰς τὸν πνευματικὸν τοῦτον λειμῶνα τῶν Ἰγνατίου κατορθωμάτων εἰσελθόντες, καὶ οὐχὶ ἄνθη ἠρινὰ, ἀλλ' αὐτὸν τοῦ πνεύματος τὸν καρπὸν ποικίλον τε καὶ διάφορον ἐν τῇ τούτου ψυχῇ θεώμενοι θορυβούμεθα, καὶ διαπορούμεν, οὐκ ἔχοντες ποῦ

πρῶτον τὸν λογισμὸν ἀπερείσομεν, ἑκάστου τῶν ὁρωμένων ἀπὸ τῶν πλησίον ἀνθέλκοντος, καὶ πρὸς τὴν τῆς οἰκείας εὐπρεπείας θεωρίαν ἐπισπωμένου τὴν τῆς ψυχῆς ὄψιν. Σκοπεῖτε γάρ· προέστη τῆς παρ' ἡμῖν ἐκκλησίας γενναίως, καὶ μετὰ τοσαύτης ἀκριβείας, μεθ' ὅσης ὁ Χριστὸς βούλεται· ὃν γὰρ μέγιστον ὅρον καὶ κανόνα τῆς ἐπισκοπῆς ἔφησεν εἶναι ἐκεῖνος, τοῦτον οὗτος διὰ τῶν ἔργων ἐπεδείξατο. Καὶ γὰρ τοῦ Χριστοῦ
Joh. x. 11. λέγοντος ἀκούσας, ὅτι Ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων, μετὰ πάσης ἀνδρείας αὐτὴν ἐπέδωκεν ὑπὲρ τῶν προβάτων. Συνεγένετο τοῖς ἀποστόλοις γνησίως, καὶ τῶν πνευματικῶν νεμάτων ἀπήλαυσεν. Ὁποῖον οὖν εἶναι εἰκὸς τὸν συντραφέντα ἐκείνοις, καὶ πανταχοῦ συγγενόμενον, καὶ ῥητῶν καὶ ἀπορρήτων αὐτοῖς κοινωνήσαντα, καὶ τοσαύτης εἶναι δόξαντα αὐτοῖς ἀρχῆς ἄξιον; Ἐπέστη πάλιν καιρὸς ἀνδρείαν ἐπιζητῶν, καὶ ψυχὴν τῶν παρόντων ὑπερορῶσαν ἁπάντων, καὶ τῷ Θείῳ ζέουσαν ἔρωτι, καὶ τὰ μὴ βλεπόμενα τῶν ὁρωμένων προτιμῶσαν· καὶ μετὰ τοσαύτης εὐκολίας τὴν σάρκα ἀπέθετο, μεθ' ὅσης ἄν τις ἱμάτιον ἀποδύσαιτο. Τί οὖν πρότερον εἴπομεν; τῶν ἀποστόλων τὴν διδασκαλίαν, ἣν ἐπεδείξατο διὰ πάντων; ἢ τῆς παρούσης ζωῆς τὴν ὑπεροψίαν; ἢ τὴν ἀκρίβειαν τῆς ἀρετῆς, μεθ' ἧς τὴν προστασίαν τῆς ἐκκλησίας ᾠκονόμησε; τίνα πρότερον ἀνυμνήσομεν; τὸν μάρτυρα, ἢ τὸν ἐπίσκοπον, ἢ τὸν ἀπόστολον; τριπλοῦν γὰρ στέφανον ἡ τοῦ πνεύματος πλέξασα χάρις, οὕτω τὴν ἁγίαν ἐκείνην ἀνέδησε κεφαλήν, μᾶλλον δὲ πολλαπλοῦν· τῶν γὰρ στεφάνων ἕκαστον εἴ τις αὐτοὺς μετὰ ἀκριβείας ἀναπτύξειεν, εὑρήσει καὶ ἑτέρους ἡμῖν βλαστάνοντας στεφάνους.

Καὶ εἰ βούλεσθε, πρότερον ἐπὶ τὸν τῆς ἐπισκοπῆς ἔπαινον ἔλθωμεν· οὐ δοκεῖ εἷς οὗτος εἶναι στέφανος μόνος; φέρε οὖν αὐτὸν ἀναπτύξωμεν τῷ λόγῳ, καὶ ὄψεσθε καὶ δύο, καὶ τρεῖς, καὶ πλείους ἐξ αὐτοῦ τικτομένους ἡμῖν. Οὐ γὰρ μόνον, ὅτι τοσαύτης ἀρχῆς ἄξιος εἶναι ἔδοξε, θαυμάζω τὸν ἄνδρα ἐγὼ, ἀλλ' ὅτι καὶ παρὰ τῶν ἁγίων ἐκείνων τὴν ἀρχὴν ταύτην ἐνεχειρίσθη, καὶ αἱ τῶν μακαρίων ἀποστόλων χεῖρες τῆς ἱερᾶς ἐκείνης ἥψαντο κεφαλῆς. Οὐδὲ γὰρ μικρὸν τοῦτο εἰς ἐγκωμίου λόγον· οὐκ ἐπειδὴ πλείω τὴν ἄνωθεν ἐπεσπάσατο χάριν, οὐδ' ὅτι δαψιλεστέραν ἐπ' αὐτὸν ἐποίησαν ἐλθεῖν τὴν τοῦ πνεύματος ἐνέργειαν μόνον, ἀλλ' ὅτι καὶ πᾶσαν αὐτῷ τὴν ἐν ἀνθρώποις ἐμαρτύρησαν ἀρετήν.———. Θαῤῥῶν τοίνυν εἴποιμι ἂν, ὅτι πᾶσαν αὐτὴν μετὰ ἀκριβείας ὁ μακάριος Ἰγνάτιος ἀπεμάξατο ἐν τῇ ἑαυτοῦ ψυχῇ· καὶ ἀνεπίληπτος ἦν, καὶ ἀνέγκλητος, καὶ οὔτε αὐθάδης, οὔτε ὀργίλος, οὔτε πάροινος, οὔτε πλήκτης, ἀλλ' ἄμαχος, ἀφιλάργυρος, δίκαιος, ὅσιος, ἐγκρατὴς, ἀντεχόμενος τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου· νηφάλιος, σώφρων, κόσμιος, καὶ τὰ ἄλλα ἅπερ ὁ Παῦλος ἀπῄτησε. Καὶ τίς τούτων ἀπόδειξίς, φησιν; αὐτοὶ οἱ ταῦτα εἰρηκότες αὐτὸν ἐχειροτόνησαν· καὶ οὐκ ἂν οἱ μετὰ τοσαύτης ἀκριβείας παραινοῦντες ἑτέροις τὴν δοκιμασίαν ποιεῖσθαι τῶν μελλόντων ἐπὶ τὸν θρόνον τῆς ἀρχῆς ἀναβαίνειν ταύτης, αὐτοὶ παρέργως τοῦτο ἐποίησαν ἄν. Ἀλλ' εἰ μὴ πᾶσαν εἶδον τὴν ἀρετὴν ταύτην ἐν τῇ ψυχῇ τοῦ μάρτυρος τούτου πεφυτευμένην, οὐκ ἂν αὐτῷ ταύτην ἐνεχείρισαν τὴν ἀρχήν.———. Εἶδες πῶς διπλοῦς ἡμῖν ὁ στέφανος ἐφάνη τῆς ἐπισκοπῆς τέως, καὶ λαμπροτέραν ἐποίησε τὴν ἀρχὴν τὸ τῶν χειροτονησάντων αὐτὸν ἀξίωμα, πᾶσαν ἀπόδειξιν ἀρετῆς αὐτῷ μαρτυρῆσαν;———.

Ὥσπερ οὖν κυβερνήτην θαυμάζομεν, οὐχ ὅταν ἡσυχαζούσης τῆς θαλάττης καὶ ἐξ οὐρίων τῆς νηὸς φερομένης δυνηθῇ τοὺς ἐμπλέοντας διασῶσαι, ἀλλ' ὅταν μαινομένου τοῦ πελάγους, διανισταμένων τῶν κυμάτων,

αὐτῶν τῶν ἔνδον ἐπιβατῶν στασιαζόντων, πολλοῦ χειμῶνος ἔσωθεν ἔξωθεν τοὺς ἐμπλέοντας πολιορκοῦντος, δυνηθῇ κατευθῦναι τὸ σκάφος μετὰ ἀσφαλείας ἁπάσης· οὕτω καὶ τοὺς τότε τὴν ἐκκλησίαν ἐγχειρισθέντας ἐκπλήττεσθαι χρὴ καὶ θαυμάζειν πολλῷ πλέον τῶν νῦν οἰκονομούντων αὐτὴν, ὅτε πολὺς ὁ πόλεμος ἔξωθεν ἔσωθεν· ὅτε ἀπαλώτερον ἔτι τὸ φυτὸν τῆς πίστεως ἦν καὶ πολλῆς δεόμενον ἐπιμελείας, ὅτε καθάπερ ἀρτίτοκον βρέφος, τὸ τῆς ἐκκλησίας πλῆθος πολλῆς ἔχρηζε τῆς προνοίας, καὶ σοφωτάτης τινὸς τῆς μελλούσης αὐτὸ τιθηνεῖσθαι ψυχῆς.———.

Εἶπω καὶ τέταρτον στέφανον ἐκ τῆς ἐπισκοπῆς ἡμῖν ἀνίσχοντα ταύτης· τίς οὖν ἐστιν οὗτος; τὸ τὴν πατρίδα αὐτὸν ἐπιτραπῆναι τὴν ἡμετέραν. Ἐπίπονον μὲν γὰρ καὶ ἑκατὸν ἀνδρῶν καὶ πεντήκοντα προστῆναι μόνον· τὸ δὲ πόλιν ἐγχειρισθῆναι τοσαύτην, καὶ δῆμον εἰς εἴκοσι ἐκτεινόμενον μυριάδας, πόσης ἀρετῆς οἴει καὶ σοφίας ἀπόδειξιν εἶναι;———. Ἐπειδὴ δὲ ἐμνήσθην Πέτρου, καὶ πέμπτον ἐξ αὐτοῦ στέφανον εἶδον πλεκόμενον· οὗτος δέ ἐστι, τὸ μετ' ἐκεῖνον τοῦτον διαδέξασθαι τὴν ἀρχήν. Ὥσπερ γὰρ ἄν τις λίθον ἐξαίρων μέγαν ἐκ θεμελίων, ἕτερον ἀντίῤῥοπον ἐκείνου σπουδάζει πάντως ἀντεισαγαγεῖν, εἰ μὴ μέλλοι πᾶσαν σαλεύειν τὴν οἰκοδομὴν, καὶ σαθροτέραν ποιεῖν· οὕτω δὴ καὶ Πέτρου μέλλοντος ἐντεῦθεν ἀποδημεῖν, ἕτερον ἀντίῤῥοπον Πέτρου διδάσκαλον ἡ τοῦ πνεύματος ἀντεισήγαγε χάρις, ὥστε μὴ τὴν ἤδη γενομένην οἰκοδομὴν τῇ τοῦ διαδεξομένου εὐτελείᾳ σαθροτέραν γενέσθαι. Πέντε μὲν οὖν στεφάνους ἀπηριθμησάμεθα, ἀπὸ τοῦ μεγέθους τῆς ἀρχῆς, ἀπὸ τῆς ἀξίας τῶν κεχειροτονηκότων, ἀπὸ τῆς τοῦ καιροῦ δυσκολίας, ἀπὸ τοῦ μέτρου τῆς πόλεως, ἀπὸ τῆς ἀρετῆς τοῦ παραδόντος αὐτῷ τὴν ἐπισκοπήν. Τούτους ἅπαντας πλέξαντας ἐνῆν καὶ ἕκτον εἰπεῖν, καὶ ἕβδομον, καὶ πλείους τούτων· ἀλλ' ἵνα μὴ τὸν ἅπαντα χρόνον εἰς τὸν περὶ τῆς ἐπισκοπῆς ἀναλώσαντες λόγον, ἐκπέσωμεν τῶν περὶ τοῦ μάρτυρος διηγημάτων, φέρε λοιπὸν ἐπὶ τὸν ἆθλον ἐκεῖνον ἴωμεν.———.

Οὐ τοῦτο δὲ ἐκακούργησεν ὁ διάβολος μόνον, ἀλλὰ καὶ ἕτερον οὐκ ἔλαττον τούτου· οὐ γὰρ ἐν ταῖς πόλεσιν, ὧν προειστήκεισαν, ἠφίει σφάττεσθαι τοὺς ἐπισκόπους, ἀλλ' εἰς τὴν ἀλλοτρίαν ἄγων ἀνῄρει. Ἐποίει δὲ τοῦτο, ὁμοῦ μὲν ἐρήμους τῶν ἐπιτηδείων λαβεῖν σπεύδων, ὁμοῦ δὲ ἀσθενεστέρους ἐργάσεσθαι τῷ μόχθῳ τῆς ὁδοιπορίας ἐλπίζων· ὃ δὴ καὶ ἐπὶ τοῦ μακαρίου τούτου πεποίηκεν· ἀπὸ γὰρ τῆς ἡμετέρας πόλεως εἰς τὴν Ῥώμην αὐτὸν ἐκάλεσε, μακροτέρους αὐτῷ τιθεὶς τοὺς διαύλους τοῦ δρόμου, καὶ τῷ μήκει τῆς ὁδοῦ, καὶ τῷ πλήθει τῶν ἡμερῶν τὸ φρόνημα καταβάλλειν αὐτοῦ προσδοκῶν· οὐκ εἰδὼς, ὅτι συνέμπορον ἔχων Ἰησοῦν, καὶ συναπόδημον τῆς τοσαύτης ὁδοιπορίας, ἰσχυρότερος μᾶλλον ἐγίνετο, καὶ τῆς μετ' αὐτοῦ δυνάμεως οὔσης πλείονα παρεῖχε τὴν ἀπόδειξιν, καὶ τὰς ἐκκλησίας συνεκρότει μειζόνως. Αἱ γὰρ κατὰ τὴν ὁδὸν πόλεις συντρέχουσαι πάντοθεν ἤλειφον τὸν ἀθλητὴν, καὶ μετὰ πολλῶν ἐξέπεμπον τῶν ἐφοδίων, εὐχαῖς καὶ πρεσβείαις αὐτῷ συναγωνιζόμεναι· καὶ αὐταὶ δὲ οὐ τὴν τυχοῦσαν παράκλησιν ἐλάμβανον μετὰ προθυμίας τοσαύτης ἐπὶ θάνατον τρέχοντα ὁρῶσαι τὸν μάρτυρα, μεθ' ὅσης εἰκὸς ἦν τὸν ἐπὶ βασίλεια καλούμενον τὰ ἐν οὐρανῷ· καὶ διὰ τῶν ἔργων ἐμάνθανον αὐτῶν, διὰ τῆς τοῦ γενναίου προθυμίας ἐκείνου καὶ φαιδρότητος, ὅτι οὐ θάνατος ἦν ἐφ' ὃν ἔτρεχεν, ἀλλ' ἀποδημία τις καὶ μετάστασις, καὶ πρὸς τὸν οὐρανὸν ἀνάβασις. Καὶ ταῦτα διδάσκων κατὰ πᾶσαν πόλιν απήει διὰ τῶν λόγων, διὰ τῶν πραγμάτων αὐτῶν. Καὶ ὅπερ ἐπὶ τῶν Ἰουδαίων συνέβη, ὅτε τὸν Παῦλον δήσαντες, καὶ εἰς τὴν Ῥώμην ἀποστείλαντες

ἐνόμιζον μὲν ἐπὶ θάνατον πέμπειν, ἔπεμπον δὲ τοῖς ἐκεῖ κατοικοῦσιν Ἰουδαίοις διδάσκαλον, τοῦτο δὴ καὶ ἐπὶ Ἰγνατίου γέγονε μετὰ περιουσίας τινός. Οὐδὲ γὰρ τοῖς τὴν Ῥώμην οἰκοῦσι μόνοις, ἀλλὰ καὶ ταῖς ἐν τῷ μέσῳ κειμέναις πόλεσιν ἁπάσαις διδάσκαλος ἀπῆλθε θαυμάσιος, πείθων καταφρονεῖν τῆς παρούσης ζωῆς, καὶ μηδὲν ἡγεῖσθαι τὰ βλεπόμενα, καὶ τῶν μελλόντων ἐρᾶν, καὶ πρὸς τὸν οὐρανὸν βλέπειν, καὶ πρὸς μηδὲν τῶν ἐν τῷ παρόντι βίῳ δεινῶν ἐπιστρέφεσθαι. Ταῦτα γὰρ, καὶ τὰ τούτων πλείονα, διὰ τῶν ἔργων αὐτοὺς παιδεύων ὥδευε, καθάπερ ἥλιός τις ἐξ ἀνατολῆς ἀνίσχων, καὶ πρὸς τὴν δύσιν τρέχων, μᾶλλον δὲ καὶ τούτου φαιδρότερος. Οὗτος μὲν γὰρ ἄνωθεν ἔτρεχεν, αἰσθητὸν ἄγων φῶς· Ἰγνάτιος δὲ κάτωθεν ἀντέλαμπε, νοητὸν φῶς διδασκαλίας ταῖς ψυχαῖς ἐνιείς. Κἀκεῖνος μὲν εἰς τὰ τῆς δύσεως ἀπιὼν μέρη κρύπτεται, καὶ νύκτα εὐθέως ἐπάγει· οὗτος δὲ εἰς τὰ τῆς δύσεως ἀπελθὼν μέρη, φαιδρότερον ἐκεῖθεν ἀνέτειλε· καὶ τοὺς κατὰ τὴν ὁδὸν ἅπαντας εὐεργετήσας τὰ μέγιστα, ἐπειδὴ τῆς πόλεως ἐπέβη, κἀκείνην φιλοσοφεῖν ἐπαίδευσε. Διὰ γὰρ τοῦτο καὶ ὁ Θεὸς συνεχώρησεν ἐκεῖ τὸν βίον αὐτὸν καταλῦσαι, ὥστε τὴν τούτου τελευτὴν διδασκάλιον γενέσθαι εὐσεβείας τοῖς τὴν Ῥώμην οἰκοῦσιν ἅπασιν. Ὑμεῖς μὲν γὰρ τῇ τοῦ Θεοῦ χάριτι οὐδεμιᾶς ἐδέεσθε λοιπὸν ἀποδείξεως, ἐρριζωμένοι κατὰ τὴν πίστιν· οἱ δὲ τὴν Ῥώμην οἰκοῦντες, ἅτε πολλῆς τότε ἀσεβείας οὔσης ἐκεῖ, πλείονος ἔχρῃζον βοηθείας.———.

Ἵν' οὖν ταῦτα ἔργῳ μάθωσιν οἱ τὴν Ῥώμην οἰκοῦντες ἅπαντες, συνεχώρησεν ὁ Θεὸς ἐκεῖ τελειωθῆναι τὸν ἅγιον. Καὶ ὅτι αὕτη ἐστὶν ἡ αἰτία, ἐξ αὐτοῦ τοῦ τρόπου τῆς τελευτῆς τοῦτο πιστώσομαι. Οὐ γὰρ ἔξω τειχῶν ἐν βαράθρῳ, οὐδὲ ἐν δικαστηρίῳ, οὐδὲ ἐν γωνίᾳ τινὶ τὴν καταδικάζουσαν ἐδέξατο ψῆφον, ἀλλ' ἐν μέσῳ τῷ Θεάτρῳ, τῆς πόλεως ἄνω καθεζομένης ἁπάσης, τὸν τοῦ μαρτυρίου τρόπον ὑπέμεινε, θηρίων ἐπ' αὐτὸν ἀφεθέντων· ἵν' ὑπὸ ταῖς ἁπάντων ὄψεσι τὸ τρόπαιον στήσας κατὰ τοῦ διαβόλου, τοὺς θεατὰς ἅπαντας ζηλωτὰς ποιήσῃ τῶν ἀγωνισμάτων τῶν ἑαυτοῦ, οὐκ ἀποθνήσκων μόνον οὕτω γενναίως, ἀλλὰ καὶ μεθ' ἡδονῆς ἀποθνήσκων. Οὐ γὰρ ὡς ζωῆς ἀπορρήγνυσθαι μέλλων, ἀλλ' ὡς ἐπὶ ζωὴν καλούμενος βελτίω καὶ πνευματικωτέραν, οὕτως ἀσμένως ἑώρα τὰ θηρία. Πόθεν τοῦτο δῆλον; ἀπὸ τῶν ῥημάτων, ὧν ἀποθνήσκειν μέλλων ἐφθέγξατο. ἀκούσας γὰρ, ὅτι οὗτος αὐτὸν τῆς τιμωρίας ὁ τρόπος μένει, "Ἐγὼ τῶν θηρίων ἐκείνων ὀναίμην," ἔλεγε. Τοιοῦτοι γὰρ οἱ ἐρῶντες· ὅπερ ἂν πάσχωσιν ὑπὲρ τῶν ἐρωμένων, μεθ' ἡδονῆς δέχονται, καὶ τότε δοκοῦσιν ἐμφορεῖσθαι τῆς ἐπιθυμίας, ὅταν πολλῷ χαλεπώτερα ᾖ τὰ γινόμενα· ὅπερ οὖν καὶ ἐπὶ τούτου συνέβαινεν. Οὐ γὰρ τῷ θανάτῳ μόνον, ἀλλὰ καὶ τῇ προθυμίᾳ ζηλῶσαι τοὺς ἀποστόλους ἔσπευδε· καὶ ἀκούων ὅτι μαστιχθέντες ἐκεῖνοι μετὰ χαρᾶς ἀνεχώρουν, ἐβουλήθη καὶ αὐτὸς μὴ τῇ τελευτῇ μόνον, ἀλλὰ καὶ τῇ χαρᾷ μιμήσασθαι τοὺς διδασκάλους· διὰ τοῦτο τῶν θηρίων, ἔλεγεν, ὀναίμην. Καὶ πολλῷ τούτων ἡμερώτερα τὰ στόματα ἐνόμιζεν εἶναι τῆς τοῦ τυράννου γλώττης, καὶ μάλα εἰκότως· ἐκείνη μὲν γὰρ πρὸς τὴν γέενναν ἐκάλει, τὰ δὲ τούτων στόματα πρὸς βασιλείαν παρέπεμπεν.

Ἐπειδὴ τοίνυν κατέλυσεν ἐκεῖ τὴν ζωὴν, μᾶλλον δὲ, ἐπειδὴ πρὸς τὸν οὐρανὸν ἀνέβη, ἐπανῄει στεφανίτης λοιπόν. Καὶ γὰρ καὶ τοῦτο τῆς τοῦ Θεοῦ γέγονεν οἰκονομίας, τὸ πάλιν αὐτὸν πρὸς ἡμᾶς ἐπαναγαγεῖν, καὶ ταῖς πόλεσι διανεῖμαι τὸν μάρτυρα. Ἐκείνη μὲν γὰρ αὐτοῦ στάζον τὸ αἷμα ἐδέξατο, ὑμεῖς δὲ τῷ λειψάνῳ τετίμησθε· ἀπηλαύσατε τῆς ἐπισκοπῆς ὑμεῖς, ἀπήλαυσαν ἐκεῖνοι τοῦ μαρτυρίου· εἶδον ἀγωνιζόμενον καὶ

νικῶντα καὶ στεφανούμενον ἐκεῖνοι, ἔχετε διηνεκῶς αὐτὸν ὑμεῖς· ὀλίγον ὑμῶν αὐτὸν χρόνον ἀπέστησεν ὁ Θεὸς, καὶ μετὰ πλείονος ὑμῖν δόξης αὐτὸν ἐχαρίσατο. Καὶ καθάπερ οἱ δανειζόμενοι χρήματα μετὰ τόκων ἀποδιδόασιν ἅπερ ἂν λάβωσιν, οὕτω καὶ ὁ Θεὸς τὸν τίμιον τοῦτον θησαυρὸν παρ' ὑμῶν ὀλίγον χρησάμενος χρόνον, καὶ τῇ πόλει δείξας ἐκείνῃ, μετὰ πλείονος ὑμῖν αὐτὸν ἀποδέδωκε τῆς λαμπρότητος. Ἐξεπέμψατε γὰρ ἐπίσκοπον, καὶ ἐδέξασθε μάρτυρα· ἐξεπέμψατε μετ' εὐχῶν, καὶ ἐδέξασθε μετὰ στεφάνων· καὶ οὐχ ὑμεῖς δὲ μόνον, ἀλλὰ καὶ πᾶσαι αἱ ἐν μέσῳ πόλεις. Πῶς γὰρ αὐτὰς οἴεσθε διακεῖσθαι, ὁρώσας ἐπαναγόμενον τὸ λεῖψανον; πόσην καρποῦσθαι ἡδονήν; πόσον ἀγάλλεσθαι; πόσαις εὐφημίαις πάντοθεν βάλλειν τὸν στεφανίτην; Καθάπερ γὰρ ἀθλητὴν γενναῖον τοὺς ἀνταγωνιστὰς καταπαλαίσαντα ἅπαντας, καὶ μετὰ λαμπρᾶς ἐξελθόντα δόξης ἀπὸ τοῦ σκάμματος, εὐθέως δεχόμενοι οἱ θεαταὶ, οὐδ' ἐπιβῆναι τῆς γῆς ἀφιᾶσι, φοράδην ἀπάγοντες οἴκαδε, καὶ μυρίοις βάλλοντες ἐγκωμίοις· οὕτω δὴ καὶ τὸν ἅγιον τότε ἐκεῖνον ἀπὸ τῆς Ῥώμης αἱ πόλεις ἑξῆς διαδεχόμεναι, καὶ ἐπ' ὤμων φέρουσαι μέχρι τῆς πόλεως ταύτης παρέπεμπον, ἐγκωμιάζουσαι τὸν στεφανίτην, ἀνυμνοῦσαι τὸν ἀγωνοθέτην, καταγελῶσαι τοῦ διαβόλου, ὅτι εἰς τὸ ἐναντίον αὐτῷ περιετράπη τὸ σόφισμα, καὶ ὅπερ ἐνόμισε κατὰ τοῦ μάρτυρος ποιεῖν, τοῦτο ὑπὲρ αὐτοῦ γέγονε. Καὶ τότε μὲν τὰς πόλεις ἁπάσας ἐκείνας ὤνησε, καὶ ἀνώρθωσεν· ἐξ ἐκείνου δὲ καὶ μέχρι τῆς παρούσης τὴν ὑμετέραν πλουτίζει πόλιν. Καὶ καθάπερ θησαυρὸς διηνεκὴς καθ' ἑκάστην ἀντλούμενος τὴν ἡμέραν, καὶ οὐκ ἐπιλείπων, ἅπαντας τοὺς μετέχοντας εὐπορωτέρους ποιεῖ· οὕτω δὴ καὶ ὁ μακάριος οὗτος Ἰγνάτιος τοὺς πρὸς αὐτὸν ἐρχομένους εὐλογιῶν παῤῥησίας, γενναίου φρονήματος, καὶ πολλῆς ἀνδρείας πληρῶν, οἴκαδε ἀποπέμπει.

Homilia de Legislatore. Ibid. Vol. VI. p. 410. C.

Διὰ τοῦτο γενναίός τις τῶν ἀρχαίων, Ἰγνάτιος δὲ ἦν ὄνομα αὐτῷ· οὗτος ἱεροσύνῃ καὶ μαρτυρίῳ διαπρέψας, ἐπιστέλλων τινὶ ἱερεῖ ἔλεγε· "Μηδὲν ἄνευ γνώμης σου γινέσθω, μηδὲ σὺ ἄνευ γνώμης Θεοῦ τι πράττε." *Epist. Polycarp.* c. iv.

Homilia de Anathemate. Ibid. Vol. I. p. 693. C.

Βούλεσθε μαθεῖν οἷά τις ἐφθέγξατο, ἅγιός τις πρὸ ἡμῶν τῆς διαδοχῆς τῶν ἀποστόλων γενόμενος, ὃς καὶ μαρτυρίου ἠξίωτο; Δεικνὺς τούτου τοῦ λόγου τὸ φορτικὸν, τοιούτῳ ἐχρήσατο ὑποδείγματι· "Ὃν τρόπον ὁ περιθεὶς ἑαυτῷ ἁλουργίδα βασιλικὴν, ἰδιώτης τυγχάνων, αὐτός τε καὶ οἱ αὐτῷ συνεργήσαντες ὡς τύραννοι ἀναιροῦνται· οὕτως, ἔφη, οἱ τῇ δεσποτικῇ ἀποφάσει χρησάμενοι, καὶ ἀνάθεμα τῆς ἐκκλησίας ποιήσαντες ἄνθρωπον, εἰς παντελῆ ὄλεθρον ἀπάγουσιν ἑαυτοὺς, τὴν ἀξίαν τοῦ Υἱοῦ ἁφαρπάζοντες."

Homilia xi. in Epistolam ad Ephesios. Ibid. Vol. XI. p. 86. C.

Ἀνὴρ δέ τις ἅγιος εἶπέ τι δοκοῦν εἶναι τολμηρὸν, πλὴν ἀλλ' ὅμως ἐφθέγξατο. Τί δὲ τοῦτό ἐστιν; "Οὐδὲ μαρτυρίου αἷμα ταύτην δύνασθαι ἐξαλείφειν τὴν ἁμαρτίαν."

FIFTH CENTURY.

THEODORETUS.

Epistola lxxxix. *Ad Florentium Patricium.* *Opera.* Edit. Sirmond. 4 Voll. fol. Paris. 1642. Vol. III. p. 966. B.

Ταῦτα δὲ ἡμῖν παρέδοσαν οὐ μόνον οἱ ἀπόστολοι καὶ προφῆται, ἀλλὰ καὶ οἱ τὰ τούτων ἡρμηνευκότες συγγράμματα, Ἰγνάτιος, Εὐστάθιος, Ἀθανάσιος, Βασίλειος, Γρηγόριος, Ἰωάννης, καὶ οἱ ἄλλοι τῆς οἰκουμένης φωστῆρες· καὶ πρὸ τούτων οἱ ἐν Νικαίᾳ συνελθόντες ἅγιοι πατέρες.

Epistola cxlv. *Ad Monachos Constantinopolitanos.* Ibid. p. 1026. D.

Εὐστάθιος καὶ Μελέτιος καὶ Φλαβιανὸς τῆς ἀνατολῆς οἱ φωστῆρες, καὶ Ἐφραὶμ ἡ τοῦ πνεύματος λύρα, ὁ τὸ Σύρων ἔθνος ἅρδων ὁσημέραι τοῖς τῆς χάριτος νάμασι, καὶ Ἰωάννης καὶ Ἀττικὸς, οἱ τῆς ἀληθείας μεγαλόφωνοι κήρυκες· καὶ οἱ τούτων πρεσβύτεροι, Ἰγνάτιος, καὶ Πολύκαρπος, καὶ Εἰρηναῖος, καὶ Ἰουστῖνος, καὶ Ἱππόλυτος, ὧν οἱ πλείους οὐκ ἀρχιερέων προλάμπουσι μόνον, ἀλλὰ καὶ τῶν μαρτύρων διακοσμοῦσι χορόν.

Dialogus i. Immutabilis. Ibid. Vol. IV. p. 33. A.

Τοῦ ἁγίου Ἰγνατίου ἐπισκόπου Ἀντιοχείας καὶ μάρτυρος,
ἐκ τῆς πρὸς Ῥωμαίους ἐπιστολῆς.

"Πεπληροφορημένους ἀληθῶς εἰς τὸν Κύριον ἡμῶν, ὄντα ἐκ γένους Δαβὶδ κατὰ σάρκα, υἱὸν Θεοῦ κατὰ θεότητα καὶ δύναμιν, γεγενημένον ἀληθῶς ἐκ παρθένου, βεβαπτισμένον ὑπὸ Ἰωάννου, ἵνα πληρωθῇ πᾶσα δικαιοσύνη ὑπ' αὐτοῦ, ἀληθῶς ἐπὶ Ποντίου Πιλάτου καὶ Ἡρῴδου τετράρχου καθηλωμένον ὑπὲρ ἡμῶν σαρκί." *Epist. Smyr.* c. i.

Τοῦ αὐτοῦ, ἐκ τῆς αὐτῆς ἐπιστολῆς.

"Τί γὰρ ὠφελεῖ, εἴπερ με ἐπαινεῖ τις, τὸν δὲ Κύριόν μου βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν σαρκοφόρον; ὁ δὲ τοῦτο μὴ λέγων, τελείως αὐτὸν ἀπήρνηται ὡς νεκροφόρον." *Ibid.* c. v.

Τοῦ αὐτοῦ, ἐκ τῆς αὐτῆς ἐπιστολῆς.

"Εἰ γὰρ τῷ δοκεῖν ταῦτα ἐπράχθη ὑπὸ τοῦ Κυρίου ἡμῶν, κἀγὼ τῷ δοκεῖν δέδεμαι. Τί δὲ καὶ ἐμαυτὸν ἔκδοτον δέδωκα τῷ θανάτῳ, πρὸς πῦρ, πρὸς μάχαιραν, πρὸς θηρία; ἀλλ' ὁ ἐγγὺς μαχαίρας, ἐγγὺς Θεοῦ. Μόνον ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς τὸ συμπαθεῖν αὐτῷ, πάντα ὑπομένω, αὐτοῦ με ἐνδυναμοῦντος, τοῦ τελείου ἀνθρώπου, ὅν τινες ἀγνοοῦντες ἀρνοῦνται." *Ibid.* c. iv.

Τοῦ αὐτοῦ, ἐκ τῆς πρὸς Ἐφεσίους ἐπιστολῆς.

"Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐκυοφορήθη ὑπὸ Μαρίας, κατ' οἰκονομίαν Θεοῦ, ἐκ σπέρματος μὲν Δαβὶδ, ἐκ Πνεύματος δὲ Ἁγίου, ὃς ἐγεννήθη, καὶ ἐβαπτίσθη, ἵνα τὸ θνητὸν ἡμῶν καθαρισθῇ." *Epist. Ephes.* c. xviii.

Τοῦ αὐτοῦ, ἐκ τῆς αὐτῆς ἐπιστολῆς.

"Εἴ τι οἱ κατ' ἄνδρα κοινῇ πάντες ἐν τῇ χάριτι ἐξ ὀνόματος συνέρχεσθε ἐν μιᾷ πίστει, καὶ ἑνὶ Ἰησοῦ Χριστῷ, κατὰ σάρκα ἐκ γένους Δαβὶδ, τῷ υἱῷ τοῦ ἀνθρώπου, καὶ υἱῷ τοῦ Θεοῦ." *Ibid.* c. xx.

Τοῦ αὐτοῦ, ἐκ τῆς αὐτῆς ἐπιστολῆς.

" Εἷς ἰατρός ἐστι σαρκικὸς καὶ πνευματικὸς, γεννητὸς ἐξ ἀγεννήτου, ἐν ἀνθρώπῳ Θεὸς, ἐν θανάτῳ ζωὴ ἀληθινὴ, καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ, πρῶτον παθητὸς, καὶ τότε ἀπαθὴς, Ἰησοῦς Χριστὸς ὁ Κύριος ἡμῶν." *Ibid.* c. vii.

Τοῦ αὐτοῦ, ἐκ τῆς πρὸς Τραλλιάνους ἐπιστολῆς.

" Κωφώθητε οὖν, ὅταν χωρὶς Ἰησοῦ Χριστοῦ ὑμῖν λαλῇ τις, τοῦ ἐκ γένους Δαβὶδ, τοῦ ἐκ Μαρίας, ὃς ἀληθῶς ἐγεννήθη, ἐφαγέ τε καὶ ἔπιεν, ἀληθῶς ἐδιώχθη ἐπὶ Ποντίου Πιλάτου, ἐσταυρώθη, καὶ ἀπέθανε, βλεπόντων τῶν ἐπιγείων καὶ ἐπουρανίων καὶ καταχθονίων." *Epist. Tral.* c. ix.

Dialogus ii. Inconfusus. Ibid. p. 86. B.

Τοῦ ἁγίου Ἰγνάτιου ἐπισκόπου Ἀντιοχείας καὶ Μάρτυρος,
ἐκ τῆς πρὸς Σμυρναίους ἐπιστολῆς.

" Ἐγὼ γὰρ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα, καὶ πιστεύω ὄντα, καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς· Λάβετε, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον. Καὶ εὐθὺς αὐτοῦ ἥψαντο καὶ ἐπίστευσαν." *Epist. Smyrn.* c. iii.

Τοῦ αὐτοῦ, ἐκ τῆς αὐτῆς ἐπιστολῆς.

" Μετὰ δὲ τὴν ἀνάστασιν καὶ συνέφαγε, καὶ συνέπιεν αὐτοῖς, ὡς σαρκικῶς καὶ πνευματικῶς ἡνωμένος τῷ Πατρί." *Ibid.*

Dialogus iii. Impatibilis. Ibid. p. 154. D.

Τοῦ ἁγίου Ἰγνατίου ἐπισκόπου Ἀντιοχείας καὶ Μάρτυρος,
ἐκ τῆς πρὸς Σμυρνάιους ἐπιστολῆς.

" Εὐχαριστίας καὶ προσφορὰς οὐκ ἀποδέχονται, διὰ τὸ μὴ ὁμολογεῖν τὴν εὐχαριστίαν σάρκα εἶναι τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὴν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν παθοῦσαν, ἣν τῇ χρηστότητι ὁ Πατὴρ ἤγειρεν." *Epist. Smyrn.* c. vi.

Epistola cli. Edit. Schulze. 5 Voll. 8vo. Halæ, 1769—74. Vol. IV. p. 1312.

Ταύτην ἡμῖν τὴν διδασκαλίαν οἱ θεῖοι προφῆται προσήνεγκαν· ταύτην ὁ τῶν ἁγίων ἀποστόλων χορὸς· ταύτην οἱ κατὰ τὴν ἑῴαν καὶ τὴν ἑσπέραν διαπρέψαντες ἅγιοι· Ἰγνάτιος ἐκεῖνος ὁ πολυθρύλλητος, ὁ διὰ τῆς τοῦ μεγάλου Πέτρου δεξιᾶς τὴν ἀρχιερωσύνην δεξάμενος, καὶ ὑπὲρ τῆς εἰς Χριστὸν ὁμολογίας θηρῶν γενόμενος ἀγρίων βορά.

SOCRATES.

Historia Ecclesiastica, Lib. VI. c. viii. Edit. Reading, fol. Cantab. 1720. p. 322.

Λεκτέον δὲ καὶ ὅθεν τὴν ἀρχὴν ἔλαβεν ἡ κατὰ τοὺς ἀντιφώνους ὕμνους ἐν τῇ ἐκκλησίᾳ συνήθεια. Ἰγνάτιος, Ἀντιοχείας τῆς Συρίας τρίτος ἀπὸ τοῦ Ἀποστόλου Πέτρου ἐπίσκοπος, ὃς καὶ τοῖς Ἀποστόλοις αὐτοῖς συνδιέτριψεν, ὀπτασίαν εἶδεν Ἀγγέλων, διὰ τῶν ἀντιφώνων ὕμνων τὴν ἁγίαν

Τριάδα ὑμνούντων, καὶ τὸν τρόπον τοῦ ὁράματος τῇ ἐν Ἀντιοχείᾳ ἐκκλησίᾳ παρέδωκεν· ὅθεν καὶ ἐν πάσαις ταῖς ἐκκλησίαις αὕτη ἡ παράδοσις διεδόθη. Οὗτος μὲν οὖν ὁ περὶ τῶν ἀντιφώνων ὕμνων λόγος ἐστίν.

JOANNES ANTIOCHENUS EPISCOPUS.

EPISTOLA AD PROCLUM CONSTANTINOPOLITANUM. *Bibliotheca Vett. Patrum.* Edit. Gallandi. 13 Voll. fol. Venet. 1765—79. Vol. IX. p. 694.

Etenim apud magnum martyrem Ignatium, qui secundus post Petrum Apostolorum primum, Antiochenæ sedis ordinavit Ecclesiam, et apud beatissimum Eustathium, qui sanctorum patrum qui apud Nicæam congregati sunt, primus existens fidem orthodoxam confirmavit, et apud sanctissimum et beatissimum Athanasium, qui millia millium certamina pro evangelicis dogmatibus passus est; ad hæc autem apud Basilium, et utrumque Gregorium, qui ejusdem sententiæ fuerunt; et apud beatissimum Flavianum, Diodorum et Joannem, qui clara lumina orientis fuerunt totius: rursum autem et apud beatissimum Ambrosium, qui omnes partes Hesperias illustravit, et apud beatissimum Amphilochium, probatissimum doctorem: nec non apud beatum Atticum tuum patrem, et apud probatissimos alios decem millia, ne singulos percurramus, consona decerptis his capitulis invenimus.

GELASIUS.

ADVERSUS EUTYCHIANOS ET NESTORIANOS. *Bibliotheca Patrum.* Edit. De la Bigne. 15 Voll. fol. Colon. 1618—22. Vol. V. Par. iii. p. 671.

Testimonia veterum de duobus naturis in Christo.

Ignatii Episcopi et Martyris Antiocheni, ex Epistola ad Ephesios: "Unus Medicus est, carnalis et spiritualis, factus et non factus, in homine Deus, in morte vita æterna, ex Maria, et ex Deo, primum passibilis et tunc impassibilis, Dominus noster Jesus Christus." Et post pauca: "Singuli, inquit, viri communiter omnes, ex gratia, ex nomine convenite in unam fidem et in uno Jesu Christo, secundum carnem ex genere David, filio hominis, et filio Dei. *Epist. Ephes.* c. vii. xx.

PSEUDO-DIONYSIUS AREOPAGITA.

DE DIVINIS NOMINIBUS, c. iv. *Opera.* Edit. Pet. Lansselii. fol. Paris. 1615. p. 198.

Καίτοι ἔδοξέ τισι τῶν καθ' ἡμᾶς ἱερολόγων, καὶ θειότερον εἶναι τὸ τοῦ ἔρωτος ὄνομα, τοῦ τῆς ἀγάπης· γράφει δὲ καὶ ὁ θεῖος Ἰγνάτιος. "Ὁ ἐμὸς ἔρως ἐσταύρωται. Epist. Rom. c. vii.

SIXTH CENTURY.

EPHRÆMIUS PATRIARCHA THEOPOLITANUS.

Epistola ad Zenobium Scholasticum. *Photii Bibliotheca*, Cod. ccxxviii. Edit. Andr. Schotti. Fol. Rothom. 1653. p. 778.

Ὅπερ οὖν εἴρηται κατὰ τὸ τρίτον κεφάλαιον ἔκ τε τῶν εὐαγγελικῶν φωνῶν, καὶ ἐκ τῶν ἀποστολικῶν, καὶ δὴ καὶ ἐκ τῶν μακαρίων πατέρων ἡμῶν, Ἰγνατίου τοῦ Θεοφόρου, καὶ Ἰουλίου, καὶ Ἀθανασίου, καὶ Γρηγορίων, καὶ Βασιλείου· διελέγχει τοὺς δυσσεβεῖς, ὡς ἡ τῶν ἄρθρων χρῆσις (πάντες γὰρ οὗτοι τούτοις ἐχρήσαντο) οὐδεμίαν τομὴν ἢ διαίρεσιν ἐπινοεῖ τῆς ἑνώσεως.

De Sacris Antiochiæ legibus. Ibid. Cod. ccxxix. p. 810.

Καὶ ὁ Θεοφόρος δὲ Ἰγνάτιος, Σμυρναίοις ἐπιστέλλων, ὁμοίως κέχρηται τῷ ἄρθρῳ· καὶ ὁ Ῥώμης Ἰούλιος ἐν τῇ πρὸς Δόκιον ἐπιστολῇ φησιν· Ὥστε ἀνάθεμα ἔστω πᾶς ὁ τὸν ἐκ Μαρίας ἄνθρωπον οὐχ ὁμολογῶν εἶναι ἔνσαρκον Θεόν.

JOBIUS MONACHUS.

De Œconomia, sive Verbo Incarnato. Lib. VII. c. xxxi. Ibid. Cod. ccxxii. p. 622.

Φησὶ γὰρ ὁ Θεόφορος Ἰγνάτιος, "τρία λαθεῖν τὸν ἄρχοντα τοῦ αἰῶνος τούτου, τὴν παρθενίαν Μαρίας, τὴν σύλληψιν τοῦ Κυρίου, καὶ τὴν σταύρωσιν." *Epist. Ephes.* c. xix.

EVAGRIUS.

Historia Ecclesiastica, Lib. I. c. xvi. Edit. G. Reading. fol. Cantab. 1720. p. 270.

Ὅπως ὁ Θεοφόρος Ἰγνάτιος ἐκ Ῥώμης ἀνακομισθεὶς παρὰ Θεοδοσίου ἐν Ἀντιοχείᾳ κατετέθη.

Τότε καὶ Ἰγνάτιος ὁ Θεσπέσιος, ὡς Ἰωάννῃ τῷ Ῥήτορι σὺν ἑτέροις ἱστόρηται, ἐπειδή γε ὡς ἐβούλετο τάφων τὰς τῶν θηρίων ἐσχηκὼς γαστέρας ἐν τῷ τῆς Ῥώμης ἀμφιθεάτρῳ, καὶ διὰ τῶν ὑπολειφθέντων ἀδροτέρων ὀστῶν, ἃ πρὸς τὴν Ἀντίοχον ἀπεκομίσθη, ἐν τῷ καλουμένῳ κοιμητηρίῳ μετατίθεται πολλοῖς ὕστερον χρόνοις, ὑποθεμένου τοῦ παναγάθου Θεοῦ Θεοδοσίῳ τὸν Θεοφόρον μείζοσι τιμῆσαι τιμαῖς, ἱερόν τε πάλαι τοῖς δαίμοσιν ἀνειμένον, Τυχαῖον τοῖς ἐπιχωρίοις ὠνόμαστο, τῷ ἀθλοφόρῳ καὶ μάρτυρι ἀναθεῖναι· καὶ σηκὸς εὐαγης, καὶ τέμενος ἅγιον τῷ Ἰγνατίῳ τὸ πάλαι Τυχαῖον γέγονε, τῶν ἱερῶν αὐτοῦ λειψάνων μετὰ πομπῆς ἱερᾶς ἀνὰ τὴν πόλιν ἐπ' ὀχήματος ἐνεχθέντων, καὶ κατὰ τὸ τέμενος τεθέντων. Ὅθεν καὶ δημοτελὴς ἑορτὴ καὶ πάνδημος εὐφροσύνη μέχρις ἡμῶν τελεῖται, πρὸς τὸ μεγαλοπρεπέστερον τοῦ ἱεράρχου Γρηγορίου ταύτην ἐξάραντος.

GILDAS SAPIENS.

INCREPATIO IN CLERUM, c. viii. *Bibliotheca Vett. Patrum.* Edit. Gallandi. Vol. XII. p. 211.

Quis vestrum, ut sanctus Martyr Ignatius, Antiochiæ urbis Episcopus, post admirabiles in Christo actus, ob testimonium ejus, leonum molis Romæ confractus est? Cujus verba, quum ad passionem duceretur, audientes, si aliquando vultus vestri rubore suffusi essent, non solum in comparatione ejus vos non putabitis sacerdotes, sed ne mediocres quidem Christianos esse. Ait enim in epistola, quam ad Romanam Ecclesiam misit: "A Syria usque Romam cum bestiis terra marique depugno, die ac nocte connexus et colligatus decem leopardis, militibus dico ad custodiam datis, qui ex beneficiis nostris sæviores fiunt. Sed ego eorum nequitiis magis erudior: nec tamen in hoc justificatus sum. O salutares bestias quæ præparantur mihi? Quando venient? Quando emittentur? Quando eis frui licebit carnibus meis? Quas ego exopto acriores parari, et invitabo ad devorationem mei, et deprecabor, ne forte ut nonnullis fecerunt, timeant attingere corpus meum: quin immo, si cunctabuntur ego vim faciam, ego me ingeram. Date, quæso, veniam: ego novi quid expediat mihi. Nunc incipio esse Christi discipulus. Facessat invidia vel humani affectus, vel nequitiæ spiritualis, ut Jesum Christum adipisci merear. Ignes, cruces, bestiæ, dispersiones ossium, discerptionesque membrorum, ac totius corporis pœnæ, et omnia in me unum supplicia diaboli arte quæsita compleantur, dummodo Jesum Christum merear adipisci." Quid ad hæc dormitantibus animæ oculis aspicitis? Quid talia surdis sensuum auribus auscultatis? Discutite, quæso, tenebrosam atramque cordis vestri caliginem temporis, ut veritatis et humilitatis præfulgidum lumen videre possitis. Christianus non mediocris sed perfectus, sacerdos non vilis sed summus, martyr non segnis sed præcipuus dicit: "Nunc incipio esse Christi discipulus." *Epist. Rom.* c. v.

STEPHANUS GOBARUS.

Photii Bibliotheca. Cod. ccxxxii. p. 901.

Ἰγνάτιος μέντοι ὁ Θεοφόρος, καὶ Κλήμης ὁ Στρωματεὺς, καὶ Εὐσέβιος ὁ Παμφίλου, καὶ Θεοδώρητος ὁ Κύρου, τὴν μὲν Νικολαϊτῶν καταγινώσκουσι αἵρεσιν, τὸν δὲ Νικόλαον, μὴ τὸν τοιοῦτον εἶναι ἀποφαίνονται. *Epist. Trall.* c. xi.

ANASTASIUS SINAITA.

VIÆ DUX, c. xii. *J. Gretseri Opera.* 17 Vol. fol. Ratisbonæ. 1734—41. Vol. XIV. Par. ii. p. 97.

Τοῦ ἁγίου Ἰγνατίου ἐπισκόπου Ἀντιοχείας.

Ἐάσατε μιμητὴν γένεσθαι τοῦ πάθους τοῦ Θεοῦ μου. *Epist. Rom.* c. vi.

ANASTASIUS PATRIARCHA ANTIOCHENUS.

DE RECTIS VERITATIS DOGMATIBUS. *Pearson, Vindiciæ.* Par. i. c. ii. p. 16.

Μορφὴν δούλου ἠμφιεσμένον, ἵνα "λάθῃ Θεὸς ὢν τὸν ἄρχοντα τοῦ αἰῶνος τούτου." *Epist. Ephes.* c. xix.

GREGORIUS MAGNUS.

Epistola ad Anastasium Episcopum Antiochenum. *Opera.* Edit. Benedict. 4 Voll. fol. Paris. 1705. Vol. II. p. 765.

"Amen. Gratia." Quæ videlicet verba de scriptis vestris accepta, idcirco in meis Epistolis pono, ut de Sancto Ignatio vestra Beatitudo cognoscat: quia non solum vester est, sed etiam noster. Sicut enim magistrum ejus Apostolorum Principem habemus communem, ita quoque ejusdem Principis discipulum nullus nostrûm habeat privatum. *Epist. Ephes.* c. xxi. Poly. c. VIII.

SEVENTH CENTURY.

LEONTIUS BYZANTINUS.

De Sectis. Actio iii. c. i. *Bibliotheca Vett. Patrum.* Gallandi. Vol. XII. p. 633.

Ἐγένοντο δὲ ἐν τοῖς χρόνοις τοῖς ἀπὸ τῆς γεννήσεως τοῦ Χριστοῦ μέχρι τῆς βασιλείας Κωνσταντίνου, διδάσκαλοι καὶ πατέρες οἵδε· Ἰγνάτιος ὁ Θεοφόρος, Εἰρηναῖος, Ἰουστῖνος φιλόσοφος καὶ μάρτυς, Κλήμης καὶ Ἱππόλυτος ἐπίσκοποι Ῥώμης, Διονύσιος ὁ Ἀρεοπαγίτης, Μεθόδιος ἐπίσκοπος Πατάρων, Γρηγόριος ὁ Θαυματουργὸς, Πέτρος ὁ Ἀλεξανδρείας ἐπίσκοπος καὶ μάρτυς. Τούτους ἅπαντας αἱ μετ' αὐτοὺς γενόμεναι αἱρέσεις δέχονται.

ANTIOCHUS MONACHUS.

Homiliæ: *Magna Bibliotheca Vett. Patrum.* 17 Voll. fol. Paris. 1644. Vol. XII.

Hom. i. p. 14.

Ὁ τέλειος πιστὸς "λίθος ναοῦ Θεοῦ ὑπάρχει ἡτοιμασμένος εἰς οἰκοδομὴν Θεοῦ Πατρὸς, ἀναφερόμενος εἰς τὰ ὕψη διὰ τῆς μηχανῆς Ἰησοῦ Χριστοῦ, ὅ ἐστι σταυρὸς, σχοίνῳ χρώμενος τῷ πνεύματι· ἡ δὲ πίστις ἀνθρώπου ἀγωγεύς ἐστιν, ἡ δὲ ἀγάπη ὁδὸς ἡ ἀναφέρουσα εἰς τὸν Θεόν. Καὶ ὁ τοιοῦτος γίνεται Θεοφόρος, ἤγουν χριστοφόρος καὶ ναὸς Θεοῦ καὶ ἁγιοδρόμος, καὶ τὰ πάντα κεκοσμημένος ἐν ταῖς ἐντολαῖς Ἰησοῦ Χριστοῦ·" καὶ ἀρχὴ ζωῆς ἡ διὰ "πίστεως καὶ ἀγάπης εἰς οὐδὲν προκέκριται." *Epist. Ephes.* c. ix. *Magnes.* i.

Ibid. p. 17.

Λαβόντες οὖν Θεοῦ γνῶσιν διὰ τῆς πίστεως, μὴ ἀγνοήσωμεν τὴν δοθεῖσαν ἡμῖν χάριν, ὑπὲρ ἧς πέπονθεν ἀληθῶς ὁ Κύριος. "Διὰ τοῦτο γὰρ καὶ μύρον ἔλαβεν ἐπὶ τῆς κεφαλῆς ὁ Κύριος, ἵνα πνέῃ τῇ ἐκκλησίᾳ ἀφθαρσίαν. Μηδεὶς οὖν ἀλειφέσθω δυσωδίαν ἀπιστίας τοῦ ἄρχοντος τοῦ αἰῶνος." *Epist. Ephes.* c. xvii.

Hom. xxi. p. 49.

Μέγα οὖν ἐστιν "ἐν ἁγνείᾳ μένειν εἰς τὴν τιμὴν τῆς σαρκὸς τοῦ Κυρίου ἐν ἀκαυχησίᾳ· ἐὰν γὰρ καυχήσηται, ἀπώλετο." *Epist. Polycar.* c. v.

Hom. xxii. p. 50.

"Ἄμεινον οὖν ἐστιν σιωπᾷν καὶ εἶναι, ἢ λαλοῦντας μὴ εἶναι. Καλὸν τὸ διδάσκειν, ἐὰν ὁ λέγων ποιῇ· Εἷς οὖν ὁ διδάσκαλος· ὡς εἶπεν, καὶ ἐγένετο· καὶ ἃ σιγῶν δὲ πεποίηκεν, ἄξια τοῦ Πατρός ἐστιν. Ὁ λόγον Ἰησοῦ Χριστοῦ κεκτημένος, ἀληθῶς δύναται καὶ τῆς ἡσυχίας αὐτοῦ ἀκούειν, ἵνα ᾖ τέλειος· ἵνα δι' ὧν λαλεῖ, πράσσῃ, καὶ δι' ὧν σιγᾷ, γινώσκεται. Οὐδὲν γὰρ λανθάνει τὸν Κύριον, ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγὺς αὐτοῦ εἰσιν." *Epist. Ephes.* c. xv.

Hom. lvii. p. 104.

Μισήσωμεν οὖν τὸν μισοῦντα ἡμᾶς διάβολον καὶ τὰ ἔργα αὐτοῦ, τὸν κοινὸν πάντων ἀνθρώπων ἐχθρὸν, μάλιστα δὲ πιστῶν. "Οὐδεὶς γὰρ πίστιν ἐπαγγελλόμενος, ἁμαρτάνει· οὐδὲ ἀγάπην ἔχων, μισεῖ. Φανερὸν γὰρ τὸ δένδρον ἀπὸ τοῦ καρποῦ γίνεται. Ὁ οὖν ἐπαγγελλόμενος Χριστοῦ εἶναι, δι' ὧν πράσσει, ὀφθήσεται." *Epist. Ephes.* c. xiv.

Hom. lxxx. p. 140.

Εὐαπόδεκτον Θεῷ "τῆς ἑνώσεως τῆς ἐκκλησίας φροντίζειν, ἧς οὐδὲν ἄμεινον ἐν ἀνθρώποις· καὶ τὸ, πάντας βαστάζειν, ὡς καὶ ἡμᾶς ὁ Κύριος, καὶ πάντων ἀνέχεσθαι ἐν ἀγάπῃ." Καὶ οὐ χρὴ εὐλόγῳ δῆθεν προφάσει, ἵνα μὴ εἴπω, καὶ λίαν ἀλόγῳ, ἀποσπᾶν ἑαυτοὺς τοῦ σώματος τῆς ἐκκλησίας, καὶ ἰδιάζειν, "ἀλλ' ἐπὶ τὸ αὐτὸ μία προσευχὴ, μία δέησις, εἷς νοῦς, μία ἐλπὶς ἐν ἀγάπῃ, ἐν τῇ χαρᾷ τῇ ἀμώμῳ, ὅ ἐστιν Ἰησοῦς Χριστὸς, οὗ οὐδὲν θυμηδέστερον. Πάντες οὖν ὀφείλομεν συντρέχειν ὡς ἐπὶ ἓν θυσιαστήριον, μία ψυχὴ, κἂν ἐν πολλοῖς τοῖς μέλεσιν, μία γνώμη ἑνὶ θελήματι, ὡς ἓν σῶμα ὑπάρχοντες." *Epist. Polycarp.* c. i. *Epist. Magnes.* c. vii.

Hom. lxxxv. p. 151.

Ἡ γὰρ διψυχία θυγάτηρ ἐστὶν τοῦ διαβόλου, καὶ λίαν πονηρεύεται εἰς τοὺς δούλους τοῦ Θεοῦ. Σὺ οὖν ἔνδυσαι τὴν πίστιν τὴν ἰσχυράν. "Στῶμεν οὖν ἑδραῖοι, ὡς ἀκμὼν, τυπτόμενοι. Μεγάλου ἀθλητοῦ ἐστιν δέρεσθαι καὶ νικᾶν. Μάλιστα δὲ Θεοῦ ἕνεκεν πάντα ὑπομένωμεν, ἵνα καὶ αὐτὸς ἡμᾶς ὑπομείνῃ· σπουδαῖοι γενώμεθα, τοὺς καιροὺς καταμάθωμεν, τὸν ὑπέρχρονον προσδοκοῦντες, τὸν ἄχρονον, τὸν ἀόρατον, δι' ἡμᾶς δὲ ὁρατὸν, τὸν ἀψηλάφητον, δι' ἡμᾶς δὲ ψηλαφηθέντα, τὸν ἀπαθῆ, δι' ἡμᾶς δὲ παθόντα· τὸν ἐν μακροθυμίᾳ πάντα δι' ἡμᾶς ὑπομείναντα." *Epist. Polycarp.* c. iii.

Hom. xcii. p. 162.

"Τὸ συμπάσχειν ἀλλήλοις, καὶ συναλγεῖν, συντρέχειν τε, καὶ συγκοπιᾶν, εὐάρεστόν ἐστιν τῷ Θεῷ. Καὶ γὰρ χρεωστοῦμεν τοῦτο πράττειν, ὡς δοῦλοι, καὶ πάρεδροι, καὶ ὑπηρέται τοῦ Θεοῦ λόγου· ἵνα εὐαρέστωμεν ᾧ ἐστρατεύθημεν, ἀφ' οὗ καὶ τὰ ὀψώνια κομισώμεθα." Ψυχὴν ἐλεήμονα κέκτηται ὁ συμπαθής. Ὁ γὰρ τὴν ψυχὴν τοιαύτην ἔχων, πάντα ἀναβλύσει τὰ καλά. Κἂν γὰρ χρήματα ἔχει, προήσεται· κἂν ἐν συμφοραῖς ἴδῃ τινὰ, κλαύσεται, κἂν ἐπηρεαζομένῳ περιτύχῃ, χεῖρα ὀρέξει, καὶ οὐδενὶ παραλήψει τῶν εἰς αὐτὸν φθανόντων. "Ἀγωνίσωμεθα οὖν ἵνα ἡ πίστις ἡμῶν καὶ ἡ ἀγάπη, καὶ ἡ ὑπομονὴ ὡς περικεφαλάια καὶ ὡς δόρυ, καὶ πανοπλία ἡμῖν ἔστωσαν, μακροθυμοῦντες μετ' ἀλλήλων, καὶ ἐν πραότητι διάγοντες ὡς καὶ ὁ Θεὸς μεθ' ἡμῶν." *Epist. Polycarp.* c. vi.

Hom. cxi. p. 197.

Οὕτως τοίνυν καὶ ἡγούμενος τύπος γινέσθω τοῦ ποιμνίου ἐν πάσῃ δικαιοσύνῃ καὶ ἀναστροφῇ ἁγίᾳ· ὁσίως καὶ δικαίως πολιτευόμενος, τηρῶν ὅσα ἐστὶν ἁγνά, ὅσα σεμνά, εἴ τις ἀρετή, εἴ τις ἔπαινος, εἴ τις εὔφημος· ὠφελείας διόρθωσις γινέσθω παρ' αὐτοῦ, "ἐκδικεῖν αὐτοῦ τὸν τόπον ἐν πάσῃ ἐπιμελείᾳ πνευματικῇ, φροντίζειν τῆς ἑνώσεως τῶν μελῶν, ἧς οὐδὲν ἄμεινον· πάντων ἀνέχεσθαι ἐν ἀγάπῃ· πάντας βαστάζειν, ὡς καὶ αὐτὸν ὁ Κύριος. Προσευχέσθω ὑπὲρ πάντων ἀδιαλείπτως· αἰτεῖν σύνεσιν πνευματικήν, εἰς τὸ διακρίνειν αὐτὸν τὰ συμφέροντα, γρηγορεῖν, μεριμνᾶν περὶ πάντων· τὰ ἐλαττώματα πάντων, καὶ τὰς νόσους βαστάζειν, ὡς τέλειος ἀθλητής· ὅπου γὰρ πλείων κόπος, πολὺ καὶ τὸ κέρδος. Τοὺς καλοὺς μαθητὰς ἐὰν φιλῇ, χάρις αὐτῷ οὐκ ἔστιν, ἀλλὰ μᾶλλον τοὺς ἀπειθεστέρους ἐν πραότητι ὑποτάσσειν. Οὐ πᾶν τραῦμα τῇ αὐτῇ ἐμπλάστρῳ θεραπεύεται. Τοὺς παροξυσμοὺς ἐν βροχαῖς δεῖ παύειν. Ἔστω φρόνιμος ἐν πᾶσιν ὡς οἱ ὄφεις· καὶ ἀκέραιος ὡς αἱ περιστεραί· ἵνα τὰ μὲν φαινόμενα αὐτῶν εἰς πρόσωπον κολακεύῃ, τὰ δὲ ἀόρατα αἰτῇ φανερωθῆναι αὐτῷ· ἵνα μηδενὸς λείπηται, ἀλλ' ἐν παντὶ χαρίσματι περισσεύῃ. Ὁ καιρὸς γὰρ ἀπαιτεῖ αὐτὸν, ὡς κυβερνήτην πρὸς τοὺς ἀνέμους, καὶ τὰς τρικυμίας καὶ ζάλας τῶν πνευμάτων τῆς πορνείας στῆναι γενναίως, καὶ ὁδηγεῖν τοὺς χειμαζομένους ἐπὶ τὸν λιμένα τοῦ θελήματος τοῦ Θεοῦ." *Epist. Polycarp.* c. ii.

Hom. cxii. p. 199.

"Οἱ γὰρ σαρκικοὶ τὰ πνευματικὰ πράσσειν οὐ δυνάνται, οὐδὲ οἱ πνευματικοὶ τὰ σαρκικά." Χρὴ οὖν τὸν βουλόμενον τὴν ἀγγελλικὴν ταύτην τοῦ μονήρους βίου ἀσκῆσαι πολιτείαν, κτήσασθαι "τὴν φρόνησιν τοῦ ὄφεως, καὶ τὸ ἀκέραιον τῆς περιστερᾶς." *Epist. Ephes.* c. viii. *Polycarp.* c. ii.

Hom. cxxvi. p. 219.

Ὁ Θεοφόρος Ἰγνάτιος ἐπιστέλλει, λέγων· "Τῷ ἐπισκόπῳ προσέχετε, ἵνα καὶ ὁ Θεὸς ὑμῖν. Ἀντίψυχον ἐγὼ τῷ ὑποτασσόμενῳ ἐπισκόπῳ, πρεσβυτέροις τε καὶ διακόνοις· μετ' αὐτῶν μοι γένοιτο τὸ μέρος ἔχειν ἐν Θεῷ." Καὶ αὖθις· "Μάρτυς μοι, ἐν ᾧ δέδεμαι, ὅτι ἀπὸ σαρκὸς ἀνθρωπίνης οὐκ ἔγνων· τὸ δὲ Πνεῦμα ἐκήρυσσεν, λέγον τάδε· Χωρὶς τοῦ ἐπισκόπου μηδὲν ποιεῖτε." Χρὴ οὖν ἄνευ τοῦ ἐπισκόπου μηδὲν πράσσειν ἡμᾶς· "ὅπου γὰρ ἂν φανῇ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἦτω, ὥσπερ ὅπουπερ ἂν ὀνομασθῇ Χριστὸς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία ἐπισυνάγεται." Οὐ γὰρ ὅπου βούλονται βαδίζουσιν τῶν θρεμμάτων αἱ ἀγέλαι, ἀλλ' ἐνθάπερ οἱ ποιμένες αὐτὰς ἀποφέρουσιν. Τὰ δὲ ἔξω τῆς ἀγέλης ἀπομένοντα διαρπάζουσιν οἱ θῆρες, καὶ τροφὴν ἑαυτῶν ποιοῦνται τὸ πεπλανημένον. Οὐκ ἐξὸν οὖν ἐστιν χωρὶς τοῦ ἐπισκόπου, οὔτε βαπτίζειν, οὔτε ἀγάπην ποιεῖν, ἀλλ' ὁ ἂν ἐκεῖνος δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον." "Ὁ τὸν ἐπίσκοπον τιμῶν, ὑπὸ τοῦ Θεοῦ τιμᾶται. Ὁ λάθρα ἐπισκόπου τι πράσσων, τῷ διαβόλῳ λατρεύει." Ἀναγκαῖον οὖν ἐστιν ὑποτάσσεσθαι καὶ τῷ πρεσβυτερίῳ, ὡς ἀποστόλοις Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, κατὰ πάντα τρόπον πᾶσιν ἀρέσκειν. Οὐ γὰρ βρωμάτων καὶ πομάτων εἰσὶν διάκονοι ἀλλὰ ἐκκλησίας Θεοῦ ὑπηρέται. Δέον οὖν ἐστιν αὐτοὺς φυλάσσεσθαι τὰ ἐγκλήματα ὡς πῦρ. Ὁμοίως πάντες ἐντρεπέσθωσαν τοὺς διακόνους ὡς Ἰησοῦν Χριστὸν, καὶ τὸν ἐπίσκοπον ὡς τὸν Πατέρα, τοὺς δὲ πρεσβυτέρους ὡς συνέδριον Θεοῦ, καὶ ὡς δεσμὸν ἀποστόλων. Χωρὶς τούτων ἐκκλησία οὐ καλεῖται."—*Epist. Polycarp.* c. vi. *Philadel.* c. vii. *Smyrn.* c. viii. ix. *Trall.* c. ii. iii.

CHRONICON PASCHALE.

Edit. Car. Du Fresne. fol. Paris. 1688. p. 221.

"Οτι δὲ τρεῖς ἐνιαυτοὺς κηρύξας τὸ εὐαγγέλιον ὁ Κύριος ἐπὶ τὸν ἐκούσιον καὶ ζωοποιὸν ἦλθε σταυρὸν, διδάσκει καὶ Ἰγνάτιος ὁ Θεοφόρος καὶ μάρτυς, ὁ Ἰωάννου τοῦ Θεολόγου γνήσιος μαθητὴς γεγονὼς, τῆς δὲ ἐν Ἀντιοχείᾳ ἁγιοτάτης ἐκκλησίας ἐπίσκοπος ὑπὸ τῶν Ἀποστόλων κατασταθείς. Ἐν τῇ πρὸς Τραλλιανοὺς τοίνυν ἐπιστολῇ γέγραφεν ἐπὶ λέξεως οὕτως. "Ἀληθῶς τοίνυν ἐγέννησε Μαρία σῶμα, Θεὸν ἔχον ἔνοικον. Καὶ ἀληθῶς ἐγεννήθη ὁ Λόγος ἐκ τῆς παρθένου Μαρίας, σῶμα ὁμοιοπαθὲς ἡμῖν ἡμφιεσμένος. Ἀληθῶς γέγονεν ἐν μήτρᾳ ὁ πάντας ἀνθρώπους ἐν μήτρᾳ διαπλάττων· καὶ ἐποίησεν ἑαυτῷ σῶμα ἐκ τῶν τῆς παρθένου σπερμάτων, πλὴν ὅσον ὁμιλίας ἀνδρὸς ἄνευ. Ἀληθῶς ἐκυοφορήθη, ὡς καὶ ἡμεῖς, χρόνων περίοδοις, καὶ ἀληθῶς ἐτέχθη, ὡς καὶ ἡμεῖς. Ἀληθῶς ἐγαλακτοτροφήθη, καὶ τροφῆς κοινῆς καὶ ποτοῦ μετέσχεν, ὡς καὶ ἡμεῖς· καὶ τρεῖς δεκάδας ἐτῶν πολιτευσάμενος ἐβαπτίσθη ὑπὸ Ἰωάννου, ἀληθῶς καὶ οὐ δοκήσει. Καὶ τρεῖς ἐνιαυτοὺς κηρύξας τὸ εὐαγγέλιον, καὶ ποιήσας σημεῖα καὶ τέρατα, ὑπὸ τῶν ψευδοϊουδαίων, καὶ Πιλάτου ἡγεμόνος ὁ κριτὴς ἐκρίθη, ἐμαστιγώθη, ὑπὸ δούλων ἐπὶ κόρης ἐῤῥαπίσθη, ἐνεπτύσθη, ἀκάνθινον στέφανον καὶ πορφυροῦν ἱμάτιον ἐφόρεσε, κατεκρίθη, ἐσταυρώθη ἀληθῶς, οὐ δοκήσει, οὐ φαντασίᾳ, οὐκ ἀπάτῃ. Ἀπέθανεν ἀληθῶς, καὶ ἐτάφη, καὶ ἠγέρθη ἐκ τῶν νεκρῶν." Ἰδοὺ φανερῶς ὁ τοιοῦτος καὶ τηλικοῦτος τῆς ἐκκλησίας διδάσκαλος τρεῖς ἐνιαυτοὺς κηρύξαι τὸ εὐαγγέλιον τὸν Σωτῆρα λέγει. *Epist. Trall.* c. x.

THEODORUS PRESBYTER.

De Scriptis Dionysii Areopagitæ. *Photii Bibliotheca.* Cod. i. p. 3.

Ἀπίθανον οὖν, φησι, μᾶλλον δὲ κακόπλαστον, τὰ μετὰ πολὺν χρόνον τῆς τελευτῆς τοῦ μεγάλου Διονυσίου ἐν τῇ ἐκκλησίᾳ αὐξήθεντα, Διονύσιον ὑπολαμβάνειν ἀναγράψαι. Τετάρτη δὲ, πῶς μέμνηται τῆς τοῦ Θεοφόρου Ἰγνατίου ἐπιστολῆς ἡ βίβλος; Ὁ μὲν γὰρ Διονύσιος τοῖς τῶν ἀποστόλων ἐνήκμασε χρόνοις, Ἰγνάτιος δὲ ἐπὶ Τραϊανοῦ τὸν διὰ μαρτυρίου ἤθλησεν ἀγῶνα, ὃς καὶ πρὸ βραχὺ τῆς τελευτῆς ταύτην ἐπιστολὴν, ἧς ἡ βίβλος μνημονεύει, γράφει.

MAXIMUS.

Scholia in Dionysium Areopagitam. *S. Dionysii Areopagitæ Opera.* Edit. Pet. Lanssel. fol. Paris. 1615. p. 144.

'Ὁ θεῖος Ἰγνάτιος·' καὶ ἐκ τούτου τινὲς οἴονται διαβάλειν εὐκαίρως τὸ παρὸν σύνταγμα, ὡς μὴ ὂν τοῦ Θείου Διονυσίου, ἐπειδὴ Ἰγνάτιον λέγουσι μεταγενέστερον αὐτοῦ εἶναι· πῶς δὲ δυνάται τις τῶν μεταγενεστέρων μεμνῆσθαι; πλάσμα δὲ καὶ τοῦτο δοκοῦν αὐτοῖς. Ὁ γὰρ ἅγιος Παῦλος ὁ φωτίσας Διονύσιον, μεταγενέστερος ἦν τῷ χρόνῳ τοῦ ἁγίου Πέτρου, μεθ' ὃν ὁ Ἰγνάτιος ἐπίσκοπος γίνεται Ἀντιοχείας, μετατεθέντος Πέτρου ἐν Ῥώμῃ· ἐπέζησε δὲ ὁ ἅγιος Παῦλος χρόνον πολὺν, φωτίσας Διονύσιον, καὶ Διονύσιος μετ' αὐτὸν ἔζησεν. Ὁ δὲ εὐαγγελιστὴς Ἰωάννης

ἐπὶ Δομετιανοῦ ἐξορίζεται εἰς Πάτμον· ᾧ ἀντιγράφει Διονύσιος. Ἰγνάτιος δὲ πρὸ Δομετιανοῦ μαρτυρεῖ· ὥστε προγενέστερος Διονύσιου. "Ὁ ἐμὸς ἔρως·" ζητητέον πῶς ἐπὶ Ὀνησίμου τοῦ μετὰ Τιμόθεον Ἰγνατίου διαλεγομένου καὶ γράφοντος τὸ, ἐμὸς ἔρως ἐσταύρωται, Διονύσιος νῦν Τιμοθέῳ γράφων τούτου μέμνηται, ὡς Ἰγνατίου ἤδη γράψαντος· καὶ μήποτε παρὰ τινὸς τῶν φιλολόγων ἔξω παρατεθὲν, πρὸς πλείονα σύστασιν τῶν περὶ Θείου ἔρωτος τῷ ἁγίῳ Διονυσίῳ εἰρημένων, ὕστερον κατ' ἄγνοιαν ἔσω παρενετέθη, ὅπερ ἐν πολλοῖς πολλάκις γενόμενον ἔγνωμεν· καὶ γὰρ δίχα τούτου ἵσταται ἀπαραλείπτως τὸ σῶμα τοῦ λόγου· ἢ τάχα συνήθες αὐτῷ εἶναι ἀπόφθεγμα, ὡς καὶ τὸ Θεοφόρος πολλάκις αὐτῷ λεγομενόν τε καὶ γραφόμενον. Τεκμήριον δὲ, τὸ μὴ προσκεῖσθαι, Γράφει δέ τισι, τουτέστι Ῥωμαίοις· ἀλλ' ἁπλῶς, Γράφει δὲ καὶ ὁ Θεῖος Ἰγνάτιος.

Loci Communes. *Opera.* Edit. Combefis. 2 Voll. fol. Paris. 1675.

Sermo ii. Vol. II. p. 534.

Ἰγνατίου.

"Τέλειοι ὄντες, τέλεια φρονεῖτε· θέλουσι γὰρ ὑμῖν εὖ πράττειν, Θεὸς ἕτοιμος εἰς τὸ παρέχειν." *Epist. Smyrn.* c. xi.

Sermo xliii. Ibid. p. 638.

Τοῦ ἁγίου Ἰγνατίου.

"Κἂν ἐρρωμένος ὦ τὰ κατὰ Θεὸν, πλέον με δεῖ φοβεῖσθαι καὶ προσέχειν τοῖς εἰκῇ φυσιοῦσί με· ἐπαινοῦντες γάρ με μαστιγοῦσι." *Epist. Trall.* c. iv.

ANDREAS CRETENSIS.

Homilia ii. in Nativitatem Beatæ Virginis. *Pearson, Vindiciæ Epistolarum S. Ignatii,* Par. i. c. ii.

Ὡς φησί που ἅγιος ἀνὴρ, Ἰγνάτιος ὄνομα αὐτῷ· "Καὶ ἔλαθε τὸν ἄρχοντα τοῦ αἰῶνος τούτου ἡ παρθενία Μαρίας, καὶ ὁ τόκος αὐτῆς, ὁμοίως καὶ ὁ θάνατος τοῦ Χριστοῦ, τρία μυστήρια φρικτὰ, ἅτινα ἐν ἡσυχίᾳ Θεοῦ ἐπράχθη." *Epist. Ephes.* c. xix.

EIGHTH CENTURY.

JOANNES DAMASCENUS.

Sacra Parallela. *Opera.* Edit. Mich. Lequien. 2 Voll. fol. Paris. 1712.

E Parallelis Vaticanis.

Litera *a.* Tit. ix. p. 314. E.

Ἰγνατίου.

"Θέλουσιν ὑμῖν εὖ πράττειν, Θεὸς ἕτοιμος εἰς τὸ πάρεχειν." *Epist. Smyrn.* c. xi.

Ibid. Tit. xviii. p. 354. C.

Τοῦ ἁγίου Ἰγνατίου, ἐκ τῆς πρὸς Ἐφησίους.

"Οὐδέν ἐστιν ἄμεινον εἰρήνης, ἐν ᾗ πᾶς πόλεμος καταργεῖται." *Epist. Ephes.* c. xiii.

Ibid. Tit. xxi. p. 358. D.

Ἰγνατίου.

"Τῷ Καίσαρι ὑποτάγητε, ἐν οἷς ἀκίνδυνος ἡ ὑποταγή." *Epist. Antioch.* c. xi.

"Εὐεργεσία τοῖς ὑποδεέστεροις, καὶ ἄρχειν ἑαυτῶν μὴ ἐπισταμένοις, τὸ δουλεύειν τοῖς κατ' ἐπιστήμην ἄρχουσιν."

Littera ε. Tit. xvii. p. 514. D.

Ἰγνατίου.

"Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ Πατρί· καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέπεσθε, ὡς Θεοῦ ἐντολὴν διακονοῦντας. Μηδεὶς χωρὶς ἐπισκόπου τι πράσσετω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν. Ἐκείνη βεβαία εὐχαριστία ἡγείσθω, ἡ ὑπὸ τῶν ἐπισκόπων οὖσα. Ὅπου ἂν φανῇ ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἤτω, ὥσπερ ὅπου ἂν ὁ Χριστὸς, ἐκεῖ ἡ καθολικὴ ἡ ἐκκλησία. Οὐκ ἐξόν ἐστι χωρὶς τοῦ ἐπισκόπου οὔτε βαπτίζειν, οὔτε ἀγάπην ποιεῖν· ἀλλ' ὃ ἂν ἐκεῖνος δοκιμάσῃ, τοῦτο τῷ Θεῷ εὐάρεστον. Ὁ τιμῶν ἐπίσκοπον, ὑπὸ Θεοῦ τετίμηται· ὁ λάθρα ἐπισκόπου τι πράσσων, τῷ διαβόλῳ λατρεύει." *Epist. Smyrn.* c. viii. ix.

Τοῦ αὐτοῦ, πρὸς Πολύκαρπον Σμύρνης.

"Πάντας βάσταζε, ὡς καί σε ὁ Κύριος· πάντων ἀνέχου ἐν ἀγάπῃ. Προσευχαῖς σχόλαζε ἀδιαλείπτοις· αἴτου σύνεσιν πλειόνα ἧς ἔχεις· γρηγόρει, ἀκοίμητον ὄμμα κεκτημένος." *Epist. Polycarp.* c. i.

Τοῦ αὐτοῦ.

"Πάντων τὰς νόσους βάσταζε, ὡς τέλειος ὁ ἀθλητής. Ὅπου πλείων κόπος, πολὺ κέρδος. Καλοὺς μαθητὰς ἐὰν φιλῇς, χάρις σοι οὐκ ἔσται· μᾶλλον τοὺς ἀπειθεστέρους ἐν πραότητι ὑπότασσε. Οὐ πᾶν τραῦμα τῇ αὐτῇ ἐμπλάστρῳ Θεραπεύεται· τοὺς παροξυσμοὺς ἐμβροχαῖς παῦε. Διὰ τοῦτο σαρκικὸς εἶ καὶ πνευματικὸς, ἵνα τὰ φαινόμενά σοι εἰς πρόσωπον κολακεύῃς, τὰ δὲ ἀόρατα αἴτει ἵνα σοι φανερωθῇ, ἵνα μηδενὸς λείπῃ." *Ibid.* c. ii.

Ibid. Tit. xxviii. p. 522. C.

Τοῦ ἁγίου Ἰγνατίου.

"Κἂν ἐρρωμενος ὦ κατὰ τὸν Θεὸν, πλεῖόν με δεῖ φοβεῖσθαι, καὶ προσέχειν τοῖς εἰκῇ φυσῶσιν με· ἐπαινοῦντες γάρ με μαστιγοῦσιν." *Epist. Trall.* c. iv.

Littera π. Tit. x. p. 642. C.

Ἰγνατίου.

"Παρθενίας ζυγὸν μηδενὶ ἐπιτίθει· ἐπισφαλὲς γὰρ τὸ κτῆμα καὶ δυσφυλακτον, ὅταν κατ' ἀνάγκην γίνηται."

"Τοῖς νέοις ἐπίτρεπε γαμεῖν, πρὶν διαφθαρῶσιν εἰς ἑτέρας."

Ibid. Tit. xiii. p. 650. B.

Ἰγνατίου.

"Χρήζω πραότητος, ἐν ᾧ καταλύεται ὁ ἄρχων τοῦ αἰῶνος τούτου διάβολος." *Epist. Trall.* c. iv.

Littera σ. Tit. xi. p. 687. A.

Ἰγνάτιου.

"Οἱ σαρκικοὶ τὰ πνευματικὰ πράσσειν οὐ δύνανται, οὔτε οἱ πνευματικοὶ τὰ σαρκικά." *Epist. Ephes.* c. viii.

Littera υ. Tit. ix. p. 702. E.

Ἰγνατίου.

"Μηδεὶς ὑμῶν κατὰ τοῦ πλήσιον ἐχέτω τι· μὴ ἀφορμὰς δίδοτε τοῖς ἔθνεσιν, ἵνα μὴ δι' ὀλίγους ἄφρονας τὸ ἔνθεον πλῆθος βλασφημῆται." *Epist. Trall.* c. viii.

Littera χ. Tit. iv. p. 724. E.

"Χριστιανὸς ἑαυτοῦ ἐξουσίαν οὐκ ἔχει, ἀλλὰ τῷ Θεῷ σχολάζει." *Epist. Polycarp.* c. vii.

E Parallelis Rupefucaldinis.

Littera α. Tit. ii. p. 747. C.

Τοῦ ἁγίου Ἰγνατίου.

"Τέλειοι ὄντες, τέλεια φρονεῖτε· θέλουσι γὰρ ὑμῖν εὖ πράττειν, Θεὸς ἕτοιμος εἰς τὸ παρέχειν." *Epist. Smyrn.* c. xi.

Ibid. Tit. xviii. p. 750. D.

Τοῦ ἁγίου Ἰγνατίου, ἐκ τῆς πρὸς Ἐφεσίους ἐπιστολῆς.

"Πάντα ὃν ἂν πέμπῃ ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν, οὕτως ἡμᾶς δεῖ ὑποδέξασθαι, ὡς αὐτὸν τὸν πέμψαντα." *Epist. Ephes.* c. vi.

Ibid. Tit. lxxvi. p. 772. C.

Ἐκ τῆς πρὸς Ἐφεσίους ἐπιστολῆς τοῦ ἁγίου Ἰγνατίου, τοῦ Θεοφόρου.

"Τοὺς μερισμοὺς φεύγετε, ὡς ἀρχὴν κακῶν." "Εἰώθασί τινες δόλῳ πονηρῷ τὸ ὄνομα Χριστοῦ περίφερειν, ἄλλα τινὰ πράσσοντες ἀνάξια Θεοῦ, οὓς δεῖ ὑμᾶς ὡς θηρία ἐκκλίνειν· εἰσὶ γὰρ κύνες λυσσῶντες λαθροδῆκται· οὓς δεῖ ὑμᾶς φυλάσσεσθαι ὄντας δυσθεραπεύτους." *Epist. Ephes.* c. vii.

"Μηδεὶς πλανάσθω. Ἐὰν μή τις ᾖ ἐντὸς τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ. Εἰ γὰρ ἑνὸς καὶ δευτέρου προσευχὴ τοσαύτην ἰσχὺν ἔχει, πόσῳ μᾶλλον ἥ τε τοῦ ἐπισκόπου, καὶ πάσης τῆς ἐκκλησίας; ὁ οὖν μὴ ἐρχόμενος ἐπὶ τὸ αὐτό, οὗτος ἤδη ὑπερηφανεῖ, καὶ ἑαυτὸν διακρίνει· γέγραπται δὲ· ὑπερηφάνοις ὁ Θεὸς ἀντιτάσσεται." *Ibid.* c. v.

"Μὴ πλανᾶσθε, ἀδελφοί μου· οἰκοφθόροι βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. Εἰ οὖν οἱ κατὰ σάρκα ταῦτα πάσχοντες ἀπέθνησκον, πόσῳ μᾶλλον ἐὰν πίστιν ἐν κακοδιδασκαλίᾳ φθορεῖ, ὑπὲρ ἧς Ἰησοῦς Χριστὸς ἐσταυρώθη; ὅτι οὗτος ῥυπαρὸς γενόμενος εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει, ὁμοίως καὶ ὁ ἀκούων αὐτοῦ." *Ibid.* c. xvi.

Ἐκ τῆς πρὸς Τραλλαεῖς ἐπιστολῆς.

"Παρακαλῶ ὑμᾶς, οὐκ ἐγὼ, ἀλλ' ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μόνῃ τῇ Χριστιανικῇ τροφῇ χρῆσθαι· ἀλλοτρίας δὲ βοτάνης ἀπέχεσθαι, ἥ τις ἐστὶν αἵρεσις· καὶ παρεμπλέκουσιν Ἰησοῦν Χριστὸν καταξιοπιστευόμενοι, ὥσπερ θανάσιμον φάρμακον διδόντες μετ' οἰνομέλιτος, ὅπερ ὁ ἀγνοῶν ἡδέως λαμβάνει, ἐν ἡδονῇ κακῇ τὸ ἀποθανεῖν· φυλάσσεσθε οὖν τοὺς τοιούτους." *Epist. Trall.* c. vi.

Ἐκ τῆς αὐτῆς.

"Φεύγετε τὰς κακὰς παραφυάδας, τὰς γεννώσας καρπὸν θανατηφόρον, οὗ ἐὰν γεύσηταί τις, παραυτίκα ἀποθνήσκει. Οὗτοι γὰρ οὐκ εἰσὶ φυτεία τοῦ πνεύματος." *Ibid.* c. xi.

Ἐκ τῆς πρὸς Φιλαδελφιούς ἐπιστολῆς.

"Ἀπέχεσθε τῶν κακῶν βοτανῶν, ὧν Χριστὸς Ἰησοῦς γεωργεῖ, διὰ τὸ μὴ εἶναι αὐτοὺς φυτείαν τοῦ Πατρός. Μὴ πλανᾶσθε, ἀδελφοί μου· εἴ τις σχίζοντι ἀκολουθεῖ, βασιλείαν Θεοῦ οὐ κληρονομεῖ." *Epist. Philad.* c. iii.

Littera γ. Tit. xvii. p. 777. B.

Τοῦ ἁγίου Ἰγνατίου τοῦ Θεοφόρου.

"Μόνους ἄνδρας τοὺς ὁμοζύγους εἶναι νομιστέον ταῖς γυναιξὶν, οἷς καὶ ἠνώθησαν κατὰ γνώμην Θεοῦ." *Epist. Antioch.* c. ix.

Littera δ. Tit. xxxi. p. 778. B.

Ἰγνατίου τοῦ Θεοφόρου, πρὸς Ἐφεσίους.

"Ὅταν πυκνῶς ἐπὶ τὸ αὐτὸ γίνεσθε, καθαιροῦνται δυνάμεις τοῦ Σατανᾶ, λύεται ὄλεθρος αὐτοῦ ἐν τῇ ὁμονοίᾳ ὑμῶν τῆς πίστεως." *Epist. Ephes.* c. xiii.

Ibid. Tit. xxxiv. p. 778. C.

Τοῦ ἁγίου Ἰγνατίου, ἐκ τῆς πρὸς Πολύκαρπον ἐπιστολῆς.

"Οἱ δοῦλοι μὴ ἐράτωσαν ἀπὸ κοινοῦ ἐλευθεροῦσθαι, ἀλλ' εἰς δόξαν τοῦ Θεοῦ τὸ πλεῖον δουλευέτωσαν, ἵνα κρείττονος ἐλευθερίας ὑπὸ Θεοῦ τύχωσιν." *Epist. Polycarp.* c. iv.

Littera ε. Tit. xlviii. p. 779. B.

Τοῦ ἁγίου Ἰγνατίου τοῦ Θεοφόρου, ἐκ τῆς πρὸς Σμυρναίους ἐπιστολῆς.

"Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ Πατρὶ, καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέπεσθε, ὡς Θεοῦ ἐντολήν. Μηδεὶς χωρὶς ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων ἐν ἐκκλησίᾳ· βεβαία εὐχαριστία ἡγείσθω ἡ ὑπὸ τοῦ ἐπισκόπου οὖσα, ἢ ᾧ ἐὰν αὐτὸς ἐπιτρέψῃ. Ὅπου ἂν φανῇ ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος, ὥσπερ ὅπου ἐὰν ᾖ Ἰησοῦς Χριστὸς, ἐκεῖ ἡ καθολικὴ ἐκκλησία. Οὐκ ἔξον ἐστὶ χωρὶς ἐπισκόπου, οὔτε βαπτίζειν οὔτε ἀγάπας ποιεῖν, ἀλλ' ὃ ἐὰν ἐκεῖνος δοκιμάσῃ, τοῦτο καὶ τῷ Ἰησοῦ Χριστοῦ εὐάρεστον, ἵνα ἀσφαλὲς ᾖ καὶ βέβαιον πᾶν ὃ πράσσεται. Εὔλογόν ἐστι λοιπὸν ἀνανῆψαι ἡμᾶς, ὡς καιρὸν ἔχομεν εἰς Θεὸν μετανοεῖν· καλῶς ἔχει Θεὸν καὶ ἐπίσκοπον εἰδέναι. Ὁ τιμῶν ἐπίσκοπον, ὑπὸ Θεοῦ τετίμηται, ὁ λάθρα ἐπισκόπου τι πράσσων, τῷ διαβόλῳ λατρεύει." *Epist. Smyrn.* c. viii. ix.

Ἐκ τῆς πρὸς Πολύκαρπον.

"Τῷ ἐπισκόπῳ προσέχετε, ἵνα καὶ ὑμῖν ὁ Θεός. Ἐγὼ ἀντίψυχον τῶν ὑποτασσομένων ἐπισκόπῳ, πρεσβυτερίῳ, διακόνοις· μετ' αὐτῶν μοι τὸ μέρος γένοιτο ἐν Θεῷ." *Epist. Polycarp.* c. vi.

Πρὸς Ἐφεσίους.

"Σπουδάσωμεν μὴ ἀντιτάσσεσθαι τῷ ἐπισκόπῳ, ἵνα ὦμεν Θεῷ ὑποτασσόμενοι. Καὶ ὅσον βλέπει τις σιγῶντα ἐπίσκοπον, πλέον αὐτὸν φοβείσθω· πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν, οὕτως δεῖ ὑμᾶς δέχεσθαι, ὡς αὐτὸν τὸν πέμποντα. Τὸν γοῦν ἐπίσκοπον, ὡς αὐτὸν τὸν Κύριον δεῖ προσβλέπειν." *Epist. Ephes.* c. v. vi.

Τοῦ αὐτοῦ πρὸς Μαγνησίους.

"Εἰς τιμὴν Θεοῦ τοῦ θελήσαντος ἡμᾶς πρέπον ἐστὶν ὑπακούειν τῷ ἐπισκόπῳ κατὰ μηδεμίαν ὑπόκρισιν· ἐπεὶ οὐχὶ τὸν ἐπίσκοπον τοῦτον τὸν

βλεπόμενον πλανᾷ τις, ἀλλὰ τὸν ἀόρατον παραλογίζεται Θεόν. Τῷ δὲ τοιούτῳ, οὐ πρὸς σάρκα ὁ λόγος ἀλλὰ πρὸς Θεὸν τὸν τὰ κρύφια εἰδότα. Πρέπον οὖν ἐστι, μὴ μόνον καλεῖσθαι Χριστιανούς, ἀλλὰ καὶ εἶναι· ὥσπερ καί τινες ἐπίσκοπον μὲν καλοῦσι, χωρὶς δὲ αὐτοῦ πάντα πράσσουσιν· οἱ τοιοῦτοι οὐκ εὐσυνείδητοί μοι φαίνονται, διὰ το μὴ βεβαίως κατ' ἐντολὴν συναθροίζεσθαι." *Epist. Magnes.* c. iii.

Ἐκ τῆς αὐτῆς.

"Μηδὲν ἔστω ἐν ὑμῖν ὃ δυνήσεται ὑμᾶς μερίσαι, ἀλλ' ἑνώθητε τῷ ἐπισκόπῳ καὶ τοῖς προκαθημένοις εἰς τόπον καὶ διδαχὴν ἀφθαρσίας. Ὥσπερ οὖν ὁ Κύριος ἡμῶν ἄνευ τοῦ Πατρὸς οὐδὲν ἐποίησεν, οὔτε δι' ἑαυτοῦ, οὔτε διὰ τῶν ἀποστόλων, οὕτως μηδὲ ὑμεῖς ἄνευ τοῦ ἐπισκόπου μηδὲν πράσσετε, μηδὲ πειράσητε εὔλογόν τι φαίνεσθαι ἰδίᾳ ὑμῖν." *Ibid.* c. vi. vii.

Τοῦ αὐτοῦ.

"Ὅταν τῷ ἐπισκόπῳ ὑποτάσσησθε, φαίνεσθέ μοι οὐ κατὰ ἄνθρωπον ζῶντες, ἀλλὰ κατὰ Ἰησοῦν Χριστὸν, τὸν δι' ἡμᾶς ἀποθανόντα." *Epist. Trall.* c. ii.

Τοῦ αὐτοῦ.

"Τέκνα φωτὸς ἀληθείας, φεύγετε τὸν μέρισμον, καὶ τὰς κακοδιδασκαλίας. Ὅπου δὲ ὁ ποιμήν ἐστι, ἐκεῖ ὡς πρόβατα ἀκολουθεῖτε." *Epist. Philad.* c. ii.

Τοῦ αὐτοῦ.

"Μάρτυς μου ἐν ᾧ δεδεμαι, ὅτι ἀπὸ σαρκὸς ἀνθρωπινὴς οὐκ ἔγνων· τὸ δὲ πνεῦμα ἐκήρυσσε τάδε· Χωρὶς ἐπισκόπου μηδὲν ποιεῖτε· τὴν σάρκα ὑμῶν ὡς ναὸν Θεοῦ τηρεῖτε· τὴν ἕνωσιν ἀγαπᾶτε· τοὺς μερισμοὺς φεύγετε· μιμηταὶ γίνεσθε Ἰησοῦ Χριστοῦ, ὡς αὐτὸς τοῦ Πατρὸς αὐτοῦ." *Ibid.* c. vii.

Littera π. Tit. xxv. p. 785. B.

Τοῦ ἁγίου ἱερομάρτυρος Ἰγνατίου Θεόφορου, ἐκ τῆς πρὸς Ἐφεσίους αὐτοῦ ἐπιστολῆς.

"Οὐδὲν λανθάνει ὑμᾶς, ἐὰν εἰς Χριστὸν Ἰησοῦν ἔχητε τὴν πίστιν, καὶ τὴν ἀγάπην, ἥτις ἐστὶν ἀρχὴ ζωῆς καὶ τέλος· ἀρχὴ μὲν ἡ πίστις, τέλος δὲ ἡ ἀγάπη· τὰ δὲ δύο ἓν ἑνότητι γενόμενα, Θεός ἐστι· τὰ δὲ ἄλλα πάντα εἰς καλοκαγαθίαν ἀκόλουθά εἰσιν. Οὐδεὶς πίστιν ἐπαγγελλόμενος ἔχειν, ἁμαρτάνει· οὐδεὶς ἀγάπην κεκτημένος μισεῖ. Φανερὸν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ· οὕτως οἱ ἐπαγγελλόμενοι Χριστοῦ εἶναι, δι' ὧν πράσσουσιν ὀφθήσονται. Οὐ γὰρ νῦν ἐπαγγελίας τὸ ἔργον, ἀλλὰ δυνάμει πίστεως, ἐάν τις εὑρεθῇ εἰς τέλος." *Epist. Ephes.* c. xiv.

Τοῦ αὐτοῦ.

"Ἡ πίστις ἡμῶν ἀναγωγεὺς ἡμῶν· ἡ δὲ ἀγάπη, ὁδὸς ἡ ἄνω φέρουσα πρὸς Θεόν." *Ibid.* c. ix.

Ἐκ τῆς πρὸς Μαγνησίους τοῦ αὐτοῦ ἐπιστολῆς.

"Μάθωμεν κατὰ Χριστιανισμὸν ζῆν· ὅς τις γὰρ ἄλλῳ ὀνόματι καλεῖται πλεῖον τούτου, οὐκ ἔστι τοῦ Θεοῦ." *Epist. Magn.* c. x.

Littera υ. Tit. xvii. p. 788. B.

Τοῦ ἁγίου Ἰγνατίου, ἐκ τῆς πρὸς Πολύκαρπον ἐπιστολῆς.

"Στῆκε ὡς ἄκμων τυπτόμενος· μεγάλου ἀθλητοῦ ἐστι δέρεσθαι καὶ

νικᾷν· μάλιστα δὲ ενεκεν Θεοῦ, πάντα ἡμᾶς ὑπομενεῖν δεῖ, ἵνα καὶ αὐτὸς ἡμᾶς ὑπομείνῃ." *Epist. Polycarp.* c. iii.

Ἐκ τῆς αὐτῆς.

"Μακροθυμεῖτε μετ' ἀλλήλων ἐν πραΰτητι, ὡς ὁ Θεὸς μεθ' ἡμῶν διὰ παντός." *Ibid.* c. vi.

Littera χ. Tit. xxi. p. 789. B.

Τοῦ ἁγίου Ἰγνατίου, ἐκ τῆς πρὸς Ἐφεσίους ἐπιστολῆς.

"Πρέπον ἐστὶ, μὴ μόνον ἀκούειν Χριστιανοὺς, ἀλλὰ καὶ εἶναι." *Epist. Magnes.* c. iv.

ANTONIUS MELISSA.

Loci Communes. Edit. Con. Gesner. fol. · Tiguri. 1546.

Lib. i. c. xiv. p. 15.

Ἰγνάτιος.

"Εἴ τις δύναται ἐν ἁγνείᾳ μένειν, εἰς τιμὴν τῆς σαρκὸς τοῦ Κυρίου, ἐν ἀκαυχησίᾳ μενέτω· καὶ ἐὰν γνωσθῇ πλέον τοῦ ἐπισκόπου ἔφθαρται. Πρέπει δὲ τοῖς γαμοῦσι καὶ ταῖς γαμουμέναις μετὰ γνώμης τοῦ ἐπισκόπου τὴν ἕνωσιν ποιεῖσθαι, ἵνα ὁ γάμος ᾖ κατὰ Θεὸν, καὶ μὴ κατὰ αἰσχρὰν ἐπιθυμίαν." *Epist. Polycarp.* c. v.

"Παρθενίας ζυγὸν μηδενὶ ἐπιτίθει· ἐπισφαλὲς γὰρ τὸ κτῆμα καὶ δυσφύλακτον, ὅταν κατ' ἀνάγκην γένηται."

"Τοῖς νεωτέροις ἐπίτρεπε γαμεῖν, πρὶν διαφθαρῶσιν εἰς ἑταίρας."

Lib. ii. c. iii. p. 82.

Ἰγνατίου Θεοφόρου.

"Σπουδάσατε μὴ ἀντιτάσσεσθαι τῷ ἐπισκόπῳ, ἵνα ἦτε Θεῷ ὑποτασσόμενοι· καὶ ὅσον βλέπετε σιγῶντα τὸν ἐπισκόπον, πλέον αὐτὸν φοβεισθε· πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν, οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι, ὡς αὐτὸν τὸν πέμποντα. Τὸν οὖν ἐπίσκοπον, ὡς αὐτὸν τὸν Κύριον δεῖ προσβλέπειν." *Epist. Ephes.* c. v. vi.

Ibid. c. xix. p. 96.

Ἰγνατίου Θεοφόρου.

"Ὁ Σαμουὴλ παιδάριον ὤν, ὁ βλέπων ἐκλήθη, καὶ τῷ χορῷ τῶν προφητῶν ἐγκατελέχθη. Δανιὴλ νέος ὢν, ἔκρινεν ὁμογέροντάς τινας, δείξας ἐξώλεις αὐτοὺς καὶ οὐ πρεσβυτέρους εἶναι. Ἱερεμίας διὰ τὸ νέον παραιτούμενος τὴν ἐγχειριζομένην αὐτῷ παρὰ Θεοῦ προφητείαν ἀκούει· Μὴ λέγε νεώτερός εἰμι· διότι πρὸς πάντας οὓς ἐὰν ἐξαποστελῶ σε, πορεύσῃ. Σολομὼν δὲ ὁ σοφὸς δυοκαίδεκα τυγχάνων ἐτῶν, συνῆκε τὸ μέγα τῆς ἀγνωσίας τῶν γυναικῶν ἐπὶ τοῖς σφετέροις τέκνοις ζήτημα. Δαυὶδ ὁ προφήτης ὁμοῦ καὶ βασιλεὺς, μειράκιον χριέται ὑπὸ Σαμουὴλ εἰς βασιλέα." *Epistle of Maria Cassob.* c. ii. iii.

Lib. ii. c. xxiii. p. 98.

Ἰγνατίου Θεοφόρου.

"Οἱ δοῦλοι μὴ ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι· ἀλλ' εἰς δόξαν Θεοῦ πλέον δουλευέτωσαν, ἵνα κρείττονος ἐλευθερίας ἀπὸ Θεοῦ τύχωσιν." *Epist. Polycarp.* c. iv.

Ibid. c. xliii. p. 114.

Ἰγνατίου.

"Καλοὺς μαθητὰς, ἐὰν φιλεῖς, χάρις σοι οὐκ ἔστι· μᾶλλον τοὺς ἀπειθεστέρους ἐν πραΰτητι ὑπότασσε. Οὐ πᾶν τραῦμα τῇ αὐτῇ ἐμπλάστρῳ θεραπεύεται· τοὺς παροξυσμοὺς ἐμβροχαῖς παῦε." *Epist. Polycarp.* c. ii.

Ibid. c lxvii. p. 131.

Ἰγνατίου.

"Οὐδέν ἐστιν ἄμεινον εἰρήνης, ἐν ᾗ πᾶς ὁ πόλεμος καταλύεται." *Epist. Ephes.* c. xiii.

Ibid. c. lxxxiv. p. 147.

Ὁ ἅγιος Ἰγνάτιος.

"Χρήζω πραΰτητος, ἐν ᾗ καταλυέται ὁ ἄρχων τοῦ αἰῶνος τούτου διάβολος." *Epist. Trall.* c. iv.

Ibid. c. lxxxix. p. 152.

Ἰγνατίου.

"Στῆκε ὡς ἄκμων τυπτόμενος· μεγάλου ἀθλητοῦ ἐστι δέρεσθαι καὶ νικᾶν· μάλιστα δὲ ἕνεκεν Θεοῦ πάντα ἡμᾶς ὑπομένειν δεῖ, ἵνα καὶ αὐτὸς ἡμᾶς ὑπομείνῃ." *Epist. Polycarp.* c. iii.

Μακροθυμεῖτε μετ' ἀλλήλων ἐν πραΰτητι, ὡς ὁ Θεὸς μεθ' ἡμῶν διαπαντός. *Ibid.* c. vi.

BEDA PRESBYTER.

De Sex Ætatibus Mundi. *Opera.* 8 Voll. fol. Colon. 1688. Vol. II. p. 111.

Trajano adversum Christianos persecutionem movente, Simeon qui et Simon filius Cleophæ, Hierosolymorum Episcopus, crucifigitur: et Ignatius, Antiochiæ Episcopus, Romam perductus bestiis traditur.

Martyrologium. Vol. III. p. 283.

D. Calend. Febr.

Apud Antiochiam passio S. Ignatii Episcopi et martyris.

Ibid. p. 351.

F. viii. *Calend. Decemb.*

Natale sancti Ignatii Episcopi et Martyris; qui tertius post Petrum Apostolum Antiochenam rexit ecclesiam, persecutione Trajani damnatus ad bestias Romam vinctus mittitur: ubi præsente Trajano, circumsedente senatu, pilis plumbeis scapulæ ejus primum contusæ, deinde ungulis latera ejus dilaniata, et lapidibus asperis confricata: post expansæ manus ejus et igni repletæ, papyro oleo infuso et incenso latera ejus adusta post super carbones pavimento aspersos, ubi sanctæ plantæ ejus steterunt. Post lectum flammantem, post dorsum ejus ungulis discissum et dilaceratum, post acetum et salem, quibus plagæ ejus infusæ sunt, post vinculis ferreis beata illius astricta, et pedes in ima carceris in ligno conclusos, ubi tribus diebus ac noctibus panem non comedens, et aquam non bibens mansit: sedente pro tribunali Trajano in amphitheatro, concurrente omni turba Romanorum, ligatus duobus objicitur leonibus. Cumque jam projectus bestias

rugientes audiret, ardore patiendi, ait: Viri Romani qui hoc certamen spectatis, non sine causa laboravi, quia non propter pravitatem hoc patior, sed propter pietatem. "Frumentum Christi sum, dentibus bestiarum molar, ut panis Dei mundus inveniar." Hæc illo dicente, accurrerunt ad eum leones, et ex utraque parte super eum incidentes, præfocaverunt eum tantummodo, et non tetigerunt carnes ejus.

Ibid. p. 358.

A. xvi. *Calend. Jan.*

Translatio sancti Ignatii Martyris, qui tertius post Petrum Apostolum Antiochenam rexit ecclesiam. Apud urbem Romam passus est: Sed Antiochiæ postmodum sepultus.

Commentarius in Apocalypsin. Vol. V. p. 803.

Nam et beatus Ignatius fertur dixisse passurus: "Frumentum Dei sum, bestiarum dentibus molar, ut panis mundus efficiar."

NINTH CENTURY.

THEODORUS STUDITES.

Catechesis cxxvii. *Bibliotheca Patrum.* Paris. Vol. II. p. 727. F.

Συνέπεται δὲ καὶ ὁ Θεοφόρος Ἰγνάτιος, τάδε λέγων· "Προφυλάσσω ὑμᾶς ἀπὸ τῶν θηρίων τῶν ἀνθροπομόρφων, αἱρετικῶν· οὓς οὐ μόνον οὐ δεῖ ὑμᾶς παραδέχεσθαι, ἀλλ' εἰ δυνατὸν, μήδε συναντᾶν." *Epist. Smyrn.* c. iv.

Epistola ad Theophilum Ephesi. *Sirmondi Opera.* 5 Voll. fol. Paris. 1696. Vol. V. p. 627. E.

Δέγει τοίνυν καὶ ὁ Θεοφόρος Ἰγνάτιος. "Τοὺς μισοῦντας οὖν τὸν Θεὸν μισεῖν χρὴ, καὶ ἐπὶ τοῖς ἐχθροῖς αὐτοῦ ἐκτετηκέναι· οὐ μὴν δὲ διώκειν ἡμᾶς αὐτοὺς ἢ τύπτειν· καθάπερ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν. *Epist. Philadelph.* c. iii.

In Iambis. Ibid. p. 766.

Εἰς τὸν ἅγιον Ἰγνάτιον τὸν Θεοφόρον.

Ἔχων ἔρωτα Χριστὸν ἐν σῇ καρδίᾳ,
Ἀποστόλων σύσκηνος ὤφθης, τρισμάκαρ·
Ἄθλοις δὲ θερμοῖς ἐκφλογίζων τὴν πλάνην,
Ἐπιστολαῖς σου Παῦλος ἄλλος τις πέλεις.

MICHAEL SYNGELUS.

Encomium Dionysii Areopagitæ. *Opera Dionysii.* Edit. Balt. Corderii. 2 Voll. fol. Antverp. 1634. Vol. II. p. 233.

Γράφει δὲ καὶ ὁ θεῖος Ἰγνάτιος. "Ὁ ἐμὸς ἔρως ἐσταύρωται." Τοῦτο γὰρ τὸ ῥητὸν ὁ Θεόφορος Ἰγνάτιος, μέλλων ἐν Ῥώμῃ μαρτυρικῶς ἀθλήσειν, καὶ τοῖς λέουσι βορὰ κατὰ τὴν τοῦ τυράννου Τραϊανοῦ πρόσταξιν παραβληθήσεσθαι, περὶ τὸ τῆς αὐτοῦ τυραννείας ἔννατον ἔτος, κατὰ τῶν εὐσεβεστάτων Χριστιανῶν διωγμὸν ἐγείραντος, Ῥωμαίοις ἐπιστέλλων γέγραφεν.

This passage Wm Cardinal Wiseman supposed to be found in the Ignatian Epistles. "Videtur autem Theodorus ex aliquo suo recentiore codice Ignatii in Smyrnæos, n. 4. ubi de hæreticis: οὓς οὐ δεῖ ὑμᾶς παραδέχεσθαι· μόνον γὰρ χρὴ Χριστὸν Ἰησοῦν, τὸν ἄκρον ἐκεῖνον, ἐν ὑμῖν ἔχειν. Citavit eos Scripsit. Vet. Tom. VII. p. 22 locum Ignatii

NICEPHORUS PATRIARCHA.

CHRONOGRAPHIA. *J. J. Scaligeri Thesaurus Temporum.* Fol. Amstelod. 1658. p. 312.

Καὶ ὅσα τῆς νέας εἰσὶν ἀπόκρυφα.

α. Περίοδος Πέτρου στίχων ,βψν.

β. Περίοδος Ἰωάννου στίχων ,γχ.

γ. Περίοδος Θῶμα στίχων ,αχ.

δ. Εὐαγγέλιον κατὰ Θωμᾶν στίχων ,ατ.

ε. Διδαχὴ ἀποστόλων στίχων σ.

ς. Κλήμεντος λβ. στίχων ,βχ.

ζ. Ἰγνατίου, Πολυκάρπου, Ποιμένος, καὶ Ἑρμᾶ.

ANASTASIUS BIBLIOTHECARIUS.

CHRONOGRAPHIA TRIPARTITA. Paris. 1649. p. 190.

Et quæ Novi sunt Apocrifa.

Itinerarium Pauli, versus 3600.
Itinerarium Petri, versus 2800.
Itinerarium Joannis, versus 2500.
Itinerarium Thomæ, versus 1600.
Evangelium secundum Thomam, versus 1300.
Doctrina Apostolorum, versus 200.
Clementis versus 2600.
Ignatii, et Polycarpi.

FRECULPHUS EPISCOPUS LEXOVIENSIS.

CHRONICA. *Magna Bibl. Vett. Patrum.* 16 Voll. fol. Colon. 1618. Vol. IX. Par. i. p. 509.

Qua tempestate Ignatius Antiochenæ ecclesiæ tertius post Petrum Episcopus; persecutionem commovente Trajano, damnatus ad bestias Romam vinctus mittitur. Cumque navigans Smyrnam venisset, ubi Polycarpus auditor Johannis Apostoli erat, scripsit unam epistolam ad Ephesios, alteram ad Magnesianos, tertiam ad Trallenses, quartam ad Romanos. Et inde egrediens scripsit ad Philadelphinos, et ad Phinerneos (Smyrneos) et proprie ad Polycarpum: commendans illi Antiochensem ecclesiam, in qua et de evangelio quod ab Hieronymo translatum est, sub persona Christi ponit testimonium, dicens: "Ego vero et post resurrectionem in carne eum fuisse scio et credo: quia scio, et quando venit ad Petrum, et ad eos qui cum Petro erant, dicens eis: Ecce palpate me et videte, quia non sum dæmonium incorporale. Et statim tetigerunt eum et crediderunt.

Dignum autem mihi videtur, quia tanti viri fecimus mentionem, de epistola ejus quam ad Romanos scripsit, pauca ponere. "De Syria

usque Romam pugnavi ad bestias in mari et in terra, nocte et die: ligatus cum decem leopardis, hoc est militibus, qui me custodiunt. Quibus et cum benefeceris, pejores fiunt. Iniquitas autem eorum mea doctrina est: sed non idcirco justificatus sum. Utinam fruar bestiis quæ mihi præparatæ sunt. Quas et oro veloces mihi esse ad interitum, et illiciam ad comedendum me: ne sicut aliorum martyrum non audeant corpus meum attingere. Quod si venire noluerint, ego vim faciam, ego me ingeram ut devorer. Ignoscite mihi filioli, quid mihi prosit ego scio: quia nunc incipio esse discipulus Christi, nihil de his quæ videntur desiderans, ut Christum Jesum inveniam. Ignis, crux, bestiæ, confractio ossium membrorumque divisio, et totius corporis contritio, et tormenta diaboli in me veniant, tamen ut Christo fruar." Cumque jam damnatus esset ad bestias, et ardore patiendi rugientes audiret leones, "Frumentum, inquit, Christi sum, dentibus bestiarum molar, ut panis mundus inveniar." Passus est anno undecimo Trajani. Reliquiæ corporis Antiochiæ jacent extra portam Daphniticam in cimeterio. *Epist. Rom.* c. v. vi.

JOANNES MALALA.

Historia Chronica. Edit. Hum. Hodii. 8vo. Oxon. 1691. Par. i. p. 360.

Ὁ δὲ αὐτὸς βασιλεὺς Τραϊανὸς ἐν τῇ αὐτῇ πόλει διῆγεν, ὅτε ἡ Θεομηνία ἐγένετο· ἐμαρτύρησε δὲ ἐπὶ αὐτοῦ τότε ὁ ἅγιος Ἰγνάτιος, ὁ ἐπίσκοπος τῆς πόλεως Ἀντιοχείας· ἠγανάκτησε γὰρ κατ' αὐτοῦ, ὅτι ἐλοιδόρει αὐτόν.

PHOTIUS PATRIARCHA CONSTANTINOPOLITANUS.

Bibliotheca. Edit. Andr. Schotti. fol. Rothom. 1653. Cod. cxxvi. p 306.

Ἐν τῷ αὐτῷ δὲ βιβλιδαρίῳ ἀνεγνώσθη καὶ Πολυκάρπου ἐπιστολὴ πρὸς Φιλιππησίους, γέμουσα πολλῆς νουθεσίας μετὰ σαφηνείας καὶ ἁπλότητος, κατὰ τὸν ἐκκλησιαστικὸν τῆς ἑρμηνείας τύπον. Λέγει δὲ καὶ τὰς ἐπιστολὰς αὐτοῖς Ἰγνατίου τοῦ Θεοφόρου ἀπεσταλκέναι, καὶ αἰτεῖται ἀναδιδαχθῆναι παρ' αὐτῶν, εἴ τι περὶ ἐκείνου διακούσαιεν.

MARTYRDOM OF ST. IGNATIUS.

Μαρτύριον τοῦ ἁγίου ἱερομάρτυρος Ἰγνατίου τοῦ Θεοφόρου.

Α'. Ἄρτι διαδεξαμένου τὴν Ῥωμαίων ἀρχὴν Τραϊανοῦ, Ἰγνάτιος ὁ τοῦ ἀποστόλου Ἰωάννου μαθητὴς, ἀνὴρ ἦν τοῖς πᾶσιν ἀποστολικὸς, καὶ ἐκυβέρνα τὴν ἐκκλησίαν Ἀντιοχέων ἐπιμελῶς, τοὺς πάλαι χειμῶνας μόλις παραγαγὼν τῶν πολλῶν ἐπὶ Δομετιανοῦ διωγμῶν, καθάπερ κυβερνήτης ἀγαθὸς τῷ οἴακι τῆς προσευχῆς καὶ τῆς νηστείας, καὶ τῇ συνεχείᾳ τῆς διδασκαλίας, τῷ τόνῳ τῷ πνευματικῷ, πρὸς τὴν ζάλην τὴν ἀντικειμένην ἀντεῖχεν· δεδοικὼς, μή τινα τῶν ὀλιγοψύχων ἢ ἀκεραιοτέρων ἀποβάλῃ. Τοιγαροῦν ηὐφραίνετο μὲν ἐπὶ τῷ τῆς ἐκκλησίας ἀσαλεύτῳ, λωφήσαντος πρὸς ὀλίγον τοῦ διωγμοῦ· ἤσχαλλεν δὲ καθ' ἑαυτὸν, ὡς μήπω τῆς ὄντως εἰς Χριστὸν ἀγάπης ἐφαψάμενος, μηδὲ τῆς τελείας τοῦ μαθητοῦ τάξεως. Ἐνενόει γὰρ τὴν διὰ μαρτυρίου γινομένην ὁμολογίαν πλεῖον αὐτὸν προσοικειοῦσαν τῷ Κυρίῳ. Ὅθεν ἔτεσιν ὀλίγοις ἔτι παραμένων τῇ ἐκκλησίᾳ, καὶ λύχνου δίκην Θεϊκοῦ τὴν ἑκάστου φωτίζων διάνοιαν διὰ τῆς τῶν Θείων γραφῶν ἐξηγήσεως, ἐπετύγχανεν τῶν κατ' εὐχήν.

Β'. Τραϊανοῦ γὰρ μετὰ ταῦτα ἐννάτῳ ἔτει τῆς αὐτοῦ βασιλείας ἐπαρθέντος ἐπὶ τῇ νίκῃ τῇ κατὰ Σκυθῶν καὶ Δακῶν καὶ ἑτέρων πολλῶν ἐθνῶν, καὶ νομίσαντος ἔτι λείπειν αὐτῷ πρὸς πᾶσαν ὑποταγὴν τὸ τῶν Χριστιανῶν Θεοσεβὲς σύστημα, καὶ εἰ μὴ τὴν τῶν δαιμόνων ἕλοιτο λατρείαν μετὰ πάντων ὑπεισιέναι τῶν ἐθνῶν, διωγμὸν ὑπομένειν ἀπειλήσαντος, ὁ φόβος πάντας τοὺς

Martyrium sancti Hieromartyris Ignatii Theophori.

I. Nuper recipiente principatum Romanorum Trajano, Apostoli et Evangelistæ Joannis discipulus Ignatius, vir in omnibus Apostolicus, gubernabat Ecclesiam Antiochenorum. Qui quondam procellas vix mitigans multarum sub Domitiano persecutionum, quemadmodum gubernator bonus, gubernaculo orationis et jejunii, continuitate doctrinæ, robore spirituali, fluctuationi adversantis se opposuit potentiæ: timens, ne aliquem eorum qui pusillanimes et magis simplices prosterneret. Igitur lætabatur quidem de Ecclesiæ inconcussione, quiescente ad paucum persecutione: dubitavit autem secundum seipsum, quod nondum vere in Christum charitatem attigerat, neque perfectum discipuli ordinem. Cogitavit enim eam quæ per martyrium confessionem plus ipsum adducere ad familiaritatem Domini. Unde annis paucis adhuc permanens Ecclesiæ, et ad lucernæ modum divinæ, cujusque illuminans cor per Scripturarum enarrationem, sortitus est iis, quæ secundum votum.

II. Trajano enim, post quartum annum imperii sui, elato de victoria illa quæ adversus Scythas et Thraces et alteras multas et diversas gentes; et existimante adhuc deficere ipsi ad omnem subjectionem Christianorum Deum venerantem congregationem, nisi dæmoniacam cogeret culturam cum omnibus subintrare gentibus: persecutionem comminans, omnes

εὐσεβῶς ζῶντας ἢ θύειν ἢ τελευτᾶν κατηνάγκαζεν. Τότε τοίνυν φοβηθεὶς ὑπὲρ τῆς Ἀντιοχέων ἐκκλησίας ὁ γενναῖος τοῦ Χριστοῦ στρατιώτης, ἑκουσίως ἤγετο πρὸς Τραϊανὸν, διάγοντα μὲν κατ' ἐκεῖνον τὸν καιρὸν κατὰ τὴν Ἀντιόχειαν, σπουδάζοντα δὲ ἐπὶ Ἀρμενίαν καὶ Πάρθους. Ὡς δὲ κατὰ πρόσωπον ἔστη Τραϊανοῦ τοῦ βασιλέως· Τίς εἶ, κακοδαῖμον, τὰς ἡμετέρας σπουδάζων διατάξεις ὑπερβαίνειν, μετὰ τὸ καὶ ἑτέρους ἀναπείθειν, ἵνα κακῶς ἀπολῶνται; Ἰγνάτιος εἶπεν· Οὐδεὶς Θεοφόρον ἀποκαλεῖ κακοδαίμονα· ἀφεστήκασι γὰρ ἀπὸ τῶν δούλων τοῦ Θεοῦ τὰ δαιμόνια. Εἰ δὲ ὅτι τούτοις ἐπαχθής εἰμι, καὶ κακόν με πρὸς τοὺς δαίμονας ἀποκαλεῖς, συνομολογῶ· Χριστὸν γὰρ ἔχων ἐπουράνιον Βασιλέα, τὰς τούτων καταλύω ἐπιβουλάς. Τραϊανὸς εἶπεν· Καὶ τίς ἐστιν Θεοφόρος; Ἰγνάτιος ἀπεκρίνατο· Ὁ Χριστὸν ἔχων ἐν στέρνοις. Τραϊανὸς εἶπεν· Ἡμεῖς οὖν σοι δοκοῦμεν κατὰ νοῦν μὴ ἔχειν Θεοὺς, οἷς καὶ χρώμεθα συμμάχοις πρὸς τοὺς πολεμίους; Ἰγνάτιος εἶπεν· Τὰ δαιμόνια τῶν ἐθνῶν Θεοὺς προσαγορεύεις πλανώμενος. Εἷς γάρ ἐστιν Θεὸς, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· καὶ εἷς Χριστὸς Ἰησοῦς, ὁ υἱὸς τοῦ Θεοῦ ὁ μονογενὴς, οὗ τῆς βασιλείας ὀναίμην. Τραϊανὸς εἶπεν· Τὸν σταυρωθέντα λέγεις ἐπὶ Πόντίου Πιλάτου; Ἰγνάτιος εἶπεν· Τὸν ἀνασταυρώσαντα τὴν ἐμὴν ἁμαρτίαν μετὰ τοῦ ταύτης εὑρετοῦ, καὶ πᾶσαν καταδικάσαντα δαιμονικὴν πλάνην καὶ κακίαν ὑπὸ τοὺς πόδας τῶν αὐτὸν ἐν καρδίᾳ φορούντων. Τραϊανὸς εἶπεν· Σὺ οὖν ἐν ἑαυτῷ φέρεις τὸν σταυρωθέντα; Ἰγνάτιος εἶπεν· Ναί. Γέγραπται γάρ· Ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω. Τραϊανὸς ἀπεφήνατο· Ἰγνάτιον προσετάξαμεν, τὸν ἐν ἑαυτῷ λέγοντα περιφέρειν τὸν ἐσταυρωμένον, δέσμιον ὑπὸ

ipsos Dei cultores existentes vel sacrificare vel mori cogebat. Tunc igitur timens pro Antiochenorum Ecclesia virilis Christi miles, voluntarie ductus est ad Trajanum; agentem quidem secundum illud tempus apud Antiochiam, festinantem autem ad Armeniam et Parthos. Ut autem coram facie stetit Imperatoris Trajani, Trajanus dixit: Quis est cacodæmon, nostras festinans præceptiones transcendere; cum et alteros persuadere, ut perdantur male? Ignatius dixit: Nullus Theophorum vocat cacodæmonem: recesserunt enim longe a servis Dei dæmonia. Si autem quoniam iis gravis sum, malum me adversus dæmones vocas; confiteor. Christum enim habens supercœlestem Regem, dissolvo horum insidias. Trajanus dixit: Et quis est Theophorus? Ignatius respondit: Qui Christum habet in pectore. Trajanus dixit: Nos igitur tibi videmur non habere secundum intellectum Deos, quibus utimur compugnatoribus adversus adversarios? Ignatius dixit: Dæmonia gentium Deos appellas errans. Unus enim est Deus, qui fecit cœlum et terram et mare et omnia quæ in ipsis: et unus Christus Jesus, filius ipsius unigenitus, cujus amicitia fruar. Trajanus dixit: Crucifixum dicis sub Pontio Pilato? Ignatius dixit: Crucifigentem peccatum, cum ipsius inventore; et omnem condemnantem dæmoniacam malitiam sub pedibus eorum qui ipsum in corde ferunt. Trajanus dixit: Tu igitur in teipso Christum circumfers? Ignatius dixit: Etiam. Scriptum est enim: Inhabitabo in ipsis, et inambulabo. Trajanus sententiavit: Ignatium præcipimus, in seipso dicentem circumferre Crucifixum, vinctum a

στρατιωτῶν γενόμενον ἄγεσθαι παρὰ τὴν μεγάλην Ῥώμην, βρῶμα γενησόμενον θηρίων εἰς τέρψιν τοῦ δήμου. Ταύτης ὁ ἅγιος μάρτυς ἐπακούσας τῆς ἀποφάσεως, μετὰ χαρᾶς ἐβόησεν· Εὐχαριστῶ σοι, δέσποτα, ὅτι με τελείᾳ τῇ πρὸς σε ἀγάπῃ τιμῆσαι κατηξίωσας, τῷ ἀποστόλῳ σου Παύλῳ δέσμοις συνδήσας σιδηροῖς. Ταῦτα εἰπὼν, καὶ μετ' εὐφροσύνης περιθέμενος τὰ δεσμὰ, ἐπευξάμενος πρότερον τῇ ἐκκλησίᾳ, καὶ ταύτην παραθέμενος μετὰ δακρύων τῷ Κυρίῳ, ὥσπερ κριὸς ἐπίσημος, ἀγέλης καλῆς ἡγούμενος, ὑπὸ θηριώδους στρατιωτικῆς δεινότητος συνηρπάζετο, θηρίοις αἱμοβόροις ἐπὶ τὴν Ῥώμην ἀπαχθησόμενος πρὸς βοράν.

Γ'. Μετὰ πολλῆς τοίνυν προθυμίας καὶ χαρᾶς, ἐπιθυμίᾳ τοῦ πάθους, κατελθὼν ἀπὸ Ἀντιοχείας εἰς τὴν Σελευκείαν, ἐκεῖθεν εἶχετο τοῦ πλοός· καὶ προσχὼν μετὰ πολὺν κάματον τῇ Σμυρναίων πόλει, σὺν πολλῇ χαρᾷ καταβὰς τῆς νηὸς, ἔσπευδε τὸν ἅγιον Πολύκαρπον τὸν Σμυρναίων ἐπίσκοπον τὸν συνακροατὴν θεάσασθαι· ἐγεγόνεισαν γὰρ πάλαι μαθηταὶ τοῦ ἁγίου ἀποστόλου Ἰωάννου· παρ' ᾧ καταχθεὶς, καὶ πνευματικῶν αὐτῷ κοινωνήσας χαρισμάτων, καὶ τοῖς δεσμοῖς ἐγκαυχώμενος, παρεκάλει συναθλεῖν τῇ αὐτοῦ προθέσει, μάλιστα μὲν κοινῇ πᾶσαν ἐκκλησίαν· (ἐδεξιοῦντο γὰρ τὸν ἅγιον διὰ τῶν ἐπισκόπων καὶ πρεσβυτέρων καὶ διακόνων αἱ τῆς Ἀσίας πόλεις καὶ ἐκκλησίαι, πάντων ἐπειγομένων πρὸς αὐτὸν, εἴ πως μέρος χαρίσματος λάβωσι πνευματικοῦ·) ἐξαιρέτως δὲ τὸν ἅγιον Πολύκαρπον, ἵνα διὰ τῶν θηρίων θᾶττον ἀφανὴς τῷ κόσμῳ γενόμενος, ἐμφανισθῇ τῷ προσώπῳ τοῦ Χριστοῦ.

Δ'. Καὶ ταῦτα οὕτως ἔλεγεν, καὶ οὕτως διεμαρτύρατο· τοσοῦτον ἐπεκτείνων τὴν πρὸς Χριστὸν ἀγάπην, ὡς οὐρανοῦ μέλλειν ἐπιλαμ-

militibus duci in magnam Romam; cibum bestiarum, in spectaculum plebis, futurum. Hanc audiens sanctus martyr sententiam, cum gaudio exclamavit: Gratias ago tibi, Domine, quia me perfecta ad te charitate honorare dignatus es, cum Apostolo tuo Paulo vinculis collocari ferreis. Hæc dicens, et cum gaudio circumponens vincula, oransque prius pro Ecclesia, et hanc cum lachrymis commendans Domino; velut aries insignis boni gregis dux, a bestiali militari duritia raptus est, bestiis cruda vorantibus ad Romam ad cibum adducendus.

III. Cum multa igitur promptitudine et gaudio, ex desiderio passionis, descendens ab Antiochia in Seleuciam, illinc habebat navigationem: et applicans post multum laborem Smyrnæorum civitati, cum multo gaudio descendens de navi festinabat sanctum Polycarpum Episcopum coauditorem videre: fuerant enim quondam discipuli Joannis. Apud quem adductus, et spiritualibus cum ipso communicans charismatibus, et vinculis glorians, deprecabatur concertare ipsius proposito, maxime quidem communiter omnem Ecclesiam: (honorabant enim Sanctum per Episcopos, Presbyteros et Diaconos, Asiæ civitates et Ecclesiæ; omnibus festinantibus ad ipsum, si quo aliquam partem charismatis accipiant spiritualis:) præcipue autem sanctum Polycarpum; ut velocius, per bestias disparens mundo factus, appareat faciei Christi.

IV. Et hoc sic dixit, sic testificatus est: tamen extendens eam, quæ circa Christum, charitatem, ut cœlum quidem appre-

βάνεσθαι διὰ τῆς καλῆς ὁμολογίας καὶ τῆς τῶν συνευχομένων ὑπὲρ τῆς ἀθλήσεως σπουδῆς, ἀποδοῦναι δὲ τὸν μισθὸν ταῖς ἐκκλησίαις ταῖς ὑπαντησάσαις αὐτῷ διὰ τῶν ἡγουμένων, γραμμάτων εὐχαριστῶν ἐκπεμφθέντων πρὸς αὐτάς, πνευματικὴν μετ' εὐχῆς καὶ παραινέσεως ἀποσταζόντων χάριν. Τοιγαροῦν τοὺς πάντας ὁρῶν εὐνοϊκῶς διακειμένους περὶ αὐτὸν, φοβηθεὶς μή ποτε ἡ τῆς ἀδελφότητος στοργὴ τὴν πρὸς Κύριον αὐτοῦ σπουδὴν ἐγκόψῃ, καλῆς ἀνεῳχθείσης αὐτῷ θύρας τοῦ μαρτυρίου, οἷα πρὸς τὴν ἐκκλησίαν ἐπιστέλλει Ῥωμαίων, ὑποτέτακται.

hendere per bonam confessionem et per coorantium pro certamine studium, reddi autem mercedem Ecclesiis obviantibus Christi, per præcedentes literas gratias agens, appositas ad ipsas; spiritualem cum orationibus et admonitionibus amplexantes gratiam. Igitur omnes videns amicabiliter dispositos ad ipsum, timens ne forte fraternitatis dilectio ad Dominum ipsius festinationem abscindat, bona aperta ipsi porta martyrii; talia ad Ecclesiam mittit Romanorum, ut subordinata sunt.

[The Epistle to the Romans is inserted here.]

Ε'. Καταρτίσας τοίνυν, ὡς ἠβούλετο, τοὺς ἐν Ῥώμῃ τῶν ἀδελφῶν ἄκοντας διὰ τῆς ἐπιστολῆς, οὕτως ἀναχθεὶς ἀπὸ τῆς Σμύρνης, (κατεπείγετο γὰρ ὑπὸ τῶν στρατιωτῶν ὁ Χριστοφόρος φθάσαι τὰς φιλοτιμίας ἐν τῇ μεγάλῃ Ῥώμῃ, ἵνα ἐπ' ὄψεσι τοῦ δήμου Ῥωμαίων θηρσὶν ἀγρίοις παραδοθεὶς, τοῦ στεφάνου τῆς ἀθλήσεως ἐπιτύχῃ·) πρόσεσχε τῇ Τροάδι. Εἶτα ἐκεῖθεν καταχθεὶς ἐπὶ τὴν Νεάπολιν, διὰ Φιλίππων παρώδευεν Μακεδονίαν, περὶ καὶ τὴν ἤπειρον τὴν πρὸς Ἐπίδαμνον, ἐν τοῖς παραθαλαττίοις νηὸς ἐπιτυχὼν, ἔπλει τὸ Ἀδριατικὸν πέλαγος, κἀκεῖθεν ἐπιβὰς τοῦ Τυρρηνικοῦ, καὶ παραμείβων νήσους τε καὶ πόλεις, ὑποδειχθέντων τῷ ἁγίῳ Ποτιόλων, αὐτὸς μὲν ἐξελθεῖν ἔσπευδεν, κατ' ἴχνος βαδίζειν ἐθέλων τοῦ ἀποστόλου Παύλου. Ὡς δὲ ἐπιπεσὸν βίαιον πνεῦμα οὐ συνεχώρει, τῆς νηὸς ἐκ πρύμνης ἐπειγομένης, μακαρίσας τὴν ἐν ἐκείνῳ τῷ τόπῳ τῶν ἀδελφῶν ἀγάπην, οὕτω παρέπλει. Τοιγαροῦν ἐν μιᾷ ἡμέρᾳ καὶ νυκτὶ τῇ αὐτῇ οὐρίοις ἀνέμοις προσχρησάμενοι, ἡμεῖς μὲν ἄκοντες ἀπηγόμεθα, στένοντες ἐπὶ

V. Perficiens igitur, ut volebat, eos qui in Roma fratrum absentes per epistolam, sic ductus a Smyrna; (urgebatur enim a militibus Christophorus occupare honores in magna civitate; ut in conspectu plebis Romanorum bestiis feris projectus, corona justitiæ per tale certamen potiatur;) attigit ad Troadem. Deinde illinc ductus ad Neapolim, per Philippenses pertransivit Macedoniam pedes, et terram quæ ad Epidamnium. Cujus in juxta marinis nave potitus, navigavit Adriacum pelagus, et illinc ascendens Tyrannicum, et transiens insulas et civitates; ostensis Sancto Pociolis, ipse quidem exire festinavit, secundum vestigia ambulare volens Apostoli Pauli. Ut autem incidens violentus non concessit ventus, nave a prora repulsa; beatificans illam, quæ in illo loco, fratrum charitatem, sic transnavigavit. Igitur in una die et nocte eadem prosperis ventis utentes, nos quidem nolentes abducimur, gementes de ea quæ a nobis futura separatione: justo

τῷ ἀφ' ἡμῶν μέλλοντι χωρισμῷ τοῦ δικαίου γίνεσθαι. Τῷ δὲ κατ' εὐχὴν ἀπέβαινεν σπεύδοντι θᾶττον ἀναχωρῆσαι τοῦ κόσμου, ἵνα φθάσῃ πρὸς ὃν ἠγάπησεν Κύριον. Καταπλεύσας γοῦν εἰς τοὺς λιμένας Ῥωμαίων, μελλούσης λήγειν τῆς ἀκαθάρτου φιλοτιμίας, οἱ μὲν στρατιῶται ὑπὲρ τῆς βραδύτητος ἤσχαλλον, ὁ δὲ ἐπίσκοπος χαίρων κατεπείγουσιν ὑπήκουσεν.

ε'. Ἐκεῖθεν γοῦν ἐώθησαν ἀπὸ τοῦ καλουμένου Πόρτου· διεπεφήμιστο γὰρ ἤδη τὰ κατὰ τὸν ἅγιον μάρτυρα· συναντῶμεν τοῖς ἀδελφοῖς φόβῳ καὶ χαρᾷ πεπληρωμένοις, χαίρουσιν μὲν ἐφ' οἷς ἠξιώντο τῆς τοῦ Θεοφόρου συντυχίας· φοβουμένοις δὲ διότι περ ἐπὶ θάνατον τοιοῦτος ἤγετο. Τισὶ δὲ καὶ παρήγγελλεν ἡσυχάζειν, ζέουσι καὶ λέγουσι καταπαύειν τὸν δῆμον πρὸς τὸ μὴ ἐπιζητεῖν ἀπολέσθαι τὸν δίκαιον· ὃς εὐθὺς γνοὺς τῷ πνεύματι, καὶ πάντας ἀσπασάμενος, αἰτήσας τε παρ' αὐτῶν τὴν ἀληθινὴν ἀγάπην, πλείονά τε τῶν ἐν τῇ ἐπιστολῇ διαλεχθεὶς, καὶ πείσας μὴ φθονῆσαι τῷ σπεύδοντι πρὸς τὸν Κύριον, οὕτω μετὰ γονυκλισίας πάντων τῶν ἀδελφῶν, παρακαλέσας τὸν υἱὸν τοῦ Θεοῦ ὑπὲρ τῶν ἐκκλησιῶν, ὑπὲρ τῆς τοῦ διωγμοῦ καταπαύσεως, ὑπὲρ τῆς τῶν ἀδελφῶν εἰς ἀλλήλους ἀγάπης, ἀπήχθη μετὰ σπουδῆς εἰς τὸ ἀμφιθέατρον. Εἶτα εὐθὺς ἐμβληθεὶς κατὰ τὸ πάλαι πρόσταγμα τοῦ Καίσαρος, μελλουσῶν καταπαύειν τῶν φιλοτιμιῶν· ἦν γὰρ ἐπιφανὴς, ὡς ἐδόκουν, ἡ λεγομένη τῇ Ῥωμαϊκῇ φωνῇ τρισκαιδεκάτη, καθ' ἣν σπουδαίως συνήεσαν· οὕτως θηρσὶν ὠμοῖς παρὰ τῷ ναῷ παρεβάλλετο, ὡς παρ' αὐτὰ τοῦ ἁγίου μάρτυρος Ἰγνατίου πληροῦσθαι τὴν ἐπιθυμίαν, κατὰ τὸ γεγραμμένον· Ἐπιθυμία δικαίου δεκτή· ἵνα μηδενὶ τῶν ἀδελφῶν ἐπαχθῆς διὰ τῆς συλλογῆς τοῦ λειψάνου γένηται, καθὼς φθάσας ἐν τῇ ἐπιστο-

autem fieri ipsi secundum votum accidit; festinanti citius recedere de mundo, ut attingat ad quem dilexit Dominum. Navigantes igitur in Portum Romanorum, debente finem habere mundi inani gloria, milites quidem pro tarditate offendebantur, Episcopus autem gaudens festinantibus obediebat.

VI. Illinc igitur expulsi a vocato Portu, (diffamabantur enim jam quæ secundum sanctum Martyrem,) obviamus fratribus, timore et gaudio repletis, gaudentibus quidem in quibus dignificabantur, eo quod Theophori consortio; timentibus autem, quod ad mortem talis ducebatur. Quibusdam autem et annunciavit silere, ferventibus et dicentibus quietare plebem ad non expetere perdere justum. Quos confestim spiritu cognoscens, et omnes salutans, petensque ab ipsis veram charitatem, pluraque iis quæ in Epistola disputans, et suadens non invidere festinanti ad Dominum, sic (cum genuflexione omnium fratrum, deprecans Filium Dei pro Ecclesiis, pro persecutionis quietatione, pro fratrum adinvicem charitate) subductus est cum festinatione in Amphitheatrum. Deinde confestim projectus, secundum quondam præceptum Cæsaris, debentibus quiescere gloriationibus, (erat enim solennis, ut putabant, dicta Romana voce Tertiadecima; secundum quam studiose convenerunt:) sic bestiis crudelibus ab impiis apponebatur, ut confestim sancti martyris Ignatii compleretur desiderium, secundum quod scriptum est: Desiderium justi acceptabile: ut sit nulli fratrum gravis per collectionem reliquiarum; secundum quod, præoccupans in Epistola,

Prov. x. 24.

λῇ τὴν ἰδίαν ἐπεθύμει γενέσθαι τελείωσιν. Μόνα γὰρ τὰ τραχύτερα τῶν ἁγίων αὐτοῦ λειψάνων περιελείφθη, ἅτινα εἰς τὴν Ἀντιόχειαν ἀπεκομίσθη, καὶ ἐν λίνῳ κατετέθη, θησαυρὸς ἀτίμητος ὑπὸ τῆς ἐν τῷ μάρτυρι χάριτος τῇ ἁγίᾳ ἐκκλησίᾳ καταλειφθέντα.

Ζ'. Ἐγένετο δὲ ταῦτα τῇ πρὸ δεκατριῶν Καλανδῶν Ἰαννουαρίων, τουτέστιν Δεκεμβρίῳ εἰκάδι, ὑπατευόντων παρὰ Ῥωμαίοις Σύρα καὶ Σενεκίου τὸ δεύτερον. Τούτων αὐτόπται γενόμενοι μετὰ δακρύων, κατ' οἶκόν τε πανυχίσαντες, καὶ πολλὰ μετὰ γονυκλισίας καὶ δεήσεως παρακαλέσαντες τὸν Κύριον πληροφορῆσαι τοὺς ἀσθενεῖς ἡμᾶς ἐπὶ τοῖς προγεγονόσιν, μικρὸν ἀφυπνώσαντες, οἱ μὲν ἐξαίφνης ἐπιστάντα καὶ περιπτυσσόμενον ἡμᾶς ἐβλέπομεν, οἱ δὲ πάλιν ἐπευχόμενον ἡμῖν ἑωρῶμεν τὸν μακάριον Ἰγνάτιον, ἄλλοι δὲ σταζόμενον ὑφ' ἱδρῶτος ὡς ἐκ καμάτου πολλοῦ παραγενόμενον, καὶ παρεστῶτα τῷ Κυρίῳ. Μετὰ πολλῆς τοίνυν χαρᾶς ταῦτα ἰδόντες καὶ συμβαλόντες τὰς ὄψεις τῶν ὀνειράτων, ὑμνήσαντες τὸν Θεὸν τὸν δοτῆρα τῶν ἀγαθῶν, καὶ μακαρίσαντες τὸν ἅγιον, ἐφανερώσαμεν ὑμῖν καὶ τὴν ἡμέραν καὶ τὸν χρόνον· ἵνα κατὰ τὸν καιρὸν τοῦ μαρτυρίου συναγόμενοι, κοινωνῶμεν τῷ ἀθλητῇ καὶ γενναίῳ μάρτυρι Χριστοῦ, καταπατήσαντι τὸν διάβολον, καὶ τὸν τῆς φιλοχρίστου αὐτοῦ ἐπιθυμίας τελειώσαντι δρόμον ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· δι' οὗ καὶ μεθ' οὗ τῷ Πατρὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ Ἁγίῳ Πνεύματι εἰς αἰῶνας. Ἀμήν.

VII. Facta autem sunt hæc die ante XIII. Kalendas Januarias; præsidentibus apud Romanos Syria et Senecio secundo. Horum ipsimet conspectores effecti cum lacrimis, et domi per totam noctem vigilantes, et multum cum genuflexione et oratione deprecantes Dominum certificare infirmos nos de prius factis: parum obdormitantes, hi quidem repente astantem et amplexantem nos videbant; hi autem rursus superorantem nobis videbant beatum Ignatium, quemadmodum ex labore multo advenientem, et astantem Domino in multa confidentia et ineffabili gloria. Impleti autem gaudio hæc videntes, et glorificantes Deum datorem bonorum, et beatificantes Sanctum, manifestavimus vobis diem et tempus: ut secundum tempus martyrii congregati, communicemus athletæ et virili Christi Martyri, qui conculcavit Diabolum et hujus insidias in finem prostravit; glorificantes in ipsius venerabili et sancta memoria Dominum nostrum Jesum Christum; per quem et cum quo Patri gloria et potentia cum Spiritu Sancto in sancta Ecclesia in secula seculorum. Amen.

PASSAGES FROM

THE IGNATIAN EPISTLES,

AND EXTRACTS FROM VARIOUS WRITERS

RESPECTING ST. IGNATIUS,

IN SYRIAC.

I.

ܐ. ܡܢ ܓܒ̈ܝ̈ܐ ܕ̈ܐܓ̈ܢܛ̈ܣ ܠ̈ܐ̈ܦ̈ܣ ܕ̈ܐ̈ܦ̈ܣ ܕ̈ܐ̈ܦ̈ܣ ܕ

Trallians

ἐπίσκοπος γενόμενος ἐν τῇ ἐκκλησίᾳ τῶν Σμυρναίων.

c. ii. iii

“Ἐγὼ ἐν ἑνὶ ὄντι τῶν ἀδελφῶν ὑμῶν ἐπιτρέπω ὑμῖν ἐν θεῷ πατρὶ καὶ Ἰησοῦ Χριστῷ τῷ τῆς ἀγάπης ἡμῶν βασιλεῖ καὶ σωτῆρι τῶν ψυχῶν ἡμῶν καὶ κυβερνήτῃ τῶν ἀσωμάτων τε καὶ σωματικῶν ἡμῶν γενεσεων. ἵνα ἐν πάσῃ ἀγάπῃ καὶ ἀπαθείᾳ ἐν πνεύματι ἁγίῳ ἐν ἑνότητι ἐπισκόπου καὶ τοῦ πρεσβυτερίου καὶ διακόνων τῶν κατὰ θεὸν ἁγιασθῆτε πάντες. ὑποτάσσεσθε τῷ ἐπισκόπῳ ὡς ἐντολῇ ὄντι· ὁμοίως καὶ οἱ διάκονοι ἐπίσκοπον τιμάτωσαν ὡς τύπον θεοῦ ὄντα, διάκονον ὡς τὸν θεοῦ λόγον ὄντα· μηδεὶς χωρὶς τούτων πραττέτω τι τῶν εἰς ἐκκλησίαν ἀναφερομένων· ἑνωθῆναι δεῖ τῇ σαρκικῇ αὐτοῦ σαρκὶ καὶ τῷ πνευματικῷ αὐτοῦ αἵματι ἐν τῷ ἑνὶ ἐπισκοπείῳ καὶ ἐπὶ τὸ αὐτὸ θυσιαστηρίῳ, ἑνὸς θεοῦ γὰρ ἐστιν ἑνὸς Ἰησοῦ Χριστοῦ καὶ ἑνὸς ποτηρίου εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ, ἑνὸς θυσιαστηρίου, ὡς ἑνὸς ἐπισκοπείου συνεστῶτος τοῖς ἁγίοις καὶ πιστοῖς συνδούλοις μου διακόνοις· ἵνα ὃ ἐὰν πράσσητε κατὰ θεὸν πράσσητε.”

c. v. vi

Ἐν ἐπιστολῇ δὲ πρὸς Ἐφεσίους γραφείσῃ ἐκ Σμύρνης διὰ Βουρρήνου τοῦ διακόνου ἐν ἔτει 107 ἢ 108 μ.Χ. ἐπιστέλλων ὁ Ἰγνάτιος τοῖς Ἐφεσίοις ἐπαινεῖ τὸν ἐπίσκοπον αὐτῶν Ὄνησιμον καὶ τὸν πρεσβυτέριον καὶ τοὺς διακόνους καὶ παρακελεύεται ὑποτάσσεσθαι τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ καὶ ἀλλήλοις ἑνοῦσθαι καὶ ἑνὸς ἄρτου μετέχειν, ὅς ἐστιν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός. “Εἷς οὖν ἐστιν ὁ ἄρτος, ὃς ἐστιν σῶμα Χριστοῦ· καὶ ἓν ποτήριον εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ· ἓν θυσιαστήριον, ὡς ἑνὸς ἐπισκόπου σὺν τῷ συστερίῳ καὶ διακόνοις τοῖς συνδούλοις μου· ἵνα ὃ ἐὰν πράσσητε κατὰ θεὸν πράσσητε.”

Polycarp

c. iii

Ἐν ἐπιστολῇ δὲ πρὸς Φιλιππησίους γραφείσῃ ἐκ Σμύρνης ὑπὸ τοῦ αὐτοῦ Ἰγνατίου ἐν ἔτει 107 ἢ 108 μ.Χ. παρακελεύεται ὁ Ἰγνάτιος τοῖς Φιλιππησίοις ὑποτάσσεσθαι τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ καὶ διακόνοις καὶ ἑνοῦσθαι καὶ ἑνὸς ἄρτου μετέχειν. “Εἷς γὰρ ἄρτος ἐστίν, ἑνὸς σώματος ἐσμεν οἱ πάντες οἱ τοῦ ἑνὸς μετέχοντες.”

c. vi

Ἐν ἐπιστολῇ δὲ πρὸς Πολύκαρπον γραφείσῃ ἐκ Σμύρνης ἐν ἔτει 107 ἢ 108 μ.Χ. παρακελεύεται ὁ Ἰγνάτιος τῷ Πολυκάρπῳ ἐπισκόπῳ ὄντι Σμυρναίων ἵνα ἐν πάσῃ ἀγάπῃ καὶ ἀπαθείᾳ ἐν πνεύματι ἁγίῳ ἐν ἑνότητι ἐπισκόπου καὶ τοῦ πρεσβυτερίου καὶ διακόνων τῶν κατὰ θεὸν ἁγιασθῆτε πάντες. ὑποτάσσεσθε τῷ ἐπισκόπῳ ὡς ἐντολῇ ὄντι· ὁμοίως καὶ οἱ διάκονοι ἐπίσκοπον τιμάτωσαν ὡς τύπον θεοῦ ὄντα, διάκονον ὡς τὸν θεοῦ λόγον ὄντα· μηδεὶς χωρὶς τούτων πραττέτω τι τῶν εἰς ἐκκλησίαν ἀναφερομένων· ἑνωθῆναι δεῖ τῇ σαρκικῇ αὐτοῦ σαρκὶ καὶ τῷ πνευματικῷ αὐτοῦ αἵματι ἐν τῷ ἑνὶ ἐπισκοπείῳ καὶ ἐπὶ τὸ αὐτὸ θυσιαστηρίῳ, ἑνὸς θεοῦ γὰρ ἐστιν ἑνὸς Ἰησοῦ Χριστοῦ καὶ ἑνὸς ποτηρίου εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ, ἑνὸς θυσιαστηρίου, ὡς ἑνὸς ἐπισκοπείου συνεστῶτος τοῖς ἁγίοις καὶ πιστοῖς συνδούλοις μου διακόνοις· ἵνα ὃ ἐὰν πράσσητε κατὰ θεὸν πράσσητε.”

ܐܡܬ ܕܥܒܕ ܠܗ ܒܫܘܠܡܗ ܒܫܘܠܡ ܕܥܠ ܟܠ ܡܕܡ ܕܒܥܠܡ ܗܢ ܐܦ ܐܢܐ ܒ

ا ٦٥٢ ٥٦ ٦٦٦٦ ٥٦٦ ٥٥ ٦٦٦٦ ٥٦٦ ٥٦٦ ٦٥٢ ا Magnesians c. vi, vii.

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ﻣﺎﺭ ﺍﻭﻣﺎ ﺍﻳﻮﻫﻨﺎ ﺍﻟﻠﻲ ﻛﺘﺒﻪ ﻟﻠﺮﻭﻣﺎﻳﻴﻦ ﻣﻦ ﺍﻟﻘﺴﻄﻨﻄﻴﻨﻴﺔ ﺍﻟﻠﻲ ﻫﻲ ﻣﻦ ﺍﻟﻠﻐﺔ ﺍﻟﻴﻮﻧﺎﻧﻴﺔ ﺍﻟﻰ ﺍﻟﻠﻐﺔ ﺍﻟﻌﺮﺑﻴﺔ ﻧﻘﻠﻬﺎ ﺍﻟﻰ ﺍﻟﻠﻐﺔ ﺍﻟﺴﺮﻳﺎﻧﻴﺔ ﺍﻟﻘﺲ ﺍﻟﻔﺎﺿﻞ ﺍﻟﻤﻄﺮﺍﻥ ﻣﺎﺭ ﻳﻌﻘﻮﺏ ﺍﻟﺮﻫﺎﻭﻱ ﺍﻟﻤﻠﻘﺐ ﺑﺎﻟﺒﺮﺩﻋﻲ ﺍﻟﻤﻔﺴﺮ ﺍﻟﺸﻬﻴﺮ ﺍﻟﺬﻱ ﻧﻘﻞ ﺍﻟﻜﺘﺐ ﺍﻟﻤﻘﺪﺳﺔ ﻛﻠﻬﺎ ﺍﻟﻰ ﺍﻟﻠﻐﺔ ﺍﻟﺴﺮﻳﺎﻧﻴﺔ ﻭﻓﺴﺮﻫﺎ ﻭﺍﻟﻠﻪ ﻳﻮﻓﻘﻨﺎ ﺍﻟﻰ ﺍﻟﻌﻤﻞ ﺑﻤﺎ ﻓﻴﻬﺎ ﺁﻣﻴﻦ

ﺭ.

ﻭﻟﻤﺎ ﻛﺎﻥ ﺍﻟﻨﺎﻣﻮﺱ ﻗﺪ ﺩﺧﻞ ﻟﻜﻲ ﺗﻜﺜﺮ ﺍﻟﺨﻄﻴﺔ ﻭﺣﻴﺚ ﻛﺜﺮﺕ ﺍﻟﺨﻄﻴﺔ ﻓﻘﺪ ﺍﺯﺩﺍﺩﺕ ﺍﻟﻨﻌﻤﺔ ﺟﺪﺍ ﻟﻜﻲ ﻛﻤﺎ ﻣﻠﻚ ﺍﻟﻤﻮﺕ ﻓﻲ ﺍﻟﺨﻄﻴﺔ ﻫﻜﺬﺍ ﺍﻳﻀﺎ ﺗﻤﻠﻚ ﺍﻟﻨﻌﻤﺔ ﺑﺎﻟﺒﺮ ﺑﻴﺴﻮﻉ ﺍﻟﻤﺴﻴﺢ ﺭﺑﻨﺎ ﻓﺎﻧﻪ

ܕܐܝܟ ܕܐܢ ܠܐ ܢܗܘܐ. ܐܠܗܐ ܕܟܠ ܡܕܡ ܠܐ ܐܝܬ ܠܗ ܐܠܐ ܐܚܕ

ܗܘ ܕܐܝ ܐܦ ܗܟܝܠ ܐܝܟ ܐܝܬܘܬܟ ܀ ܐܡܪ ܒܪ ܩܘܣ ܕܐܦ ܐܢ ܠܐ ܐܡܪ ܐܢܐ ܠܟ ܗܠܟ ܐܝܬ ܠܟ ܐܝ ܕܐܢ

ܐܝܟ ܕܐܡܪ ܐܢܐ ܒܪ ܐܠܗܐ ܐܬܝܬ ܠܟ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܢܨܪܝܐ ܕܨܠܒ ܒܝܪܘܫܠܡ ܒܙܡܢ ܦܝܠܛܘܣ ܗܓܡܘܢܐ ܕܝܗܘܕܐ ܘܩܡ ܡܢ ܒܝܬ ܓܢܙܐ ܕܐܒܘܗܝ ܘܐܙܠ ܠܗ ܠܒܝܬ ܐܒܘܗܝ ܘܐܬܒ ܥܡ ܐܒܘܗܝ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܒܟܠ ܡܕܡ ܕܒܗܘܢ ܐܢܘܢ ܒܪ ܐܠܗܐ ܐܢܐ ܘܐܢܬ ܒܪ ܐܢܫܐ ܐܢܐ ܘܐܢܬ ܒܪ ܐܢܫܐ ܐܢܬ ܘܐܢܐ ܒܪ ܐܠܗܐ ܐܢܐ ܘܐܢܬ ܒܪ ܐܠܗܐ ܐܢܬ ܘܐܢܐ

ܡܫܟܚܐ ܕܐܬܝ ܠܟ. ܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܗܘ

ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܗܘ ܕܐܬܝ ܠܟ ܡܫܟܚܐ

ܐܝܟ ܐܢܬ ܗܘ ܕܐܬܝ ܠܟ ܡܫܟܚܐ ܕܐܡܪ ܠܗ

ܗܘ ܕܐܬܝ ܠܟ ܡܫܟܚܐ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ

ܗܘ ܕܠ ܐܝ ܐܢ ܐܬ ܒܗ ܐܢ ܐܠ ܐܡ ܐܢ ܐܠ ܐܡ ܐܢ ܐܠ ܐܡ

ܕܫܡܥ ܐܢܘܢ ܕܐܡܪ ܠܗܘܢ ܐܢ ܐܡܪ ܐܢܫ ܠܐ ܐܚܝ ܐܢܐ ܕܐܡܪ ܠܗ

ﻣﻦ ﺻﻨﻊ. ﻭﻫﺬﺍ ﺍﺳﻢ ﺭﺑﻤﺎ ﺍﻟﻤﻜﺎﻥ ﻧﻔﺴﻪ. ﻭﺳﻤﻲ ﺑﻬﺬﺍ ﺍﻟﺴﺒﺐ ﻣﻦ ﺍﻟﻤﻜﺎﻥ
ﻣﺎ ﻳﺤﻴﻂ ﺑﺎﻟﺸﻲﺀ. ﻭﻗﻴﻞ ﺍﻧﻪ ﺳﻤﻲ ﺑﺬﻟﻚ ﻟﺘﻮﺳﻂ ﺍﻟﻤﻜﺎﻥ ﻟﻠﻌﺎﻟﻢ ﻛﻠﻪ
ﻛﻤﺎ ﻳﺘﻮﺳﻂ ﺍﻟﻤﺮﻛﺰ ﺍﻟﺪﺍﺋﺮﺓ. ﻭﻗﻴﻞ ﻫﻮ ﺍﻟﻤﺴﻤﻰ ﺑﺎﻟﻤﺮﻛﺰ. ﻭﻗﻴﻞ ﻫﻮ
ﺍﻟﻤﻜﺎﻥ ﺍﻟﺬﻱ ﻳﺘﻮﺳﻂ ﺍﻟﻌﺎﻟﻢ ﻛﻠﻪ. ﻭﻗﻴﻞ ﻫﻮ ﺍﻟﻤﻜﺎﻥ ﺍﻟﺬﻱ ﻳﺘﻮﺳﻂ
ﺍﻟﻌﺎﻟﻢ ﻛﻠﻪ ﻭﻳﺤﻴﻂ ﺑﻪ. ﻭﻗﻴﻞ ﻫﻮ ﺍﻟﻤﻜﺎﻥ ﺍﻟﺬﻱ ﻳﺤﻴﻂ ﺑﺎﻟﺸﻲﺀ ﻭﻳﺘﻮﺳﻄﻪ.
ﻭﻗﻴﻞ ﻫﻮ ﺍﻟﻤﻜﺎﻥ ﺍﻟﺬﻱ ﻳﺤﻴﻂ ﺑﺎﻟﺸﻲﺀ ﻭﻳﺘﻮﺳﻄﻪ ﻭﻳﻤﺴﻜﻪ ﻣﻦ ﺍﻟﺴﻘﻮﻁ.
ﻭﻗﻴﻞ ﻫﻮ ﺍﻟﻤﻜﺎﻥ ﺍﻟﺬﻱ ﻳﺤﻴﻂ ﺑﺎﻟﺸﻲﺀ ﻭﻳﺘﻮﺳﻄﻪ ﻭﻳﻤﺴﻜﻪ ﻣﻦ ﺍﻟﺴﻘﻮﻁ
ﻭﻳﻤﻨﻌﻪ ﻣﻦ ﺍﻟﺘﺤﺮﻙ ﺍﻟﻄﺒﻴﻌﻲ ﻓﻲ ﺍﻟﻤﻜﺎﻥ. ﻭﻫﺬﺍ ﻫﻮ ﺍﻟﺬﻱ ﻳﺴﻤﻰ ﺍﻟﻤﻜﺎﻥ
ﺍﻟﻄﺒﻴﻌﻲ ﻓﻲ ﺍﻟﻤﻜﺎﻥ. ﻭﻗﻴﻞ ﺍﻥ ﺍﻟﻤﻜﺎﻥ ﻫﻮ ﺍﻟﺴﻄﺢ ﺍﻟﺒﺎﻃﻦ ﻣﻦ ﺍﻟﺠﺴﻢ
ﺍﻟﺤﺎﻭﻱ ﺍﻟﻤﻤﺎﺱ ﻟﻠﺴﻄﺢ ﺍﻟﻈﺎﻫﺮ ﻣﻦ ﺍﻟﺠﺴﻢ ﺍﻟﻤﺤﻮﻱ. ﻭﻗﻴﻞ ﺍﻟﻤﻜﺎﻥ
ﻫﻮ ﺍﻟﺴﻄﺢ ﺍﻟﺒﺎﻃﻦ ﻣﻦ ﺍﻟﺠﺴﻢ ﺍﻟﺤﺎﻭﻱ ﺍﻟﻤﻤﺎﺱ ﻟﻠﺴﻄﺢ ﺍﻟﻈﺎﻫﺮ ﻣﻦ
ﺍﻟﺠﺴﻢ ﺍﻟﻤﺤﻮﻱ ﺍﻟﻤﻤﺎﺱ ﻟﻠﺴﻄﺢ ﺍﻟﺒﺎﻃﻦ ﻣﻦ ﺍﻟﺠﺴﻢ ﺍﻟﺤﺎﻭ

ܐܡܪ ܠܗ ܐܢ ܐܝܟ ܐܢ ܐܬ ܒܥܐ ܠܡܐ ܐܬ

ﻣﺤﺒﺔ ﻟﻠﻨﺎﺱ ﻭﻣﻼﻃﻔﺔ ﻟﻬﻢ. ﻭﻣﺘﻰ ﺍﺳﺘﻌﺒﺪﻭﻫﺎ ﻟﻠﺸﻴﻄﺎﻥ ﺻﺎﺭﺕ ﻣﺒﻐﻀﺔ
ﻟﻠﻨﺎﺱ ﻭﻣﻬﻠﻜﺔ ﻟﻬﻢ. ﻭﻫﺬﺍ ﻣﺜﻞ ﻣﺎ ﻗﻴﻞ ﻓﻲ ﺍﻟﺨﻤﺮ ﺍﻧﻬﺎ ﺗﻔﺮﺡ ﻭﺗﺴﺮ ﻣﺘﻰ
ﺷﺮﺏ ﻣﻨﻬﺎ ﺑﻘﺪﺭ ﻭﺗﻀﺮ ﻭﺗﻬﻠﻚ ﻣﺘﻰ ﺷﺮﺏ ﻣﻨﻬﺎ ﺑﻜﺜﺮﺓ. ﻫﻜﺬﺍ ﺍﻟﻤﺎﻝ
ﻭﺍﻟﻐﻨﻰ ﻣﺘﻰ ﺍﺳﺘﻌﻤﻠﻬﻤﺎ ﺍﻟﺮﺟﻞ ﺑﺎﻟﻌﺪﻝ ﻭﺍﻟﺤﻖ ﻭﺍﻟﺮﺣﻤﺔ ﻭﺍﻟﺒﺮ
ﻭﺍﻟﺼﺪﻗﺔ ﻭﺍﻟﺘﻮﺩﺩ ﺍﻟﻰ ﺍﻟﻨﺎﺱ ﻭﺍﻟﻤﻌﻮﻧﺔ ﻟﻬﻢ ﻓﻬﻤﺎ ﻧﺎﻓﻌﺎﻥ ﻭﻣﺤﻤﻮﺩﺍﻥ
ﻭﻣﺘﻰ ﺍﺳﺘﻌﻤﻠﻬﻤﺎ ﺍﻟﺮﺟﻞ ﺑﺎﻟﻈﻠﻢ ﻭﺍﻟﺠﻮﺭ ﻭﺍﻟﻘﺴﻮﺓ ﻭﺍﻟﺒﻄﺮ ﻭﺍﻟﺘﻜﺒﺮ
ﻭﺍﻟﺘﺠﺒﺮ ﻭﺍﻟﺘﻌﺪﻱ ﻋﻠﻰ ﺍﻟﻨﺎﺱ ﻓﻬﻤﺎ ﻣﺬﻣﻮﻣﺎﻥ ﻭﻣﻀﺮﺗﻬﻤﺎ ﻋﻠﻰ ﺻﺎﺣﺒﻬﻤﺎ
ﺍﻛﺜﺮ ﻣﻦ ﻣﻨﻔﻌﺘﻬﻤﺎ ﻟﻐﻴﺮﻩ. ﻭﻫﺬﺍ ﻣﺜﻞ ﻣﺎ ﻗﻴﻞ ﻓﻲ ﺍﻟﺴﻴﻒ ﺍﻧﻪ ﻳﻘﻄﻊ
ﻭﻳﺒﻀﻊ ﻭﻳﻘﺘﻞ ﻭﻳﺤﻔﻆ ﻭﻳﺤﻤﻲ ﻭﻳﺬﺏ ﻭﻳﺴﺘﻌﻤﻞ ﻓﻲ ﺍﻟﺨﻴﺮ ﻭﻓﻲ ﺍﻟﺸﺮ
ﻭﻫﻮ ﻓﻲ ﻛﻞ ﻫﺬﻩ ﺍﻟﺤﺎﻻﺕ ﻣﺤﻤﻮﺩ ﻭﻣﺬﻣﻮﻡ ﻭﻧﺎﻓﻊ ﻭﻣﻀﺮ ﺑﺤﺴﺐ
ﺍﺳﺘﻌﻤﺎﻝ ﺻﺎﺣﺒﻪ ﺍﻳﺎﻩ. ﻭﻛﺬﻟﻚ ﺍﻟﻤﺎﻝ ﻭﺍﻟﻐﻨﻰ ﻭﺍﻟﻘﻮﺓ ﻭﺍﻟﺴﻠﻄﺎﻥ
ﻭﺍﻟﺠﺎﻩ ﻭﺍﻟﻌﻠﻢ ﻭﺍﻟﺤﻜﻤﺔ ﻭﺍﻟﺼﻨﺎﻋﺔ ﻭﺍﻟﻔﻠﺴﻔﺔ ﻭﺍﻟﻄﺐ ﻭﺍﻟﻨﺤﻮ ﻭﺍﻟﻠﻐﺔ
ﻭﺍﻟﺸﻌﺮ ﻭﺍﻟﻌﺮﻭﺽ ﻭﺍﻟﻬﻨﺪﺳﺔ ﻭﺍﻟﺤﺴﺎﺏ ﻭﺍﻟﻤﻮﺳﻴﻘﻰ ﻭﺍﻟﻔﻠﻚ ﻭﺍﻟﻨﺠﻮﻡ
ﻭﺍﻟﻄﺒﺎﺋﻊ ﻭﺍﻟﺤﻴﻞ ﻭﺍﻟﺤﺮﻑ ﻭﺍﻟﺼﻨﺎﻋﺎﺕ ﻭﺍﻟﻌﻤﺎﺭﺓ ﻭﺍﻟﺰﺭﺍﻋﺔ ﻭﺍﻟﻐﺮﺱ
ﻭﺍﻟﺒﻨﺎﺀ ﻭﺍﻟﻨﺴﺞ ﻭﺍﻟﺨﻴﺎﻃﺔ ﻭﺍﻟﺼﺒﺎﻏﺔ ﻭﺍﻟﺪﺑﺎﻏﺔ ﻭﺍﻟﺤﺪﺍﺩﺓ ﻭﺍﻟﻨﺠﺎﺭﺓ
ﻭﺍﻟﻔﺨﺎﺭﺓ ﻭﺍﻟﻜﺘﺎﺑﺔ ﻭﺍﻟﺘﺼﻮﻳﺮ ﻭﺍﻟﻨﻘﺶ ﻭﺍﻟﺘﺼﺮﻑ ﻭﺍﻟﺘﺠﺎﺭﺓ ﻭﺍﻟﺒﻴﻊ
ﻭﺍﻟﺸﺮﺍﺀ ﻭﺍﻟﻤﻼﺣﺔ ﻭﺍﻟﺮﻛﻮﺏ ﻭﺍﻟﺴﻔﺮ ﻭﺍﻟﺤﺮﺏ ﻭﺍﻟﺴﻠﻢ ﻭﺍﻟﻤﻠﻚ ﻭﺍﻟﺮﻋﻴﺔ
ﻭﺍﻟﺴﻴﺎﺳﺔ ﻭﺍﻟﺘﺪﺑﻴﺮ ﻭﺍﻟﻤﺸﻮﺭﺓ ﻭﺍﻟﺮﺃﻱ ﻭﺍﻟﺘﺠﺮﺑﺔ ﻭﺍﻟﺤﺪﺱ ﻭﺍﻟﺤﻔﻆ
ﻭﺍﻟﺬﻛﺮ ﻭﺍﻟﻔﻄﻨﺔ ﻭﺍﻟﺬﻛﺎﺀ ﻭﺍﻟﺒﺪﻳﻬﺔ ﻭﺍﻟﺮﻭﻳﺔ ﻭﺍﻟﻘﻴﺎﺱ ﻭﺍﻟﺘﺤﻠﻴﻞ
ﻭﺍﻟﺘﺮﻛﻴﺐ ﻭﺍﻟﺘﺤﺮﻳﺮ ﻭﺍﻟﺘﺒﻴﻴﻦ ﻭﺍﻟﺘﺼﻮﺭ ﻭﺍﻟﺘﺼﺪﻳﻖ ﻭﺍﻟﺘﻜﺬﻳﺐ ﻭﺍﻟﺘﺮﺩﺩ
ﻭﺍﻟﺘﺬﻛﺮ ﻭﺍﻟﺘﻌﺮﻑ ﻭﺍﻟﺘﻌﻠﻢ ﻭﺍﻟﺘﻔﻬﻢ ﻭﺍﻟﺘﻔﻜﺮ ﻭﺍﻟﺘﺤﻔﻆ ﻭﺍﻟﺘﺬﻛﺮ ﻭﺍﻟﺘﻌﺮﻑ
ﻭﺍﻟﺘﻌﻠﻢ ﻭﺍﻟﺘﻔﻬﻢ ﻭﺍﻟﺘﻔﻜﺮ ﻭﺍﻟﺘﺤﻔﻆ ﻭﺍﻟﺘﺬﻛﺮ ﻭﺍﻟﺘﻌﺮﻑ ﻭﺍﻟﺘﻌﻠﻢ ﻭﺍﻟﺘﻔﻬﻢ
ﻭﺍﻟﺘﻔﻜﺮ ﻭﺍﻟﺘﺤﻔﻆ ﻭﺍﻟﺘﺬﻛﺮ ﻭﺍﻟﺘﻌﺮﻑ ﻭﺍﻟﺘﻌﻠﻢ ﻭﺍﻟﺘﻔﻬﻢ ﻭﺍﻟﺘﻔﻜﺮ ﻭﺍﻟﺘﺤﻔﻆ

ⲙⲁⲣⲉⲛⲧⲁⲩⲟ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲇⲓⲁⲕⲟⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲙⲟⲛⲁⲭⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲥⲕⲉⲩⲟⲫⲩⲗⲁⲝ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲥⲕⲉⲩⲟⲫⲟⲣⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲥⲕⲉⲩⲟⲫⲩⲗⲁⲝ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲥⲕⲉⲩⲟⲫⲟⲣⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲙⲁⲛⲇⲣⲓⲧⲏ

ܡܫܟ ܒ ܡܫܟ

"ܡܫܟ ܠܗ ܠܡܫܝܚܐ ܕܐܬ ܐܡܪ ܠܗ ܡܢ ܐܢܬ" Romans. c

ܡܫܟ ܒ ܡܫܟ

"ܐܠܗ ܐܢܐ ܕܐܠܗ ܐܒܗ ܕܟܠ ܐܠܗ ܐܢܐ ܕܐܠܗ ܐܒܗ ܕܟܠ ...

ܐܡܪ ܠܗ ܐܢܛܘܢܝܢܘܣ ܐܝܟ ܕܐܡܪ ܠܗ ܐܒܝ ܐܢܬ ܒܪܝ ܐܢܐ ܐܦ ܐܢܬ ܒܪܝ ܠܝ ܐܢܐ ܐܡܪ ܠܗ ܐܢܛܘܢܝܢܘܣ ܐܝܟ ܕܐܡܪ ܠܗ ܐܒܝ ܐܢܬ ܒܪܝ ܠ

ܘܗܘ ܡܢ ܐܝ ܠܝ ܗܠܝܢ ܫܡ ܐܬܬܝܗ ܡܢ ܟܐ: ܟܡ ܗܠܝܢ ܥܡܝܠܐ
ܡܐ ܟܐ: ܫܡܥܘܢ ܗܠܝܢ ܡܢܬܡܝܢ ܒܗ. ܘܗܘ ܠܝܟܐ ܘܐ: ܫܡܥܘܢ
ܗܠܝܢ ܡܢ ܐܝ ܠܝ ܗܠܝܢ ܥܡܝܠܐ ܗܠܝܢ ܫܡ ܐܬܬܝܗ ܡܢ ܟܐ: ܟܡ
ܗܠܝܢ ܥܡܝܠܐ ܗܠܝܢ ܡܢܬܡܝܢ ܒܗ. ܘܗܘ ܠܝܟܐ ܘܐ: ܫܡܥܘܢ

ܐܝ ܠܝ ܗܠܝܢ ܥܡܝܠܐ ܗܠܝܢ ܫܡ ܐܬܬܝܗ ܡܢ ܟܐ: ܟܡ ܗܠܝܢ
ܥܡܝܠܐ ܗܠܝܢ ܡܢܬܡܝܢ ܒܗ. ܘܗܘ ܠܝܟܐ ܘܐ: ܫܡܥܘܢ ܗܠܝܢ
ܡܢ ܐܝ ܠܝ ܗܠܝܢ ܥܡܝܠܐ ܗܠܝܢ ܫܡ ܐܬܬܝܗ ܡܢ ܟܐ: ܟܡ ܗܠܝܢ
ܥܡܝܠܐ ܗܠܝܢ ܡܢܬܡܝܢ ܒܗ. ܘܗܘ ܠܝܟܐ ܘܐ: ܫܡܥܘܢ ܗܠܝܢ

ܡܢ

ܒܗܘ ܕܐܝܬ ܠܗ ܒܝܬ ܡܫܟܢܐ ܒܟܠ ܡܕܝܢܬܐ ܕܐܦܣܘܣ ܘܒܟܠ ܡܕܝܢܬܐ ܕܐܦܣܘܣ ܐܝܬ ܠܗ ܒܝܬ ܡܫܟܢܐ ܒܗ

"ܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܝܬ ܠܟ ܚܕ ܡܢ ܗܠܝܢ ܕܐܡܪ ܠܗ ܐܙܠ ܘܙܒܢ ܠܟ ܡܕܡ ܕܐܝܬ ܠܗ ܠܟ ܘܐܙܠ ܙܒܢ ܠܟ ܡܕܡ ܕܠܝܬ ܠܗ ܠܟ ܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܝܬ ܠܟ ܚܕ ܡܢ ܗܠܝܢ ܕܐܡܪ ܠܗ ܐܙܠ ܘ

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ه.

حاي مر اصا ٭كحصه حدو اسعصه حد اصا ٭عدد، ٥٥ معلحمر حاي 14,62
عمر اصا حاد. احكا حصد اصا حدعلاصه ١٥ حصه. ٥٥حصحصه 17,20
الحسلاصه الاصلاد ٧٥حصحه: احكمحلاصه ١٥٥ ٥ ٤: معلحمر. اصد اسقاه Ephes. c.
اصا ٧٥حصحه ٥ ٤ ٧٥٧. ٥٥ اصا اسلاصه اصا ٤: اصا ٤ حاي ٥ ٧٥٧
اصوصه. احصحصه ٥ ٤ اسد ٧٥سلا: اصا اسلاصه اصا ٤: اصا ٤ حاي ٥ ٧٥٧
مر حصحصه احصه حد ٧٥٧ ٤٥٤٥ ٤٥٤. ٧٥٧ ٤٥٤٥ حد ٧٥٧ ٤٥٤٥ ٤٥٤ 5
٧٥٧ ٤٥٤٥ ٤٥٤ اصا ٤٥٤٥حصه ٧٥حد اصا ٧٥٧٥حصه ٤٥٤ ٧٥٧.

اسقاه اصا حاد ٥ ٤ ٤٥٤٥ حصد معلحمر حد حا: ٤٥٤٥ احكا حصد معلحمر
٤٥٤ حد: اسد ٤٥٤ حد ٤٥٤ ٤٥٤ اصا ٤٥٤٥ حد اسلاصه: حكحصه
٤٥٤ حد: اسد حد ٤٥٤ ٤٥٤ اصا ٤٥٤٥ حد اسلاصه: حكحصه Ephes. c.v
حد ٤٥٤. حكحصه اصا ٤٥٤٥ ٤٥٤ ٥ حا. حكحصه احكا اصا 10
٤٥ ٤٥٤. احصد ٥ ٤ احصد. ٤٥٤٥حصه ٤٥٤٥ اسد اسلاصه ٤٥٤ ٤٥٤٥
٤٥٤٥ حد حا ٥ ٤. ٧٥٧٥حصه ٤٥٤ ٥ اصا: ٧٥٧٥حصه ٤٥٤ ٤٥٤٥
٤٥٤٥ حد حا ٥ ٤. ٧٥٧٥حصه ٤٥٤ ٥ اصا: ٧٥٧٥حصه ٤٥٤ ٤٥٤٥
٤٥٤٥ حد حا ٥ ٤. ٧٥٧٥حصه ٤٥٤ ٥ اصا: ٧٥٧٥حصه ٤٥٤ ٤٥٤٥

ط.

اصصحاه ٤٥٤٥ ٤٥٤ احكا حصد معلحمر ٤٥٤٥: 14,5
٤٥٤ ٧٥٧ ٧٥٧٥ حد ٤٥٤٥حصه. f. 37 15
٤٥٤٥ ٥ ٤٥٤٥. ٤٥٤٥ ٤٥٤٥ ٤٥٤٥حصه ٤٥٤٥ ٤٥٤٥حصه ٤٥٤٥ ٤٥٤٥.
"٤٥٤ اصا حد. احصد ٥ ٤ احصد. اسد ٤٥٤ اسد اسلاصه ٤٥٤ Ephes. c
٤٥٤٥ ٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥.
٤٥٤٥ ٤٥٤٥. ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥."

ى.

٧٥٧ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥: 12,15 20
٧٥٧ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥. f. 102
"٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ Philad.
٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥ ٤٥٤٥

ﻭﺍﻟﻠﻪ ﺍﻟﻤﻮﻓﻖ ﻟﻠﺼﻮﺍﺏ ﻭﺇﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﺏ.

ﻭﻗﺪ ﺍﺳﺘﻮﻓﻴﺖ ﺍﻟﻜﻼﻡ ﻓﻲ ﻫﺬﻩ ﺍﻟﻤﺴﺄﻟﺔ ﻭﺍﻟﺤﻤﺪ ﷲ ﺣﻖ ﺣﻤﺪﻩ ﻭﺍﻟﺼﻼﺓ ﻭﺍﻟﺴﻼﻡ ﻋﻠﻰ ﻣﻦ ﻻ ﻧﺒﻲ ﺑﻌﺪﻩ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ.

ﻭﻗﺎﻝ ﺭﺣﻤﻪ ﺍﷲ ﻭﺍﻋﻠﻢ ﺃﻥ ﺍﻟﻤﺴﺄﻟﺔ ﺍﻟﺘﻲ ﺍﺧﺘﻠﻒ ﻓﻴﻬﺎ ﺍﻟﻤﺘﻘﺪﻣﻮﻥ ﻭﺍﻟﻤﺘﺄﺧﺮﻭﻥ ﻫﻲ ﻣﺴﺄﻟﺔ ﺍﻟﺘﻜﻔﻴﺮ ﺑﺎﻟﻤﻌﺎﺻﻲ ﻭﻫﻲ ﻣﺴﺄﻟﺔ ﻋﻈﻴﻤﺔ ﺍﻟﺨﻄﺮ ﻭﻗﺪ ﺍﺧﺘﻠﻒ ﻓﻴﻬﺎ ﺍﻟﺼﺤﺎﺑﺔ ﻭﺍﻟﺘﺎﺑﻌﻮﻥ ﻭﻣﻦ ﺑﻌﺪﻫﻢ ﻣﻦ ﺳﺎﺋﺮ ﺍﻟﻌﻠﻤﺎﺀ ﻭﺍﻟﻤﺨﺘﺎﺭ ﻋﻨﺪﻱ ﻣﺎ ﺫﻫﺐ ﺇﻟﻴﻪ ﺍﻟﺴﻠﻒ ﻭﺍﻟﺨﻠﻒ ﻭﺍﻟﻠﻪ ﺍﻋﻠﻢ

.٤٠

الرسالة التي كتبها عبد الله بن المقفع إلى عيسى بن علي عامل البصرة.

اعلم أن الله تعالى قد أعطاك من الدنيا ما قد علمت، ومكّنك فيها من الأمر والنهي، وأنت مسؤول عن ذلك كله، فانظر كيف تكون. واعلم أنك لن تزال في سعة من دنياك ما لم تسفك دماً حراماً، فإذا سفكته ضاقت عليك الدنيا وتبيّن ذلك في دينك وفي دنياك. وإياك والدماء وسفكها بغير حلّها، فإنه ليس شيء أدعى لنقمة زائلة ولا أعجل لنقمة حالّة ولا أعظم لتبعة عند الله يوم القيامة من سفك الدماء بغير حلّها. ولقد أصبحت وما أعلم أحداً أحوج إلى أن يغفر له مني، وما أدري أيُقبل توبتي فأنجو أم لا فأهلك. فإياك أن تغترّ بطول سلامة رأيتها لي بعد قتلي من غير أن يكون لي ذنب عندك يوجب ذلك، فإن الله تعالى يملي للظالم ثم يأخذه أخذ عزيز مقتدر.

.٤٥

الكتاب الذي كتبه عبد الحميد إلى أبي مسلم صاحب الدعوة حين أمره بالقدوم عليه.

من عبد الحميد إلى أبي مسلم. أما بعد فإن أمير المؤمنين كتب إليّ يأمرني بالقدوم عليه، وقد كنت أحبّ أن أتوافى بين يديه قبل أن يأمرني، فأكون قد قضيت ما عليّ وخرجت من حقّه، فإن أمرني بشيء كنت قد تقدّمت فيه، وإن لم يأمرني بشيء كنت قد اجتهدت لنفسي. وقد أحببت أن أعلمك ذلك لتكون على بصيرة من أمرك. والسلام.

.٤٦

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.٤٧

الرسالة التي كتبها عبد الحميد إلى أبي مسلم صاحب الدعوة حين أمره بالقدوم عليه.

من عبد الحميد إلى أبي مسلم. أما بعد فإن أمير المؤمنين كتب إليّ يأمرني بالقدوم عليه، وقد كنت أحبّ أن أتوافى بين يديه قبل أن يأمرني، فأكون قد قضيت ما عليّ وخرجت من حقّه، فإن أمرني بشيء كنت قد تقدّمت فيه، وإن لم يأمرني بشيء كنت قد اجتهدت لنفسي. وقد أحببت أن أعلمك ذلك لتكون على بصيرة من أمرك. والسلام.

ومن ثم فإن تعريف الجملة عند سيبويه يتسع ليشمل الجملة الشرطية والجملة الاستفهامية والجملة الفعلية والجملة الاسمية.

٣٩.

1643, 14. وقد أشار ابن السراج إلى هذه الجملة الشرطية في قوله: «وإن شئت قلت: إن تأتني آتك، فالثاني جواب الأول، والأول جواب الثاني». فالجملة الشرطية عنده تتكون من جملتين: الأولى هي الشرط، والثانية هي الجواب.

٤٠.

1643, 15. وقد أشار ابن السراج إلى هذه الجملة الشرطية في قوله: «وإن شئت قلت: إن تأتني آتك، فالثاني جواب الأول، والأول جواب الثاني». فالجملة الشرطية عنده تتكون من جملتين: الأولى هي الشرط، والثانية هي الجواب.

٤١.

1642, 4. وقد أشار ابن السراج إلى هذه الجملة الشرطية في قوله: «وإن شئت قلت: إن تأتني آتك، فالثاني جواب الأول، والأول جواب الثاني». فالجملة الشرطية عنده تتكون من جملتين: الأولى هي الشرط، والثانية هي الجواب.

٤٢.

1169, 1229. وقد أشار ابن السراج إلى هذه الجملة الشرطية في قوله: «وإن شئت قلت: إن تأتني آتك، فالثاني جواب الأول، والأول جواب الثاني». فالجملة الشرطية عنده تتكون من جملتين: الأولى هي الشرط، والثانية هي الجواب.

ܡܪܛܘܪܘܬܐ ܕܐܝܓܢܛܝܘܣ ܐܬܝܠ ܒܫܡܗ ܐܡܪ ܠܗ ܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܕ

ܐܢ ܐܝܟ ܕܐܢ ܐܢܐ ܐܡܪ ܠܟ ܐܬ ܐܢ ܐܬ ܐܢ ܐܬ ܐܢ

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ENGLISH TRANSLATION

FROM THE SYRIAC,

OF THE

EPISTLES TO POLYCARP, THE EPHESIANS, AND THE ROMANS,

ALSO OF THE PRECEDING EXTRACTS AND MARTYRDOM.

THE EPISTLE OF ST. IGNATIUS THE BISHOP TO POLYCARP.

IGNATIUS, who is Theophorus, to Polycarp Bishop of Smyrna, who himself rather is visited by God the Father and by Jesus Christ our Lord, much peace.

FOR as much as thy mind, which is confirmed in God as upon a rock immoveable, is acceptable to me, I praise God the more abundantly for having been accounted worthy of thy countenance, which I long for in God. I beseech thee therefore, by the grace with which thou art clothed, to add to thy course, and pray for all men that they may be saved, and require things becoming with all diligence of flesh and of spirit. Be careful for unanimity, than which nothing is more excellent. Bear all men as our Lord beareth thee. Be patient with all men in love, as [indeed] thou art. (P. 4) Be constant in prayer. Ask more understanding than what thou [already] hast. Be watchful, for thou possessest a spirit that sleepeth not. Speak with all men according to the will of God. Bear the infirmities of all men like a perfect combatant; for where the labour is much, much also is the gain. If thou love the good disciples only, thou hast no grace: rather subdue those who are evil by gentleness. All wounds are not healed by one medicine. Allay cutting by tenderness. Be wise as the serpent in every thing, and innocent as the dove as to those things which are requisite. On this account art thou [both] of flesh and of spirit, that thou mayest allure those things which are seen before thy face, and ask respecting those things which are hidden from thee, that they may be revealed to thee, (6) that thou mayest be lacking in nothing, and mayest abound in all gifts. The time requireth, as a pilot a ship, and as he who standeth in the tempest the haven, that thou shouldest be worthy of God. Be vigilant as a combatant of God. That which is promised to us is life eternal incorruptible, of which things thou also art persuaded. In every thing I will be instead of thy soul, and my bonds which thou hast loved. Let not those who seem to be something and teach strange doctrines, astound thee, but stand in the truth, like a combatant who is smitten: for it is [the part] of a great combatant that he should be smitten and conquer. More especially on God's account it behoveth us to endure every thing, that He also may endure us. Be diligent [even] more than thou art, (8). Be discerning of the times. Expect Him who is above the times, Him to whom there are no times, Him who is unseen, Him who for our sakes was seen, Him who is impalpable, Him who is impassible, Him who for our sakes suffered, Him who endured every thing in every form for our sakes.

Let not the widows be neglected: on our Lord's account be thou their guardian, and let nothing be done without thy will; neither do

thou any thing without the will of God; nor indeed doest thou. Stand well. Let there be frequent assemblies. Ask every man by his name. Despise not slaves and handmaids; but neither let them be contemptuous; but let them serve the more, as for the glory of God, that they may be accounted worthy of a better freedom which is of God. Let them not desire to be set free from the common [property], that they may not be found the slaves of lusts. (10) Fly from evil arts; but rather discourse respecting them. Tell my sisters that they love in the Lord, and that their husbands be sufficient for them in flesh and in spirit. Then again, charge my brethren, in the name of our Lord Jesus Christ, that they love their wives as our Lord his church. If any one be able in strength to continue in chastity to the honour of the flesh of our Lord, let him continue without boasting; if he boast, he is lost: if he become known apart from the Bishop, he has corrupted himself. It is becoming, therefore, to men and women who marry, that they marry by the counsel of the Bishop, that the marriage may be in our Lord, and not in lust. Let every thing, therefore, be for the honour of God.

(12) Look to the Bishop, that God also may look upon you. I will be instead of the souls of those who are subject to the Bishop, and the Presbyters, and the Deacons; with them may I have a portion near God. Labour together with one another; make the struggle together, run together, suffer together, sleep together, rise together. As stewards of God, and his domestics and ministers, please him and serve him, that ye may receive the wages from him. Let none of you rebel. Let your baptism be to you as armour, and faith as a helmet, and love as a spear, and patience as a panoply. Let your treasures be your good works, that ye may receive the gift of God, as it is just. Let your spirit be enduring towards each other in meekness, as God towards you. I rejoice in you at all times. (14) The Christian has not power over himself, but is ready to be subject to God. I salute him who is accounted worthy to go to Antioch in my stead, as I charged thee.

HIS SECOND EPISTLE TO THE EPHESIANS.

(P. 16.) Ignatius, who is Theophorus, to the Church which is blessed in the greatness of God the Father, and perfected; to her who was separated from eternity to be at all times for glory that abideth and changeth not, and is perfected and chosen in the purpose of truth, by the will of the Father of Jesus Christ our God; to her who is worthy of happiness; to her who is at Ephesus in Jesus Christ in joy unblameable; much peace.

For as much as your well-beloved name is acceptable to me in God, which ye have acquired by nature by a right and just will, and also by faith and love of Jesus Christ our Saviour, and ye are imitators of God, and fervent in the blood of God, (18) and have speedily accomplished a work congenial to you; for when ye heard that I was bound

from actions for the sake of the common name and hope—and I hope through your prayers to be devoured of beasts at Rome, that by means of this of which I am accounted worthy I may be empowered with strength to be a disciple of God—ye were diligent to come and see me. For as much, therefore, as we have received your abundance in the name of God by Onesimus, who is your Bishop in love unutterable, whom I pray that ye love in Jesus Christ our Lord, and that all of you be like him; for blessed is He who hath given you such a Bishop, as ye deserve; (20) but for as much as love suffereth me not to be silent respecting you, on this account I have been forward to entreat you to be diligent in the will of God; (24) for so long as no one lust is implanted in you which is able to torment you, lo, ye live in God. I rejoice in you, and offer supplication on account of you, Ephesians, a church renowned in all ages. (26) For those who are carnal are not able to do spiritual things, neither the spiritual carnal things; likewise neither faith those things which are foreign to faith, nor lack of faith what is faith's. For those things which ye have done in the flesh even they are spiritual, because ye have done every thing in Jesus Christ, and ye are prepared for the building of God the Father, and are raised up on high by the engine of Jesus Christ, which is the Cross, and ye are drawn by the rope, which is the Holy Ghost; and your pulley is your faith, (28) and your love is the way that leadeth up on high to God. Pray for all men, for there is hope of repentance for them, that they may be accounted worthy of God. By your works rather let them be instructed. Against their harsh words be ye conciliatory in meekness of mind and gentleness: against their blasphemies do ye pray: and against their error be ye armed with faith: and against their fierceness be ye peaceful and quiet: and be ye not astounded by them. (30) Let us then be imitators of our Lord in meekness, and [emulous] as to who shall be injured, and oppressed and defrauded more [than the rest]. (32) The work is not of promise, unless a man be found in the power of faith even to the end. It is better that a man be silent when he is something than that he should be speaking when he is not; that by those things which he speaks he should act, and by those things of which he is silent he should be known. (34) My spirit boweth down to the Cross, which is an offence to those who do not believe, but to you salvation and life eternal. (36) There was concealed from the ruler of this world the virginity of Mary, and the birth of our Lord, and the three mysteries of the shout, which were done in the quietness of God from the star. And here at the manifestation of the Son magic began to be destroyed, and all bonds were loosed, and the ancient kingdom and the error of evil was destroyed. From hence all things were moved together, and the destruction of death was devised, and there was the commencement of that which is perfected in God.

THE THIRD EPISTLE OF THE SAME SAINT IGNATIUS.

(P. 40.) Ignatius, who is Theophorus, to the Church which has been pitied in the greatness of the Father Most High; to her who presideth in the place of the country of the Romans, who is worthy of God, and worthy of life and happiness and praise and remembrance, and is worthy of prosperity, and presideth in love, and is perfected in the law of Christ blameless, much peace.

Long since have I prayed to God that I might be accounted worthy to behold your faces, which are worthy of God: now therefore being bound in Jesus Christ, I hope to meet you and salute you (42), if there be the will that I should be accounted worthy to the end. For the beginning is well disposed, if I be accounted worthy to attain to the end, that I may receive my portion without hindrance through suffering. For I am afraid of your love, lest it should injure me. For you, indeed, it is easy for you to do what you wish; but for me, it is difficult for me to be accounted worthy of God, if indeed you spare me not. For there is no other time like this, that I should be accounted worthy of God; neither will ye, if ye be silent, be found in a better work than this. If ye leave me I shall be the word of God; but if ye love my flesh, again am I to myself a voice. Ye will not give me any thing better than this, that I should be sacrificed to God while the altar is ready (44); that ye may be in one concord in love, and may praise God the Father through Jesus Christ our Lord, because he has accounted a Bishop worthy to be God's, having called him from the East to the West. It is good that I should set from the world in God, that I may rise in Him in life.

Ye have never envied any one. Ye have taught others. Pray only for strength to be given to me from within and from without, that I may not only speak, but also may be willing; and not that I may be called a Christian only, but also that I may be found to be [one]: for if I am found to be [one], I am also able to be called [so]. Then [indeed] shall I be faithful, when I am no longer seen in the world. For there is nothing which is seen that is good. The work is not [a matter] of persuasion, but Christianity is great when the world hateth it. (46) I write to all the Churches, and declare to all men that I die willingly for God, if it be that ye hinder me not. I intreat you, be not [affected] towards me by love that is unseasonable. Leave me to be the beasts', that through them I may be accounted worthy of God. I am the wheat of God, and by the teeth of the beasts I am ground, that I may be found the pure bread of God. With provoking provoke ye the beasts, that they may be a grave for me, and may leave nothing of my body, that even after I am fallen asleep I may not be a burden upon any one. Then shall I be in truth a disciple of Jesus Christ, when the world seeth not even my body. Intreat our Lord for me, that through these instruments I may be found a sacrifice to God.

(48.) I do not charge you like Peter and Paul, who are Apostles, but I am one condemned: they indeed are free, but I am a slave even until now. But if I suffer, I shall be the freedman of Jesus Christ, and I shall rise from the dead in Him free. And now, being bound, I learn to desire nothing. From Syria, and even to Rome I am cast among beasts, by sea and by land, by night and by day, being bound between ten leopards, which are the band of soldiers, who, even while I do good to them, do evil the more to me. But I am the rather instructed by their injury, but not on this account am I justified to myself. I rejoice in the beasts that are prepared for me, and I pray that they may be quickly found for me; and I will provoke them to devour me speedily: and not as that which is afraid of some other men, and does not approach them (50); even should they not be willing to approach me, I will go with violence against them. Know me from myself. What is expedient for me? Let nothing envy me of those that are seen and that are not seen, that I should be accounted worthy of Jesus Christ. Fire and the cross, and the beasts that are prepared, amputation of the limbs, and scattering of the bones, and crushing of the whole body, hard torments of the devil, let these come upon me, and only may I be accounted worthy of Jesus Christ. The pains of the birth stand over me (52), and my love is crucified, and there is no fire in me for another love. I do not desire the food of corruption, neither the desires of this world. The bread of God I seek, which is the flesh of Jesus Christ, and his blood I seek, a drink which is love incorruptible (54). My spirit saluteth you, and the love of the Churches which received me as the name of Jesus Christ, for even those who were near to the way in the flesh preceded me in every city. Now therefore being about to arrive shortly at Rome, I know many things in God; but I moderate myself, that I may not perish through boasting; for now it behoveth me to fear the more, and not to regard those who puff me up. For they who say to me such things, scourge me: for I love to suffer, but I do not know if I am worthy. For to many zeal is not seen; but with me it has war: I have need therefore of meekness, by which the ruler of this world is destroyed. I am able to write to you of heavenly things; but I fear lest I should do you an injury. Know me from myself. For I am cautious, lest ye should not be able to receive it (56), and should be perplexed. For even I, not because I am bound, and am able to know heavenly things, and the places of angels, and the station of the powers that are seen and that are not seen, on this account am I a disciple: for I am far short of the perfection which is worthy of God. Be ye perfectly safe in the patience of Jesus Christ our God.

Here end the Three Epistles of Ignatius, Bishop and Martyr.

I.

(P. 197.) *Sentences selected from the Epistles of the holy Ignatius the disciple of the Apostles, the God-clad and Martyr, the second Bishop of Antioch: which have the force of Ecclesiastical Canons.*

1.

From the Epistle to the Ephesians.

Let us take heed therefore that we be not opposed to the Bishop; so that we may be subject to God. Because the more any one seeth the Bishop silent, let him be the more afraid of him. For every one whom the master of the house sendeth to his own administrations, it is right for us so to receive as him who sent him. It is evident, therefore, that it is right for us to look to the Bishop as to our Lord. c. v. vi.

And a little further. Be ye therefore careful to assemble together continually for the giving of thanks, and for the praise of God. For when ye are continually together, the power of Satan is destroyed, and his dominion is dissolved, by means of the unanimity of your faith. For there is nothing better than peace, by which all the wars of heavenly and earthly beings are frustrated. c. xiii.

And a little further. Better is it that a man be silent when he is something, than that he be speaking when he is not. For it is good that a man teach, if it be that he do what he says. c. xv.

2.

Of the Same, from the Epistle to the Magnesians.

Those in whom there is no faith are of the ruler of this world; and those who are faithful in love are the image of God the Father, through Jesus Christ. And if we be not willing to die for his sake in his passion, his life is not in us. For as much, therefore, as I have beheld in those persons of whom I have written above, that is to say, the Bishops, the Presbyters, and the Deacons, your whole assemblage in faith and in love, I beseech you that ye take heed to do every thing in the unanimity of God; the Bishop presiding over you in the place of God, and the Presbyters in the place of the Angels of the Council, and the Deacons in the place of the Apostles. c. v. vi.

3.

(P. 198.) *Of the Same, from the Epistle to the Titilians (Trallians).*

For when ye are subject to the Bishop as to Jesus Christ, ye seem to me not to be living in the flesh, but in Jesus Christ, who died for us; so that, believing in his death, ye may escape from dying. It is right, therefore, that ye should do nothing without the Bishop, as [indeed] ye do. And be ye subject also to the Presbyters as to the Apostles of Jesus Christ, our hope: so that we may be found living in the Same. It is becoming, therefore, to the Deacons also, who are sons of the mystery of Jesus Christ, to please all men in every manner;

for they are not ministers of meat and drink, but of the Church of God. It is right for them to guard themselves against accusation as against fire. And in like manner, let every one be reverential towards the Deacons as towards Jesus Christ; and towards the Bishop, who is in the place of the Father; and towards the Presbyters as towards the sons of the council of God and members of the Apostles. Apart from these the Church is not named. c. ii. iii.

And a little after. For even I, not because I am bound and am able to know heavenly things, also the places of angels, and the station of the powers that are seen and that are not seen, on this account be ye disciples to me, for we are far short; that we fail not from God. I beseech you, therefore—it is not I, but the love of Jesus Christ—that ye use only the food of gratitude, and withdraw from the strange root which is of heresies, of those who mix themselves up in Jesus Christ so that they may be trusted: like those who give the poison of death in wine and honey, so that he who is ignorant in pleasure receiveth death. Beware, therefore, of those who are such. c. v. vi.

4.

Of the Same, from the Epistle to Polycarp, Bishop of the city Smyrna.

Let not those then who seem to be something, and teach strange doctrines, astound thee, but stand in the truth, like a valiant man who is smitten; for it is [the part] of a great combatant to be smitten and conquer. But more especially on God's account it behoveth us to endure every thing, so that He also may endure us. c. iii.

And again. Look to the Bishop, that God also may look upon you. (199.) I will be in the stead of your souls—of those who are subject to the Bishop, and the Presbyters, and the Deacons: with them may I have a portion near God. c. vi.

5.

Of the Same, from the Epistle to the city Philadelphia.

For they who are of God and of Jesus Christ, these are with the Bishop. And they who repent and come to the concord of the Church, these also are of God, that they may be living in Jesus Christ. Do not err, my brethren: whosoever cleaveth to him who rendeth the Church of God, shall not inherit the kingdom of God. Whosoever walketh in a strange mind, this man hath not consented to the passion of Christ. Take heed, therefore, to use one thanksgiving. For the flesh of our Lord Jesus Christ is one; and one is the cup of the concord of his blood. c. iii. iv.

And again. I cried, therefore, with the voice, being among you, and I spake with a loud voice, with the voice of God—attend to the Bishop, and the Presbyters, and the Deacons. And there are some who imagine respecting me, that I have said these things as though I know the divisions of some—but He in whom I am bound is witness to us, that I have not learned these things from men;

but the Spirit cried and said these things: "Without the Bishop do nothing." c. vii.

Again. I tell you that I am informed that there is peace in the Church of Syria. It is becoming, therefore, to you, as a Church of God, to choose a Deacon, that he may be an ambassador of God to go thither and rejoice with them being assembled together, and that they should praise the name of the Lord. Blessed is he in Jesus Christ, whosoever is accounted worthy of this ministry. Ye also shall give praise, on account of your being willing. This is not difficult for you for the name of God, like those Holy Churches which have sent Bishops, and others, Presbyters and Deacons. c. x.

6.

Of the Same, from the Epistle to the Church of Asia.

There is no power without the Bishop, neither to baptize nor to make refreshments. But whatsoever he approves, this is pleasing to God, that every thing that ye do may be true and faithful. And now it is becoming that we should be vigilant while we have time to repent towards God. This is good, that we know God and the Bishop. He who honoureth the Bishop is honoured of God. But he who doeth any thing which is concealed from the Bishop serveth Satan. *Epist. Smyrn.* c. viii. ix.

7.

(P. 200.)—*Again of the Same, from the same Epistle to the Magnesians, which has been mentioned above.*

But consent to the Bishop, and to those who preside over you for the form and doctrine of incorruption: as, therefore, our Lord does nothing without his Father, neither in his own person, nor through his disciples, so neither do ye any thing without the Bishop and the Presbyters: neither do ye attempt that any thing should appear to be becoming to any one of you of himself and to himself, without the Bishop. c. vi. vii.

8.

Again, from the Epistle to the Titilians (Trallians), which has been mentioned above.

Take ye then upon yourselves gentleness, and refresh yourselves in faith which is in the hope and the enjoyment of the blood of Jesus Christ. c. viii.

Again, from the Same. Be like deaf men when any one speaketh to you apart from Jesus Christ; who is of the race of the house of David from Mary; who in truth was born, and ate and drank, and in truth was persecuted in the time of Pontius Pilate, and in truth was crucified and died, while those who are in heaven, and those in earth, and those under the earth, beheld, and in truth he rose from the dead, whom his Father raised. So that the Father of Jesus Christ will in like manner raise us also who believe in him: without whom we have not the life of truth. But if as some without God, that is, without

faith, say, that in supposition he was supposed to have suffered, as they themselves are in supposition, I then why am I bound, and why do I pray that I may be devoured by beasts? In vain then do I die. Why do I speak falsehood respecting our Lord? Flee, therefore, from evil off-shoots, which engender the fruits of death; that is, those which he whosoever eateth immediately dies. For these are not the plants of the Father; for if they had been the plants of the Father, they would have been seen to be the branches of the Cross; and their fruit would have continued incorruptible in the passion of the Cross of your Lord, whose members ye are. c. ix. x. xi.

9.

Again, from that to Polycarp, which has been mentioned above.

It is becoming to thee, oh Polycarp, deserving of the happiness which is of God, that thou shouldest gather together to thee the sons of the council to a council suitable for God, and shouldest choose one that is much beloved by you (201), and is indefatigable, who might be able to be, and be called an ambassador of God. Let this man be persuaded to go to Syria: and they shall praise your love, which is unwearied for the glory of God. For the Christian has not power over himself; but is continually prepared for God. For this is God's work, and yours also, when ye shall have accomplished it. c. vii.

Here end these passages of the holy Ignatius, the God-clad and Martyr.

II.

From the Book of the holy Ignatius, the God-clad, Bishop of Antioch.

I WRITE to all the Churches, and declare to all men that I die willingly for God. I entreat you be not in love that is unseasonable. Leave me to be the beasts', that through them I may be accounted worthy of God. I am the wheat of God, and by the teeth of the beasts I am ground, that I may be found the pure bread of God. With provoking provoke ye the beasts, that they may be a grave for me, and may leave nothing of my body. Know me from myself, as to what is expedient for me. I know that now I begin to be a disciple. Let nothing envy me of those that are seen and of those that are not seen, that I should be accounted worthy of Jesus Christ. Fire and the Cross and the beasts that are prepared for me, and division and scattering of the bones, and amputation of the limbs, and torment of the whole body, and evil crushings of the Devil; let these come upon me, and only may I be accounted worthy of Jesus Christ. The boundaries of this world do not profit me, neither its kingdoms. It is better for me to die in Jesus Christ than to reign over all the boundaries of the earth. I seek him who suffered for me. I desire him who rose from the dead. And the pains of death stand. Know me from myself, brethren. Do not hinder me from life; do not desire my death. Do not honor me in this [who am one] that does not wish to be in the world. Do not provoke me to envy by those things that are

seen. Leave me to receive the pure light: when I am gone thither I shall be perfected in light.[1] There is nothing which is hidden from our Lord, but even our secret things are near to him. Let us, therefore, do every thing, as though he dwelt within us; and let us be the temples of God, and he shall be God in us, from which we justly love him.[2] In one faith in Jesus Christ, in him who was in the flesh of the seed (202) of the house of David, who is the son of man and the Son of God.[3] It is not proper when Jesus Christ is spoken of, that we should conduct ourselves like Jews; for Christianity has not believed into Judaism, but Judaism into Christianity, in which whosoever believeth is assembled before God.[4] If then this was done in supposition by our Lord, I also am bound in supposition: and why have I delivered up myself to death, and to mocking, and to the sword, and to the beasts? But he who is near to the sword is near to God; and if he be among the beasts he is with God, only in the name of our Lord Jesus Christ who died for us: and that I may suffer with him I endure every thing. And God Jesus Christ strengtheneth me, whom some, not knowing him, deny; that is, he denyeth them.[5] I persuade [thee] to add to thy course: be constant in fastings and in supplications to God, but not immoderately, so that thou mayest not prostrate thyself.[6]

III.

From Eusebius' Third Book of the History of the Church.
Chapter the Twenty-second, that the second Bishop in Antioch was Ignatius.

But also in Antioch, after Evodius, who was the first Bishop there, in those times the second Bishop, Ignatius, was known. And in like manner also Simeon, the second Bishop in the Church of Jerusalem after James the brother of our Saviour, in those times held the Ministry.

Chapter the Thirty-sixth, respecting Ignatius, and respecting his Epistles.

And Ignatius, who even to this day is renowned by many, was the second Bishop in the Church of Antioch after Peter. But an account is told respecting him, that he was sent from Syria to the city of Rome, and was devoured by beasts for the sake of the testimony for Christ. When, therefore, he was passing through Asia, and was watched with much caution by the guards who kept him, he confirmed the cities into which he entered with words of consolation and encouragement; and more especially he exhorted them that they should first of all be on their guard against heresies, because that then they were already abundant; and he entreated them not to depart from the tradition of the Apostles (203). And for the greater caution, he determined to testify to them also by writing. And when he was come to Smyrna, where Polycarp was, he wrote one

[1] Epist. Rom. c. iv—vi. [2] Epist. Ephes. c. xv. [3] Epist. Ephes. c. xx.
[4] Epist. Magnes. c. x. [5] Epist. Smyrn. c. iv. v. [6] Epist. Polycarp. c. i.

Epistle to the Church at Ephesus, and mentions that they had a Pastor, Onesimus; and another to the city Magnesia, which is on the side of the river Menandrus, in which also he mentions that there was a Bishop there, whose name was Damas: and again another to the city Tralles; and he writes, that there was there a Chief, whose name was Polybius. And besides these, he also wrote to the Church of Rome, and presented in it a request to them, that they would not beg off his martyrdom, and deprive him of the hope which he loved. From which it is right that we should set down a few things, for a proof of what has been said. He wrote then in his words thus: "From Syria even to Rome I contend with beasts, by sea and by land, by night and by day, being bound with ten leopards, which are the band of soldiers, who, when we do good to them, they do evil: and by their evil treatment I become more a disciple; but not on this account am I justified to myself. I salute the beasts which are prepared for me, and I pray that they may be quickly found for me, and I will provoke them to devour me speedily; not as that which is afraid of others, and does not approach them: for even if they should refrain, and be not willing to approach me, I will go with violence against them. Know me from myself. What is expedient for me I know. Now I begin to be a disciple. Let nothing envy me of those that are seen and of those that are not seen, that I should be accounted worthy of Jesus Christ. Fire and the Cross and the collection of beasts, and scattering of the bones, and amputations of the limbs, and destruction of the whole body, and the torment of Satan—let all these come upon me, and only may I be accounted worthy of Jesus Christ." And these Epistles he wrote from that city of which we have spoken to those Churches which we have enumerated. When, then, they had passed Smyrna he wrote again from Troas to those who were in Philadelphia, and to the Church of Smyrna, but personally to the Bishop there, Polycarp, whom he knew to be an imitator of the Apostles; and like a good and true Pastor, he commended to him his flock in Antioch, and persuaded him to take care of it with diligence. And the same, writing to those who were at Smyrna, used these words; I know not from whence; that he said thus respecting Christ—"I also, after his resurrection in the flesh, know him; and I bear witness and believe that he is (204). And when he came to those of the house of Peter, he said to them, 'Take, feel me and see, that I am not a bodyless spirit:' and immediately they drew near to him and believed." But Irenæus also knew his martyrdom, and mentions his Epistles, and says thus: "As one of those belonging to us, who on account of the testimony for God was condemned to be thrown to beasts, said, 'I am the wheat of God, and by the teeth of beasts am I ground, that I may be found pure bread.'" Polycarp also mentions these same in the Epistle which he wrote to the Philippians, in these words: "I beseech you all to be persuaded, and continue in all that patience which ye saw with your eyes, not only in the blessed Ignatius and Rufus, and Zosimus, but also in others who were of you: also in Paul himself, and in the rest of the Apostles, being persuaded that all these have not run in vain, but in faith and

righteousness, and are now in the place that is due to them near our Lord, with whom they suffered. For they loved not this [world], but Jesus Christ who died for us, and for our sakes rose again from the dead." And afterwards he said, "Ye have written to me, ye and Ignatius, that if any one go to Syria, he should also bear your letters, which thing I will do if I have a convenient time—either I, or he whom I send to be an ambassador also for you. The Epistles which were sent to us from Ignatius, and the others which we have by us, we have sent to you, as you gave charge, which are subjoined to this Epistle, from which ye may be much profited, for there is in them faith and patience, and all the edification which is requisite for the fear of our Lord. Respecting Ignatius, then, there are such things as these. But after him Heros receives the Bishopric of Antioch.

From Chapter the Thirty-seventh, respecting the Evangelists who flourished up to that time.

In as much, therefore, as it is not easy for us to enumerate by name all those who received the first succession of the Apostles, who were Pastors and Evangelists in all the Churches that are in all the world, we have made mention in writing by name of those only through whose writings we have even until now the tradition of the doctrine of the Apostles, as of Ignatius in the Epistles which we have enumerated.

(P. 205.) *Chapter the Thirty-eighth, respecting the Epistles of Clement, and respecting those books which are falsely said to be his.*

And of Clement, in the Epistle that he wrote, which all men acknowledge, which he wrote us from the Church of Rome to the Church of Corinth. Into this there are introduced by him many conceptions of thought from the Epistle to the Hebrews. And again, he has also written sentences in the form of writing, as it is expressed in that; and he has shewn plainly that the writing of this Epistle to the Hebrews is not recent. And on this account it is justly reckoned among the rest of the Epistles of the Apostle. For the Apostle wrote to the Hebrews, and spake with them in the language of the fathers. There are some who say that Luke the Evangelist translated it; and there are some who say this Clement did. And it is likely that this is true; for this Epistle to the Hebrews and his Epistle have one form of expression, and the conceptions of thought which are in both of them are not far apart from one another. But it is proper to know, that a second Epistle also is said to be by Clement; but we are not plainly persuaded that it is his, like the former, because we do not know of the ancients having used it. Again, also, some persons have a short time ago produced another book of many words as his, in which is a dispute of Peter and Apion: but no one of the ancients has mentioned it at all. For neither is there in it the form of the pure and true doctrine of the Apostles. The writing, therefore, of Clement, which all men confess is well known: but we have spoken also of Ignatius and Polycarp.

From the Eighth Chapter of the Fifth Book of the History of the Church.

And he (Irenæus) mentions again what a certain Presbyter recorded who had received from the Apostles, but whose name he has not handed down to us, and he introduces also explanations of the divine Scriptures by the same. And again, he also mentions Justin Martyr and Ignatius, and uses testimonies from their writings.

IV.

Of my Lord John the Monk, from the Epistle which he sent to the Monks Eutropius and Eusebius, who had requested him to write to them respecting the mystery of the communion of the truth in the new life—for what reason the truth of the future has been spoken in parables, and respecting the figures (206) *in which God is spoken of, and proof respecting the soul, and how it is becoming for a man to meditate in this life upon the union of the divine and human natures, together with other matters.*

Love at all times knoweth how to love, but to repay, never. And this we can understand from the example of the Lord of all. * *

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As I said then, my brethren, it is right that we should manifest this love towards each other; more especially towards the Lord of all. For all the Saints who loved God, when their love towards him was hidden in the power of their soul, proclaimed their love by the Voice, that is, by the death of the flesh which is the Voice; because they were not able in any other way to shew their love, but by even going out of Voice, in being divested of the flesh, that they might become Word and not Voice. For whilst they were in the world of the Voice they were men of the Voice; but after they are gone out of the world of the Voice they will be men of the Word and not of the Voice.

Awake yourselves to what I say, and now more than ever be spiritual listeners to me, and if it be possible, by the senses of the spirit be moved at mysteries such as these. Not that we have risen above your knowledge, but that ye may be more confirmed in the knowledge of the hope of your calling. For to whom should we speak these things, but to him who resembles you in wisdom? But that it might be not supposed that I speak from opinion, and not from grace, respecting the man of the Voice and the Word, we will shew you evidently, by bringing, as testimony to our words, the authority of one of the Saints. And if many teachers have adduced authorities for the subjects before them from the writings of the learned Josephus, how much more just is it that the testimony of the Saints should be received—I mean of the blessed Ignatius, the glorious Martyr, who was the second Bishop after the Apostles in

Antioch of Syria, who, when he went up to Rome in the testimony for Christ, wrote Epistles to certain cities; and in that to Rome, when he was persuading them not to hinder him from the testimony of Christ, said, "If ye be silent from me, I shall be the Word of God; but if ye love my flesh, again am I to myself a Voice (206). And he implored them to cease from intreating respecting him, and begged them not to love his life of the flesh better than his life in the spirit. Were these things spoken in an ordinary way by this Saint? What, then, is this, that after his departure from this world he is to himself a Word; but if he continue he is to himself a Voice? Do you wish that we should speak or be silent? Is this mystery made known to us without grace? Or is it becoming that we should make light of his saying, and pass it over in an ordinary manner? That be far from us. For this man of God deserves to be reckoned amongst the company of the Apostles, of whom I had almost said, that whilst he was in the flesh in the world he had immersed himself from the world with his Lord: as he also himself said, "Then am I faithful when I am not seen in the world;" and, "It is good for me that I should set from the world in God, that I may rise in Him in life." And again he said, "Let nothing envy me of those that are seen and that are not seen." That there might be no indignity, therefore, to the greatness of this man of God through what I say, I honour him in silence, and approach to the saying which he spake, "If ye are silent from me," and leave me to die in sacrifice, "I am to myself the Word of God;" but if not, "I am to myself a Voice." In that he says, I am to myself a Word, he wishes to shew us this, that in the world to come man is of the spirit, and that the wisdom of the truth is not known in this life of the flesh; because if the wisdom of the truth were spoken by the voice in the new life, there would be allegories and types even there, because the voice is not able to bring forth the mystery of the truth without the similitude of the flesh. And it is known that the similitude is to be done away with, according to the teaching of Paul for us—that we see now as in a mirror the similitude of the face of the truth, but at the last the image itself of its beauty, without the glass of allegories—the riches of his wisdom in the knowledge of the truth, as the vision of face to face, without any thing intermediate to shew the similitude: for the truth in the new life is made known to us openly. And this again, "If I shall continue I am to myself a Voice:" he desires to teach that the life here is the business of the flesh in a compound person; for the Word is not of the flesh, but of the spirit; but the Voice is not of the spirit, but of the flesh, because all bodies have the Voice only, but have not the Word, inasmuch as they have not in them the soul in the person. For every beast and bird, together with cattle and creeping thing of the earth, utter the Voice only; but because man has in him a soul, and is not like the rest of the other bodies (208), he uses the Word and the Voice, that by means of the Word the nature of the soul might be known, and by means of the Voice the body of his person. For the Word belongs to the power of the intellect of the soul, but the Voice to the conformation of the flesh. But because all bodies are of a nature without a soul,

on this account also they are without the Word; and because the conformation of their nature is flesh only, on this account they utter only the Voice; for the Word is apart from all bodies, because the soul is separated from them all. Because, therefore, the soul dwelleth in man only, for this reason in man only is the Word found; but the Voice proceeds from the warmth of the blood, in which consists the moving principle of the life of the flesh. And because there is no other hidden nature implanted in those orders of beasts and fowls, so that from the cleverness of their knowledge they may produce something intelligible by the Voice, on this account from these bodies the Voice only is heard, without any distinction of the utterance of words. For the Word is concealed in the hidden parts of the flesh, like the soul, and is enunciated by the Voice; and like as the soul is mingled with the body, the Word is mixed with the Voice. Nor again, by the mechanism of the organ are the distinctions of the voices uttered without the motion of the wind, because even this has the understanding of the distinction of the voices from the knowledge of the power of the soul; by means of this organ which it has put on giving the distinctions of the voices by the art of the conformation of the organ; because the invention of this art proceeds from the wisdom of its knowledge. The understanding, therefore, of the nature of the soul is distinct from the proofs from the Scriptures. By these things is the power of the essence of the soul known; I mean, by the versatility of its thoughts, and by the variety of opinions, and by the invention of arts, and by the speculation upon hidden things: for the hidden nature which is set within us moves within us in the contemplation of hidden things, whereas the nature of body is limited to things that are manifest. For as the ear is not able to hear silence, nor the eye to see the spirit, but the hearing heareth the voice, and the sight seeth conformation; so there is nothing in the nature of the body that is able to look into hidden things, because the inspection of hidden things is a contemplation belonging to the nature of the soul, whose vision the body does not limit; nor does the wonderful mechanism of the heavens stand in the way of its contemplation; nor is it impeded by the magnitude of their glorious vision. But the contemplation of the soul can be with power on high mountains and in secret places, whereas every thing that stands in the way of the body can impede its vision, so that it may not be carried beyond it.

But I am not alleging (209), as in a discussion, proofs respecting the soul, to require many things to be said; but I am sowing a few things into your ears, that they may be instruction for you. But more especially from the reasoning faculty of the Word do we comprehend the power of the soul which is in us; because the reasoning faculty of the Word is not found in any of the bodies, as we have said, but in man only; for the Word of Life is not given in its intelligence to the mortal nature of the flesh, because it has only the Voice. And inasmuch as the soul is not able to speak to the flesh, that is, to another man, without the voice; more especially because the hearing faculty of the body is not able to hear without the voice: for this

reason, those things being secret which in the midst of the covering of the flesh are set in the knowledge of the soul, together with the motion of the power of the soul desiring to bring to light its secret things, the body also is moved, in order that it may declare through the Voice to the hearing faculty those things which from the power of the soul were moved by the Word in the flesh: because the Voice is the interpreter of the Word; and according to the order of nature, the Voice is the declarer of the Word, and by it this is made known to the hearing.

Thus, also, was it effected in this economy of Christ, that John the Baptist, because he was about to preach respecting God the Word, was called a Voice—I am the Voice of one crying in the wilderness, prepare the way. For whom? but for the Word the Lord, whom he preached that men should prepare a way in their souls for the coming of his doctrine. The Son is therefore called the Word, in order that he might shew us that he is from the Father in nature, like as the Word also is begotten from the power of the soul. Our Lord therefore put on the flesh, like the Word the Voice: and more than is the mixture of the Word with the Voice, is the mixture of God the Word with the flesh which he put on. And as the Word is in the Voice, because it has put it on, not like the form of clothing, but hidden in its reasoning faculty, being unlimited, and it is made known manifestly by the hearing; so the Word God dwelt in perfect flesh in his fulness, because in him dwelt all his fulness being unlimited. And as the Word continueth in the soul, and is sent forth from the soul that it may be known to the hearing of many, but taketh the Voice from the nature of the body, and by it is made known to the hearing, because the hearing faculties of men are not sufficient for it to be made manifest alone without the Voice; so also God the Word was with the Father: but when he was sent forth from the Fatherhood to be manifested to men, abiding still with the Father, he took a perfect body of our nature (210), and in it became visible and was manifested to the family of men: for alone without our image men were not able to see him.

V.

From the Third discourse of the holy Dionysius, Bishop of Athens, to Timotheus Bishop of Ephesus, upon the Divine Names.

From the fourth chapter on Good, Light, Beautiful, Love, Extacy, Zeal; and that Evil is not an existence, nor of that which exists, nor is it in those things which exist.

And since it pleases some men from amongst us who speak of holy things, that the name of Love is more divine than Charity, the divine Ignatius therefore has also written "My Love is crucified." *Epist. Rom.* c. vii.

VI.

From the book composed by my Lord Timotheus, Bishop of Alexandria, against the Council of Chalcedon.

Of the blessed Ignatius, Bishop and Martyr, from the Epistle to the Smyrneans.

* *

Until they repent to that passion which is our resurrection. Let no man err. Even heavenly things and the glory of angels and principalities, visible and invisible, unless they believe in the blood of Christ that it is of God, there is judgment even for them. He who can receive it let him receive it. Let not place puff up any one, for all this is faith and charity, than which nothing is more excellent. c. v. vi.

Of the Same, from the Epistle to the Romans.

There is nothing which is seen that is becoming. For our God Jesus Christ, being in the Father, is the more seen. The work is not of persuasion, but the Christian is of greatness when he is hated by the world. I write to all the Churches (211), and charge all men that by my own will I die for God, if it be that ye hinder [me] not. c. iii. iv.

And after a few [words].

It is better for me to die for the sake of Jesus Christ than to reign over the ends of the earth. I seek him who died for us. I desire him who rose on our account. The birth is set over me. Leave me alone, my brethren. Do not hinder me from life: do not desire that I should die. Do not give the world to him who desireth to be God's. Neither entice me by any thing material: leave me to receive the pure light. When I go thither I shall be a man. Permit ye me to be an imitator of the suffering of my God. If any one possess himself in himself, let him understand what I desire, and suffer with me, knowing those things which encompass me. c. vi.

Many proofs of the holy Fathers, which shew that the Virgin is the mother of God, and that Jesus Christ is true God, and that he is one and the same Son who of God the Father was divinely confessed, and of the Holy Virgin by taking of the flesh was written among the generations, and that by the birth of the Word in the flesh he submitted to suffering and death, and that Christ himself is the Word of God.

Of the blessed Ignatius, Bishop and Martyr, from the Epistle to the Ephesians.

Where is the wise? Where is the disputer? Where is the boasting of those who are called knowing? For our God Jesus Christ was conceived of Mary in the economy of God, of the seed of David, and of the Holy Ghost: who was born and baptized, that he

might purify the passible waters. And there deceived the ruler of this world, the virginity of Mary and her child-birth, and in like manner also the death of the Lord, three mysteries of the shout, which were done in the silence of God. c. xviii. xix.

Of the Same, from the Epistle to the Magnesians.

There is one God, who manifested himself through Jesus Christ his Son, who is his eternal Word: he did not proceed from silence: who in every thing pleased him who sent him. c. viii.

(P. 212.) *Of the Same.*

Permit ye me to be an imitator of the suffering of my God. *Epist. Rom.* c. vi.

Of Polycarp, Bishop of Smyrna and Martyr, from the Epistle to the Philippians.

But God and the Father of our Lord Jesus Christ, and the chief Priest of eternity himself, God Jesus Christ, build you up in faith and truth, and in all meekness.

Of Clement, Bishop of Rome, from the first Epistle on Virginity.

Understandest thou then what honour chastity requires? Knowest thou then with what glory virginity has been glorified? The womb of the Virgin bare our Lord Jesus Christ, God the Word; and when our Lord was made man by the Virgin, with this conduct did he conduct himself in the world. By this thou mayest know the glory of virginity.

Of the Same, from the beginning of the third Epistle.

My brethren, thus it behoveth us to think concerning Jesus Christ, as concerning God, as concerning the Judge of the living and the dead. And it is not right for us to think small things concerning our salvation; for by our thinking small things concerning it, we also expect to receive small things. And when we hear as concerning small things, we sin, in that we do not know from whence we are called, and by whom, and to what place, and all those things which Jesus Christ endured to suffer for our sakes.

Of the Same.

There is one Christ our Lord, who saved us, who was first spirit, became then in the flesh, and thus called us.

VII.

From the book of my Lord the holy Severus, Patriarch of Antioch, against the wicked Grammaticus.

Testimonies of the holy Fathers who from Apostolic times delivered soundly the mystery of the right word of faith, and beheld Emmanuel one and the same in miracles and in suffering, and rejected the wicked distinction of a duality of natures after the union.

(P. 213.) *Of Ignatius, Bishop of Antioch and Martyr, from the Epistle to the Romans.*

Permit ye me to be an imitator of the suffering of my God. *But it is found in other copies, which are rather older than these, thus:—* Permit ye me to be a disciple of the suffering of my God. c. vi.

Of the Same, from the Epistle to Polycarp.

Be observant of the times. Expect Him who is above the times, Him who is without times, Him invisible, Him who for our sakes was visible, Him impalpable, Him without suffering, Him who for our sakes was subject to suffering, Him who for our sakes endured in every manner. c. iii.

Of the Same, from the Epistle to the Ephesians.

When ye were inflamed by the blood of God, ye perfectly accomplished a deed worthy of the race. c. i.

Of the Same, from the Epistle to those who were in Magnesia.

Take care to do every thing, the Bishop sitting in the place of God, and the Presbyters in the place of the session of the Apostles, who are entrusted with the ministry of Jesus Christ; who before the worlds was with the Father, and in the end was manifested. c. vi.

Of the Same, from the same Epistle.

For the divine prophets lived in Jesus Christ: on this account, they were also persecuted, who by his grace were inspired with the Spirit, so that they who were not persuaded might be persuaded, that there is one God who revealed himself through Jesus Christ his Son, who is his Word, who proceeded from silence, who in every thing pleased him who sent him. c. viii.

"That he proceeded from silence" is, that he was ineffably begotten of the Father, and like the word incomprehensible what it might be, or the mind. Therefore it is just that he should be honoured in silence, and not that his divine and unprecedented birth should be enquired into: who, having this exaltation, for our sakes became man, not convertibly, but truly, and in every thing pleased the Father when he fulfilled the obedience for us.

Of the Same, from the Epistle to the Trallians.

For when ye are subject to the Bishop as to Jesus Christ (214), ye

seem to me not to be living as men, but as Jesus Christ: who for our sakes died, that believing in his death ye may flee from this that ye are to die. c. ii.

Of the Same, from the same Epistle.

If then, like men who are without God, that is, do not believe, they say that in supposition he suffered, when they themselves are in supposition, I, why am I bound? Why then do I also pray that I may contend with beasts? In vain then do I die. I belie therefore the Lord. Flee therefore from evil branches which engender fruits that bear death, which if a man taste he dies immediately. c. x. xi.

Of the Same, from the Epistle to the Smyrneans.

I praise Jesus Christ God, who has thus made you wise. For I knew that ye were perfect in faith immoveable, as if ye were nailed to the Cross of our Lord Jesus Christ, in flesh and in spirit, and ye are confirmed in love in the blood of Christ; and it is confirmed to you that our Lord in truth is of the race of David in the flesh, but the Son of God by the will and the power of God, who was born in truth of the Virgin, who was baptized of John, in order that all righteousness might be fulfilled by him. Truly before Pontius Pilate and Herod the Tetrarch he was nailed for us in the flesh, whose fruit we are, from his suffering divinely blest, in order that he may raise a sign to eternity by his resurrection for his saints, and his believers, whether among the Jews or among the Gentiles, in one body of his church. For all these things he suffered for our sakes, in order that we may be saved; and truly he suffered, truly also he raised himself. c. i. ii.

Of Polycarp, Bishop of Smyrna and Martyr, from the Epistle to the Philippians.

In the same manner the Deacons blameless before his righteousness, are Deacons of God and Christ, and not of men.

Of the Same, from the same Epistle.

But God himself and the Father of our Lord Jesus Christ, and the eternal Chief Priest himself (215), God Jesus Christ, build you up in faith and in truth, and in all gentleness, and in all absence of wrath, and patience, and endurance of Spirit, and in perseverance, and in chastity.

Of Clement, the third Bishop of Rome after the Apostles, from the second Epistle to the Corinthians.

My brethren, thus is it right for us to think concerning Jesus Christ, as concerning God, as concerning the Judge of the living and the dead, and it is not right for us to think small things concerning our salvation: for if we think small things concerning it, we hope also to receive small things. And when we hear as concerning small things, we sin, because we do not know from whence we are called, and by whom, and to what place; and how much Jesus Christ endured to suffer for us.

VIII.

From the First Book of the Epithronian Sermons of the holy Severus, Patriarch of Antioch.

From the thirty-seventh sermon, on Basil the Great and on Gregory Theologus. But it was delivered in the church of the Martyr the holy Ignatius.

Thus in their will they seemed martyrs, for they were not held by their seats, neither were they bound by the pleasures of this world. Since, then, they emulated the God-clad Ignatius, they said, "It is good to set from the world and to rise in Christ." c. ii. For this reason we have assembled you in this his house, the house of prayer, for the commemoration of these Saints; and we have proceeded in the discourse to their praises, honoring the teacher through his disciples.

From the Second Book of the Epithronian Sermons of the holy Severus, Patriarch of Antioch.

From the sixty-fifth sermon, on the holy Basil and Gregory; but a few additional words are spoken towards the end of it also respecting the God-clad Ignatius.

(215.) In the same manner, also, the God-clad Ignatius, who now has set before us this spiritual banquet in his house, which is the house of prayer, and who rejoices in the praiseworthy virtues of his disciples, was appropriately named Ignatius from facts, because he foreknew things future; for any one who is only moderately acquainted with the language of the Romans knows that *Nūrono*, that is, inflamed, as we also say, was derived from hence; for the Romans call the fire which is lighted up and in flames, *Ignis*.* Who then is he that has in himself the flame, that is to say, the lamp of divine love, and is inflamed by the desire to suffer for Christ? The same who also, in writing to the Romans, says: "Fire and beasts and ten thousand sorts of torments, let them come upon me, only may I be accounted worthy of Jesus Christ." c. v. And since he had this within him for him who was beloved, which is also wonderful, on this account also he crieth, "From within he saith to me, 'Come thou to my Father.'" c.vii. Not only, then, in the similarity of the name, which commencing with God, was appropriated to Basil and Gregory, did they resemble Ignatius, but also in the strenuous stand for the truth, in boldness of speech, in

* It is right to know also here that the Romans do not call fire simply *Ignis*; but those fires which are kindled on elevated places, and shew some signal which is not yet near, such and such; as those which are kindled upon hills and upon heights, and blaze and shew the approach of the enemies, according to a compact and sign prearranged, which the Greeks call πυρσος: for this reason the Teacher says, "because he foreknew things future."

contests, in suffering, in the harmony of preaching. For they knew God, and taught the word of God which without conversion was made flesh, and was crucified for us and suffered in the flesh; while they little heeded the Simonian and Nestorian advocacy, which is blinded and offended unholily at the suffering of the Godhead; for they are persuaded that the suffering did not touch that unpassable one, although by way of the economy as one made flesh and made man he would be in suffering when he was astonished at the sting of death which is against us and of sin. And Ignatius indeed said, "Permit ye me to be an imitator of the suffering of my God." *Epist. Rom.* c. vi.

(217.) *From the eighty-fourth sermon, on Basil the Great, and on Gregory Theologus. But it was delivered according to custom in the interior of the house of prayer of the God-clad Martyr Ignatius.*

And they fixed their view towards heaven like the God-clad Ignatius, and looked for the excellent things which are above, and were steadfast, and conversed with bodyless spirits, and, were out of the flesh even when in the flesh. Take for me, as a proof of these things, the words of him who as in reality had put on God. "For I say, not because I am bound and am able to understand the heavenly things, and the places of angels, and the stations of principalities, visible and invisible, from this am I already a disciple; for many things are lacking to us, so that we may not be lacking of God." *Epist. Trall.* c. v.

Let us, therefore, since Christ is our head and master, and not man, as he says in the Gospels, be prepared for the kingdom of Heaven: like the saying of the Martyr Ignatius, "So that we may not be altogether lacking of God. To him to whom it is becoming, be praise for ever and ever. Amen.

Here endeth the eighty-fourth sermon.

IX.

From the Book of the Proofs of the Fathers against the wicked Grammaticus.

Testimonies of the holy Fathers, who from the time of the Apostles soundly taught the right word of faith, and beheld Emanuel one and the same in miracles and in sufferings, and rejected the distinction of a duality of natures after the union. Of Ignatius Bishop of Antioch and Martyr, from the Epistle to the Romans.

Permit ye me to be an imitator of the suffering of my God. c. vi.

Of the Same, after some other [words], from the Epistle to the Ephesians.

When ye were inflamed in the blood of God, ye accomplished perfectly a deed worthy of the race. c. i.

X.

(218.) *Also Ignatius, in whom Christ dwelt and spake even as in Paul, and from this he was named the God-clad: for he wrote to the Ephesians after this manner. Ignatius:*

Ignorance was dissipated, the antient kingdom was destroyed, when God was manifested [as] man, for the renewal of life without end: and that which was perfect by God took a beginning. From hence every thing was moved as one because the destruction of death was prepared. c. xix.

But also Ignatius the God-clad and Martyr, in writing to the Ephesians, taught that Christ, in that he was passible, that is, in the flesh, after the trial of sufferings and death was at the last impassible: when still in that he was always God, he was also always impassible. But he speaks thus. Ignatius:

There is one physician, carnal and spiritual, made and not made, God amongst men, true life in death, both from Mary and from God, first passible, and then impassible, Jesus Christ our Lord. c. vii.

XI.

Of the holy Ignatius, the God-clad Martyr and Archbishop of Antioch, from the Epistle to the Ephesians. Who taught that Christ was first passible in the flesh, and then impassible.

There is one physician, carnal and spiritual, made and not made, God amongst men, true life in death, from Mary and from God, first passible, and then impassible, Jesus Christ our Lord. c. vii.

XII.

Of the holy Ignatius, Bishop of Antioch and Martyr, from the Epistle to the city Philadelphia.

Do not err, my brethren: he who cleaveth to him who rendeth the church doth not inherit the kingdom of God. c. iii.

(219.) *Of the holy Ignatius Theophorus, from the Epistle which he wrote to the church which is in Asia.*

Let no man err: even heavenly beings and the glory of the angels and principalities visible and invisible, unless they believe in the blood of Christ who is God, there is judgment even for them. *Epist. Smyrn.* c. vi.

Again of the same, from the Epistle to the Ephesians.

For there is one physician, carnal and spiritual, made and not made,

God in man, true life in death, from Mary and from God, first passible and then impassible, Jesus Christ our Lord. c. vii.

Of the holy Ignatius, Bishop of Antioch and Martyr, from his Epistle to the Smyrneans.

I warn you of evil men, who are beasts and possess only the form of men, that not only is it not right that you should receive them, but if it be possible ye should not even meet them, but only pray for them, that they may repent, which is difficult, but Jesus Christ has the power over this. c. iv.

XIII.

And again the blessed Ignatius, Patriarch of Antioch, who was the second after Peter the Apostle, and he also spake thus in the Epistle to the Ephesians. Ignatius:

But there deceived the ruler of this world the virginity of Mary and her child-birth, and in the same manner also the death of our Lord. c. xix.

Of the holy Ignatius, Patriarch of Antioch, who was the second after the Apostles, from the Epistle to the Romans.

Permit ye me to be an imitator of the sufferings of my God. c. vi.

And again he says,

My spirit boweth down to thy cross which is an offence to those who do not believe, but to us for salvation and for eternal life. *Epist. Ephes.* c. xviii.

For the holy Ignatius the disciple of the Holy Apostles said,

He who honoreth the Priest honoreth Christ.

XIV.

(220.) *From the book called Plerophoria, or an Apology for the Orthodox and Apostolic Faith.*

Chapter the third, which establishes that God the Word, the only begotten of the Father, one of the Trinity, having been made man suffered and was crucified for us in the flesh; and not man a mere man wrought our salvation, as again the same Nestorians also affirm this. The holy Ignatius, Bishop of Antioch and Martyr, from the Epistle to the Romans.

Permit ye me to be an imitator of the suffering of my God. c. vi.

XV.

From the Epistle of my Lord the holy Philoxenus, Bishop of Mabug, against the passion of the soul.

And Polycarp the disciple of John was burnt with fire, and Ignatius was devoured of beasts.

XVI.

From the book called the Bee, which was composed by my Lord Solomon, Metropolitan of Perat Maisan.

John the son of Zebedee, he also was from Bethsaida of the tribe of Zabulon. He preached at first in Asia, and afterwards he was sent into banishment to the island of Patmos by Tiberius Cæsar, and then he went up to Ephesus and built a church there. And there went up with him three disciples—Ignatius, who was afterwards Bishop of Antioch, and was thrown to beasts at Rome, and Polycarp, who was Bishop in Syria (Smyrna) and received the crown of martyrdom by fire, and that John on whom he conferred the priesthood and the seat of the bishopric after him. He then, having lived a long time, died and was buried in Ephesus. For he gave charge that no man should know his sepulchre: and there are two sepulchres of the same in Ephesus: one concealed of the Evangelist himself, and the other of his disciple John, who wrote the Apocalypse, for he says that from the mouth of John the Evangelist he heard every thing that he wrote.

(221.) That child, whom our Lord called and set up and said—that unless ye be converted, become like a child, ye shall not enter into the kingdom of heaven—was Ignatius who was Patriarch of Antioch. And he saw the angels ministering in two bands, and instituted that they should minister in the church in the same manner. And after a time this institution was abolished, and when Diodorus went with his father in the embassy to the country of Persia, and saw them ministering in two bands, he came to his own country Antioch, and renewed the practice of ministering in two bands.

XVII.

Ignatius the God-clad saw in a divine vision the hosts on high chanting in two bands, and he delivered it to the holy church of God to chant in the same manner.

XVIII.

At that time Domitian raised a persecution against the Christians, and John the Evangelist was sent to Patmos. But when Evodius had

continued 30 years in Antioch, Ignatius became Bishop there, and he first instituted that two bands should chant in the Church.

And also Ignatius, when he had ruled 15 years, was cast to beasts at Rome, and Heron stood in his stead. In the 9th year John the Evangelist departed this world, having continued in the Episcopate seventy years: and Ignatius and Polycarp were his disciples, and the life of John was prolonged to the 9th year of the reign of Trajan.

XIX.

In the year 419, Trajan made Armenia a province, and in the same year Ignatius, who had been the disciple of John the Evangelist, suffered Martyrdom in Antioch.

(222.) THE TESTIMONY OF MY LORD IGNATIUS,

BISHOP OF THE CITY OF ANTIOCH,

WHICH HE TESTIFIED IN THE DAYS OF THE EMPEROR TRAJAN.

At that same time, when the wicked Emperor Trajan had received the government of the Romans, Ignatius, who was the disciple of the Apostle John the Evangelist, a man * * * who in all actions resembled the Apostles, and like a wise sailor directed the Church in Antioch, and with difficulty passed through the former tempests from the many persecutions in the days of Domitian, and like a good pilot, with the helm of prayer and constant fasting, and by the admonition of spiritual works stood up against the tumults of the power of the enemy, being afraid and fearful lest he should lose any of the humble and of little strength. And he therefore rejoiced at the stability of the Church, and at its rest a little from persecution: for he was subdued in himself lest he should go astray from that true love of Christ, to which he had been brought near, and should be hindered from the perfection of the rank of the Disciples. For it was set in his mind, that by the testimony of Confession, if it should happen and befal him, he would be brought very near to God. And on this account having been a few years constant in the Church, like a divine lamp, having enlightened the hearts of all men by explaining the Scriptures which were disclosed to him through prayer——.

Trajan, then, after nine years of his reign, his heart being lifted up on account of the conquest of the Scythians and the Dacians and of many other nations, and thinking that it was becoming to him, and that his victory was very imperfect unless he subdued the Christians and the people who feared God, to compel them also to worship devils, and together with all men to put on the superstition of the nations, while he threatened to persecute all the Saints,

that either they should sacrifice to devils, or should receive punishment * * * * he oppressed them. At the same time [being afraid] on account of the Churches at Antioch, that [noble] soldier of Christ, Ignatius, of his own free will * * * came even to Trajan; for he was [staying] at that time in Antioch, and was hastening next to make a descent upon Armenia and upon the Parthians. When then he stood before Trajan face to face, Trajan said to him, "What art thou, O ill-fated man! who art precipitate, and hastenest to transgress my orders, and persuadest (223) others also, to perish in an evil manner?" The holy Ignatius then said to him, "A man is not to call him ill-fated who is the habitation of God; for those devils and demons, which thou servest, are removed to a great distance from the servants of God. But if, because I am a burden upon those evil ones and against the unclean spirits, thou callest me ill-fated, even I myself confess this; because I have Christ the king who dwelleth in heaven, Him who destroys and frustrates all their inventions." Trajan said to him, "And who is he that has God clothed upon him?" Then Ignatius answered him and said to him, "He who has Christ in his heart." Trajan says to him, "With respect to us, then, dost thou not think that the gods are in our mind, since they are our helpers in the wars?" Ignatius then said to him, "The devils of the nations thou callest gods, so art thou in error; for there is one God who made all things in heaven and in earth and in the seas and in every thing that is in them, and one Jesus Christ his Son, who is the only [Son], whom I look to, that I may live in his love." Trajan says to him, "Dost thou speak of him who was crucified before Pontius Pilate?" Ignatius says to him, "Him I speak of, who has crucified sin and the inventor of it: Him who has condemned [the deceit] of devils, and subdued them under the feet of those * * * who bear him in their hearts." Trajan then said to him, "Hast thou, then, put him on and art clothed with Christ?" Ignatius said to him, "Yea: for it is written, I will dwell in them and I will walk in them." Trajan said, "We command that Ignatius who saith, that commonly in every place he beareth him who was crucified, should go in bonds and by the hands of the Romans, to Rome the great, and there be food for beasts, and that the people of the Romans may be pleased by him, when they see that which hath befallen him." When, then, the holy Martyr heard this order, he cried with great joy and said, "I thank thee, Lord, that thou hast accounted me worthy of thy perfect love, and hast deemed me worthy of the bonds of thy Apostle Paul, and hast bound me in iron." And having said these things, with great joy he received the bonds upon him; and prayed, first for the Church, with many tears, imitating his Lord in this, that like a notable ram of a good flock, he went at the head of it. And by the fierceness and the malice of the Romans he was snatched away, that he might be sent to Rome for the food of rapacious beasts. And with much readiness, then, and with great joy, in the desire of the sufferings of the cross, he went down from Antioch to Seleucia (224), and from thence he began to pass by the sea; and having with much labour arrived at the city of Smyrna,

with great joy, having descended from the ship, he went to the holy Polycarp Bishop of Smyrna, who was his fellow in the obedience of Christ, whom also he was desirous of seeing, for formerly they had been disciples together of the Apostle John. And when he was come to him, and they had communicated with one another in the gifts of the Spirit, and communicated with one another also in bonds * * * * * * he entreated him then that he also would forward his * * * * * and his alacrity. But the more because in all the churches in every place this holy man was received in a friendly manner by the Bishops, and Presbyters, and Deacons, who were in the churches of the cities, who assembled and came to him, that they also, perhaps, might have a portion and communion in his gifts, and might be reckoned worthy to receive some of his spiritual gifts, but more especially the holy Polycarp. For the blessed man looked forward, that by means of the beasts he might speedily depart from this world and might be known before the face of Christ. And thus he spake, and testified by many things of his love of Christ. Stretched out were his hands; and the hope of his heart [was], that he might obtain heavenly things by a good testimony, and by the help of the prayers of those who prayed for his struggle and his contest; and with much solicitude he besought God, that those churches might have their reward, which came to meet him by means of their chief persons, and conducted him with letters of thanks. When, then, he saw the love of all men towards him, and the access by means of their ministry to the love of God, he was afraid and feared lest he might go astray from his unanimity and love towards his Lord, by means of the solicitude which there was for him from many, and might wander from the door of that martyrdom to which he was sent. And he wrote and sent to the Church of the Romans, as it is written below.

"Ignatius, who has put on God, to her who is magnified in the greatness of the Most High and of Jesus Christ His only Son, the church beloved and illumined by the will of God who bindeth and holdeth all, and the love of Jesus Christ; her, who has the first seat in the place of the Romans, who is worthy of God and worthy of His splendour, and worthy of happiness and glory, and worthy of those things which she asketh, * * * and worthy of chastity, and sitteth in the seat of * * * * of love in the law of Christ; in the name of the Father I * * * *; and in the name of the Son (225), in the flesh and mixed with the Spirit, I, who am supported in all the commandments of God by His grace and His mercy, without division and purged from all strange things, more especially through Jesus Christ our God, blameless, peace and joy I give. I have prayed, and it has been granted to me, that I should behold their faces that are worthy of God, which from a long time I have asked, that I may find in the flesh; by Jesus Christ I hope to come and salute you, if there be this will, and I be accounted worthy to bear these things even to the end. For, if in the beginning, and if in the end, by the good administrations which I have begun I look forward, that I may obtain this grace even to the end, to receive my inheritance without hindrance; but I am afraid of your love, lest it should injure

me. For I know that it is easy for you, to do all that you wish; but for me, it is difficult for me that I may find God, more especially if your sparing be upon me. But I entreat you, because I have no desire that you should please men, for lo also ye do please: for neither shall I find a time like this that I may draw near to God; nor will ye find, if it be that ye should ask, a deed like this, and will ye be more tranquil. For if ye be quiet from me, I am to myself the Word of God; but if ye love my flesh, I am then a Voice * * *

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EXCERPTA IGNATIANA

ÆTHIOPICE.

ደቢ ፡ አግናጥዮስ ፡ ሰማዕት ፡ ሊቀ ፡ ጳጳሳት ፡ ዘአንጾኪያ ፡ ወ ውእቱ ፡ ሣልስ ፡ እምድኅረ ፡ ጴጥሮስ ፡ ሊቀመ ፡ ለሐዋርያ ት ፡ በውስተ ፡ መልእክቱ ።።

እግዚአብሔር ፡ ገባሬ ፡ ኵሉ ፡ ፍጥረታት ፡ ውእቱ ፡ መዋ ዔ ፡ ኵሉ[1] ፡ መዓርግ ፡ ወሢመተ ፡ ኵሉ[2] ፡ ህላዌ ፡ በ፫ አካ ል ፡ ፈጸመ ፡ መልክዕ ፡ ወገጽ ፡ ነቢር ፡ ደቢ ፡ መንበረ ፡ ስ ብሐቲሁ ፡ ዘደአኅዝ[3] ፡ ኵሎ ፡ ኀደረ ፡ ፩ እም፫ አካል[4] ፡ ው ስተ ፡ ከርሣ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በእንተ ፡ ተዋሕዶተ ፡ መለኮት ፡ ዘንትናገር ፡ በዝየ ፡ ዘህል ው[5] ፡ በወልድ ፡ ወአኮ ፡ በእንተ ፡ አብ ፡ ወመንፈስ ፡ ቅዱ ስ ።። ወኢንቤ ፡ ግሙራ ፡ ከመ ፡ እሙንቱ ፡ ኀደረ ፡ ለተሰብ ኦ ፡ ውስተ ፡ ከርሣ ፡ ለድንግል ፡ ዘእንበለ ፡ ያእመ ፡ ወል ድ ፡ ባሕቲቱ ፡ ፩ እም ፡ ፫ አካላት ፡ ወተወልደ ፡ እምኔሃ ፡ ውእ ቱ[6] ፡ ስቁል ፡ ደቢ ፡ ዕፀ ፡ መስቀል ፡ ወደሰሪ ፡ ጌጋየ ።። ውእቱ ፡ ው ስተ ፡ መቃብር ፡ ወያነሥኤ ፡ ሙታነ ።። ውእቱ ፡ አፈአ ፡ እምው ስተ ፡ መቃብር ፡ ወየኀድግ ፡ ሰበነ ፡ ውስቴቱ ።። ውእቱ ፡ ቦአ ፡ ኀ በ ፡ አርያአሁ ፡ እንዘ ፡ ዕዕው ፡ ኃዋኅው ፡ ወወሀቦሙ ፡ ሰላመ ፡ ኒአምን ፡ ከመ ፡ አብ ፡ በወልድ ፡ ወበመንፈስ ፡ ቅዱስ ።። ወወል ድ ፡ በአብ ፡ ወበመንፈስ ፡ ቅዱስ ።። ወመንፈስ ፡ ቅዱስ ፡ በአብ ፡ ወበወልድ ።። ዛቲ ፡ ሥላሴ ፡ ዕሪት ፡ እንበለ ፡ ፈልጠት ፡ ወዘእ ንበለ ፡ ውላጤ ።። በ፫አካል ፡ ወ፩ መለኮት ፡ ወአሐቲ[7] ፡ ምልክ ና ።። ወአሐቲ ፡ ሥምረት ፡ ወአሐቲ[8] ፡ ኃይል ።። ወአሐቲ ፡ መንግ ሥት ፡ አሐቲ ፡ ስግደት ፡ ወአሐቲ ፡ አኵቴት ፡ ወአሐዲ ፡ ስብሐት ፡ ደደሉ ፡ ለሥሉስ ፡ ቅዱስ ።። ወአሐቲ ፡ ምክር ፡ ወአሐቲ[9] ፡ ሥ ልጣን ።። ወ፩ ክብር ፡ ወአሐቲ ፡ ጽንዕ ፡ ወ፩ ሕሉና ፡ ወ፩ ፈቃድ ፡

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(1) ኵሉ ፡ deest. (2) ኵሉ ፡ deest. (3) ደአኅዝ ፡
(4) Verba ፡ አሐዲ ፡ እም ፡ ፫ አካል ፡ desunt. (5) ህልው ፡
(6) አካል ፡ ወውእቱ ፡ (pro አካላት ፡ ወተወልደ ፡ እምኔሃ ፡ ውእቱ ።።)
(7) አሐቲ ፡ (8) አሐቲ ፡ (9) አሐቲ ፡

Ignatius, Martyr, Patriarcha Antiochiæ post Petrum, Principem Apostolorum, tertius, dixit in Epistola sua:

Deus, conditor omnium creaturarum, devictor omnium[1] graduum et principatus omnium[2] naturarum, in tribus personis, perfectis ἐν εἰκόνι καὶ προσώπῳ, cum in throno gloriæ suæ sederet Omnipotens, una e tribus personis[3] in utero Dominæ nostræ, Sanctæ Virginis Mariæ habitavit, propter unionem Deitatis, de qua hoc loco loquimur, factam in Filio; non enim loquimur de Patre et Spiritu Sancto, neque umquam diximus, illos ad assumptionem humanæ naturæ in utero Virginis habitasse, sed potius Filium solum, unam e tribus personis, eumque natum esse ex illa.[4] Ille crucifixus est in ligno crucis, et remittit culpam; ille in sepulchro, et resuscitat mortuos; ille extra sepulchrum, et relinquit sudarium in eo; ille, januis clausis, intravit ad discipulos suos, et dedit iis pacem. Credimus, esse Patrem in Filio et Spiritu Sancto, et Filium in Patre et Spiritu Sancto, et Spiritum Sanctum in Patre et Filio. Hæc Trinitas æqualis (est) sine separatione et sine commutatione, in tribus personis, et una Deitas unaque Majestas; et unum arbitrium unaque potestas; et unum regnum, una adoratio, et una gratiarum actio, et una gloria debetur Trino Sancto. Et unum consilium unaque gubernatio, et unus honor, et unum robur, et una essentia, et una voluntas

(1) "Omnium" deest.

(2) "Omnium" deest.

(3) "Una e tribus personis" deest.

(4) "Eumque natum esse ex illa" deest.

ዘሥሉስ ፡ ቅዱስ ። አብሂ ፡ ውእቱ ፡ አብ ፡ ወኢኮነ ፡ ወል
ደ ፡ ወኢመንፈሰ ፡ ቅዱሰ ። ወልድሂ[10] ፡ ውእቱ ፡ ወልድ ፡ ኢ
ኮነ[11] ፡ አብ ፡ ወኢመንፈሰ ፡ ቅዱሰ ። ወመንፈስ[12] ፡ ቅዱስሂ ፡
ውእቱ ፡ መንፈስ ፡ ቅዱስ ፡ ኢኮነ ፡ አብ ፡ ወኢወልደ ፡ ኢደፈ
ልስ ፡ አብ ፡ ለክዊነ ፡ ወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ወኢወል
ድ ፡ ለክዊነ ፡ አብ ፡ ወመንፈስ ፡ ቅዱስ[13] ። ወኢመንፈስ[14] ፡ ቅዱ
ስ ፡ ለክዊነ ፡ አብ ፡ ወወልድ ። አሉ ፡ ፪ ፈጸማን ፡ ደ ፬ ፡ መንበ
ረ ፡ ስብሐት ፡ ወእንዘን ፡ በጽምረት ፡ አሐዲ ፡ መለኮት ፡ ዘው
እቱ ፡ አሐዲ ፡ ብርሃን ፡ ዘደሠርቅ ፡ እምኔሁ ፡ ሥላሴ ። ወደመ
ልእ ፡ ነቢሙ ፡ ፍዋረተ ፡ ወደበርህ ፡ ለእለ ፡ መትሕተ ፡ ምድር ።
በነመ ፡ ጽሑፋ ፡ እስመ ፡ አነ ፡ እመልእ ፡ ሰማየ ፡ ወምድረ ፡ ወ
እለ ፡ ሀለው ፡ ውስተ ፡ መትሕተ ፡ ሲኦል ፡ ርእዩ ፡ ስብሐትየ ።

ተንፈረ ፡ አንተሂ ፡ ዘትቤ ፡ ነመ ፡ መለኮት ፡ ሕመ ፡ ወሞተ ፡ ሰ
ሚሀነ ፡ ቃለነ[15] ፡ ንሕነሰ ፡ ነአምን ፡ ነመ ፡ ክርስቶስ ፡ እግዚአብ
ሔር ፡ ሕመ ፡ በሥጋ ፡ ነመ ፡ ሰብኤ ፡ ወኢሕመ ፡ በመለኮቱ ።
ጥዕመ ፡ ሞተ ፡ በሥጋ ፡ ወኢሞተ ፡ በመለኮቱ ፡ ወለእመ ፡ ሰ
ማዕነ ፡ ነመ ፡ እግዚአብሔር ፡ ቃል ፡ ሕመ ፡ በእንቲአነ[16] ፡ ወ
ሞተ[17] ፡ እግዚአብሔር ፡ ቃል[18] ፡ በእንተ ፡ ቢዛነ ። ለቡ ፡ እስ
መ ፡ ንሕነ ፡ ንረስዮ ፡ አሐደ ፡ ህላዌ ፡ ለመለኮት ፡ ምስለ ፡ ትስ
ብእት ። ወንሰምዮ ፡ በዝንቱ ፡ ስም ፡ አሐዲ ፡ ዘደይሉ ፡ ለእ
ግዚአብሔር[19] ፡ በነመ ፡ አንተሂ ፡ ካዕበ ፡ እምክልኤ ፡ ህላዌ ፡
ዘውእቱ ፡ ነፍስ ፡ ወሥጋ ። ወትሰመይ ፡ በዝንቱ ፡ ስም ፡ አሐ
ዲ ፡ ዘደይሉ ፡ ለሰብኤ ። ወነፍስነሰ ፡ ኢትመውት ፡ በዘህላዌ
ሃ ፡ እንዘ ፡ ኢኮነት ፡ ነፍስነ ፡ መለኮተ ፡ አላ ፡ ደኢቲ ፡ ካልኤ
ት ፡ እምሥጋ ። ወክብረሂ[20] ፡ ዘንፈቱ ፡ ነሀብ ፡ ለነፍሳቲነ ፡ በ
እንተ ፡ ዘኢትመውት ። ወእፎኑ ፡ እንተ ፡ ኢትፈቅድ ፡ ተሀ
ቦ ፡ ለመለኮተ ፡ ሥላሴ ፡ ፩ዘውእቱ ፡ ህልው ፡ በወልድ ፡ ዋ
ህድ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ኢተአምርኑ ፡ ለእ
መ ፡ ትቤ ፡ ነመ ፡ መለኮተ ፡ ሞተ ፡ እንተ ፡ ትክውን ፡ ቀታ
ሊሆሙ ፡ ለሥሉስ ፡ ቅዱስ ፡ ወለሥጋ ፡ እግዚእነሂ ፡ ረሰይ
ኮ ፡ ውስተ ፡ መቃብር ፡ ነመ ፡ አብድንተ ፡ ምውታን[21] ፡ ፍ
ጹመ ፡ ወረሰይነ ፡ ፈሉጠ[22] ፡ እመልኮቱ ፡ እስመ ፡ ባሕር
የ ፡ ሥላሴ ፡ ፩ውእቱ ፡ ዘውእቱ ፡ ፩መለኮት ። አይቲኑ ፡
ደእዜ ፡ ዘሞአ ፡ ለሞት ፡ ወጸወዎ ፡ ለሲኦል ። ወእንተሰ ፡

(10) ወወልድሂ ፡ (11) ወኢኮነ ፡ (12) መንፈስ ፡
(13) ቅዱስ ፡ deest. (14) ወመንፈስ ፡ (15) ቃለ ፡
(16) ሕመ ፡ በእንቲአነ ፡ deest. (17) ሞተ ፡
(18) እግዚአብሔር ፡ ቃል ፡ deest.
(19) በእግዚአብሔር ፡ (20) ወክብርሂ ፡
(21) Pro አብድንተ ፡ ምውታን ፡ legitur አብድንተ ።
(22) Pro ወረሰይነ ፡ ፈሉጠ ፡ legitur ወፈለዋነ ።

est Trini Sancti. Pater est Pater, nec est Filius, nec Spiritus Sanctus; Filius est Filius, non est Pater, nec Spiritus Sanctus; et Spiritus Sanctus est Spiritus Sanctus, non est Pater, nec Filius. Nec convertitur Pater in Filium et Spiritum Sanctum, nec Filius in Patrem et Spiritum Sanctum, nec Spiritus Sanctus in Patrem et Filium. Hi Tres perfecti sunt in throno gloriæ, conjuncti vinculo unius Deitatis, quæ est lumen unum, unde exoritur Trinitas, et implet omnes creaturas, et illustrat eos, qui sub terra sunt; sicut scriptum est: "Ego impleo cœlum et terram, et qui infra in inferno sunt, gloriam meam aspiciunt." (Jerem. xxiii. 24.).

Erubescas tu quoque, qui Deitatem passam et mortuam esse dicis, cum verba nostra audieris. Nos credimus, Christum Deum passum esse in carne, hominis instar, nec passum esse in Deitate, gustavisse mortem in carne, nec mortuum esse in Deitate. Et quum audieris, Deum Verbum passum esse pro nobis, et[5] mortuum esse Deum Verbum[6] propter redemptionem nostram, intelligas, nos Deitatem cum humanitate in unam naturam unire, et uno illo nomine, quod debetur Deo, nominare; sicut tu quoque e duabus naturis, *i. e.* anima et corpore, (compositus es), et uno illo nomine, quod debetur homini, nominaris. Et anima tua, quamvis non Deitas sit, immortalis est suâ ipsius naturâ, et diversa a corpore. Jam illam dignitatem, quam animis nostris, quia immortales sunt, attribuere placet, cur eandem attribuere non velis Deitati Trinitatis uni, quæ subsistit in Filio Unigenito, Domino nostro Jesu Christo? Nonne scis, dicendo—"Deitas mortua est," te fieri interfectorem Trini Sancti, et corpus Domini nostri in sepulchro perfecte idem a te reddi, ac cadavera mortuorum[7], et separari a Deitate sua, quia substantia Trinitatis una est, scilicet una Deitas? Jam ubinam erit is, qui mortem devicit, et infernum captivum duxit? Tu autem

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([5]) "Passum esse pro nobis, et" deest.
([6]) "Deum Verbum" deest.
([7]) "Mortuorum" deest.

ተረስዮ ፡ ከመ ፡ ፩ዘአልቦቱ ፡ ኀይል ፡ ኑሉቅ[23] ፡ ምስለ ፡ ም ውታን ፡ እለ ፡ ኢያንሰሐስሑ ፡ ዘእንበለ[24] ፡ ጽንዕ ።።

ወፈድፋደሰ ፡ ናሁ ፡ ንረክቦሙ ፡ ለካልኣን ፡ ዓላውያን[25] ፡ በውስተ ፡ ታኦማኅሲስ ፡ ዘበትርጓሜሁ ፡ ፀረ ፡ እግዚአብሔ ር ፡ ብሂል ።። ከመዝ ፡ ይሔልዩ ፡ በሥጋ ፡ ዘሐነፀ ፡ ሎቱ ፡ እ ግዚአብሔር ፡ እምሥጋሃ ፡ ወደማ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ በከመ ፡ የአምር ፡ ለሊሁ ፡ ከመ ፡ ገ ባሪ ።። እስመ ፡ ውእቱ ፡ ሥጋ ፡ ዘእንበለ ፡ ነፍስ ፡ ወደቤሎ ፡ እስመ ፡ መለኮት ፡ ኮኖ ፡ ህየንተ ፡ ነፍስ ።። ቦኑ ፡ እንጋ ፡ ወዕ አ ፡ እምኔሁ ፡ መለኮት ፡ ወተፈልጠ ፡ ወሥጋሂ ፡ ሞተ ፡ ለግ ሙሪ ።። ይትገረር ፡ ይእዜ ፡ ዘደቤ ፡ ዘንተ ፡ ወይክህድ ፡ ከመ ዝ ፡ ሰሚያ ፡ ቃለ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘደቤ ፡ ተ ከዘት ፡ ነፍስየ ፡ እስከ ፡ ለሞት ፡ ላዕለ ፡ መኑ ፡ እግዚኦ ፡ ላዕ ለ ፡ ሕዝብ ፡ ዘይትሐኰል ።።

ወካዕበ ፡ ይቤ ፡ ዝንቱ ፡ ቅዱስ ፡ አግናጥዮስ ፡ ሰማዕት ፡ ሊቀ ፡ ጳጳሳት ፡ ዘአንጾኪያ ፡ በውስተ ፡ መልእክቱ ፡ ዘ፲ወ፫ ፡

አማን ፡ ተወልደ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ።። እሙነ ፡ ል ህቀ ፡ ወእሙነ ፡ በልዓ ፡ ወሰትየ ።። እሙነ ፡ ተሰቅለ ፡ እሙነ ፡ ሐ መመ ፡ ወሞተ ፡ ወተቀብረ[26] ፡ ወተንሥአ ፡ እሙታን ።። ዘእምነ ፡ በዝንቱ ፡ ከመዝ ፡ ብዑዕ ፡ ውእቱ ።። ወዘእስተተ[27] ፡ ዘንተ ፡ ፈሉ ጥ ፡ ውእቱ ፡ እምሕይወት ፡ ብዕዕት ፡ እንተ ፡ ንሴፈዋ ፡ ንሕነ ።። ወእለሂ[28] ፡ ደክፈልዎ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወል ድ ፡ ዋህድ ፡ ወደረስይዎ ፡ ክልኤ ፡ ህላዌ ፡ እምድኅረ ፡ ኮነ ፡ እሐደ ፡ ይትኄለቁ ፡ ምስለ ፡ እደሁድ ፡ ቀታልያነ ፡ እምላክ ፡ እለ ፡ ይቤሉ ፡ በዓመፃሆሙ ፡ እኮ ፡ በእንተ ፡ ግብርከ ፡ ሠና ይ ፡ ንፈቅድ ፡ ንገርከ ፡ አላ ፡ በእንተ ፡ ጽርፈትከ ፡ እንዘ ፡ ሰብ እ ፡ አንተ ፡ ትረሲ ፡ ርእሰከ ፡ እምላከ ።። ወይክውን ፡ መክ ፈልቶሙ ፡ ዕረየ ፡ ምስለ ፡ እሉ ፡ እለ ፡ ይሔልዩ ፡ ድካመ ፡ ወ ታሕፃፀ ፡ ለወልደ ፡ እግዚአብሔር ፡ ቃል ፡ ወደረስይዎ ፡ ክልኤ ተ ፡ ህላዌ ።። ።።

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(23) ኀይለ ፡ ኑሉቅ ፡

(24) እንበለ ፡

(25) ንረክብ ፡ ካልኣነ ፡ ዓላውያነ ፡

(26) ተቀብረ ፡

(27) Pro ወዘእስተተ ፡ legitur ወዘዐለወሰ ።።

(28) እለሂ ፡

reddis eum tamquam imbecillum, numerandum cum mortuis, qui non moventur, viribus destituti.

Immo vero alii quoque Hæretici inter Theomachos, quod significat "Dei Inimicos," occurrunt, de corpore, quod Deus e corpore et sanguine Dominæ nostræ, Sanctæ Virginis Mariæ, sibi ædificavit, et cujus ipsi nôrunt eum esse Creatorem, ita sentientes, ut dicant, corpus illud esse sine anima, et Deitatem ei fuisse pro anima. Ergo, Deitate ex illo egressa ab eoque separata, corpus mortuum est in perpetuum? Sed nunc erubescat is, qui hæc dicit et ita negat; et audiat verbum illud Domini nostri, Jesu Christi: "Tristis est anima mea usque ad mortem!" De quo, Domine? De populo, qui perditur.

Et iterum dixit hic Sanctus Ignatius, Martyr, Patriarcha Antiochiæ, in Epistola sua decima tertia:

"Vere natus est Dominus noster, Jesus Christus, vere adolevit, vere edit et bibit, vere crucifixus, vere passus et mortuus et sepultus est, et resurrexit a mortuis. Hoc qui ita credit, beatus est; qui rejicit, a vita beata, quam nos speramus, separatus est. Atque illi, qui Dominum nostrum Jesum Christum, Filium unigenitum, dividunt, et postquam unus factus est, in duas naturas dissecant, cum Judæis, Dei interfectoribus, numerantur, qui in injustitia sua dicunt: "non propter tuum opus bonum volumus lapidare te, sed propter blasphemiam tuam, qui, cum homo sis, facis te ipsum Deum." (Jo. x. 33). Eritque eorum hæreditas par cum illis, qui infirmitatem et diminutionem Filii Dei, Verbi, cogitant, eumque in duas naturas dissecant.

NOTES ON THE THREE EPISTLES OF ST. IGNATIUS.

α. *β*. *γ*. represent the three manuscript copies of this Epistle respectively. A. indicates the Shorter, and B. the Longer Recension in both the Latin and Greek texts.

ON THE EPISTLE TO ST. POLYCARP.

P. 1. The inscription of this Epistle in *α*. is ܐܓܪܬܐ ܕܡܪܝ ܐܝܓܢܛܝܘܣ ܐܦܣܩܦܐ "The Epistle of my Lord Ignatius the Bishop." In *β*. ܐܓܪܬܐ ܕܐܝܓܢܛܝܘܣ : "The Epistle of Ignatius," and in *γ*. ܐܓܪܬܐ ܕܐܝܓܢܛܝܘܣ ܐܦܣܩܦܐ ܕܐܢܛܝܟܝܐ : "The Epistle of Ignatius, Bishop of Antioch." The orthography of proper names in Syriac varies much: and there is no fixed rule in the manner of writing such words as are borrowed from the Greek; neither is the same manuscript always consistent with itself. In the text the orthography of *α*. has been followed throughout this Epistle. It will be needless, therefore, to make any further observations on this subject, than merely to note the variants of *β*. and *γ*. Thus in the inscription *β*. reads ܐܝܓܢܛܝܘܣ, ܐܦܣܩܦܐ, ܬܐܘܟܪ; *γ*. has ܐܝܓܢܛܝܘܣ, ܐܦܣܩܦܐ, ܬܐܘܟ.

l. 1. ܬܐܘܟ. The word Θεοφόρος, which is retained here, is translated in the inscription of the Epistle to the Romans, inserted in the Acts of Martyrdom, p. 224, by ܟܠܝܠ ܐܠܗܐ "clad with God;" and in the other Syriac extracts, pp. 197, 201, etc., by ܠܒܫ ܐܠܗܐ "having put on God." I have found this epithet frequently applied by Syriac writers to Athanasius and others. The term ܠܒܫ, which is employed by Ignatius himself in this Epistle, *l*. 7, and was also a favourite metaphor of St. Paul, seems to have been very commonly used by them. I quote the following passage from Philoxenus, not only as exhibiting the use of the word, but also as illustrating the notion of that writer respecting baptism: ܕܒܡܥܡܕܐ ܐܢܚܢܢ ܡܫܟܚܝܢ ܠܒܪܢܫܐ ܩܕܡܝܐ ܘܠܒܫܝܢ ܠܒܪܢܫܐ ܚܕܬܐ. ܘܥܒܕܐ ܘܚܪܝܬܘܬܐ ܡܫܟܚܝܢ ܘܠܒܫܝܢ ܚܪܝܬܘܬܐ. ܘܒܣܪܢܝܘܬܐ ܘܚܛܗܐ ܡܫܟܚܝܢ ܘܠܒܫܝܢ ܙܟܘܬܐ. "In baptism we put off the old man and put on the new; and servitude and put on freedom; and carnality and put on spirituality; and sin and put on righteousness;" *Mus. Brit. Cod. Add.* 14,596, f. 24. b.; and a little further on, ܐܢܐ ܕܠܒܫ ܠܠܒܫ ܣܟܠܘܬܐ ܕܠܒܫ ܠܠܒܫ "He that has put on the world has put on folly."

l. 1. ܕܣܡܪܢܝ "of Smyrna." Both the Greek recensions have ἐκκλησίας Σμυρναίων; the Latin B. *Smyrnensium* only, which is nearer the Syriac. And if, in this instance, *Episcopo Smyrnensium* be the rendering of ἐπισκόπῳ Σμύρνης, as *Episcopum Smyrnensium*, three lines above, is of ἐπίσκοπον Σμύρνης, the copy of the Greek text B., from which the Latin version B. was made, agreed entirely with the Syriac in this respect.

l. 2. ܒܩܪ "visited." In employing this word the Syriac translator seems to have imitated the paronomasia of the Greek in ἐπεσκοπημένῳ, referring it to ܦܩܕ, which has been used in the Peshito as the rendering of ἐπίσκοπος: thus, in 1 Pet. ii. 25, τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν is translated ܪܥܝܐ ܘܦܩܕ ܕܢܦܫܬܟܘܢ. In a work written by Abú Nasr Yahya Ibn Harír, (or Jarír,) of Tecrit, entitled المصباح المرشد الي الفلاح والنجاح الهادي من التيه الي سبيل النجاة, in chapter the 31st, which treats on the Priesthood, في الكهنوة, there is found the following passage: فالمرتبة الاولة من مراتب خدم البيعة فيها ثلثة مراتب وهي الفطركة والمطرنة والاسقفة والفطرك لفظة دخيلة في اللغة العربية واصلها في اللغة اليونية فاطرياركيس تفسيرها اب الروسا والمطران لفظة عربية دخيلة معناها في اللغة اليونانية مطرافوليطس تفسيرها رييس المدينة وقد يقال انها ام المدن وكذلك الاسقف اصل هذه اللفظة افيسقافوس وفي السرياني افيسقوفا اي الساعور ومعناها المتعهد اي الذي يتعاهد احوال المومنين ويتفقد امورهم في الشريعة

"The first order, then, of the orders of the Ministers of the Church, has in it three grades—the Patriarchal, the Metropolitan, and the Episcopal. *Patrik* (Patriarch) is a word adopted into the Arabic tongue, and its origin is in the Greek Πατριάρχης; and the meaning of it is 'Father of the Chiefs.' *Matran* (Metropolitan) is also a word adopted into the Arabic, being in the Greek Μητροπολίτης; the meaning of which is 'Chief of the city': it is also said that it is 'Mother of cities.' And so, also, *Uskuf* (Bishop); the origin of which word is Ἐπίσκοπος, and in the Syriac ܐܦܣܩܘܦܐ, that is, ܦܩܕ; and the meaning of it is 'Visitor,' that is, one who visits the state of the faithful, and inspects their affairs in religion." See MS. Pocock. No. 253 in the Bodleian Library. The ܦܩܕ, however, according to the authorities adduced by Assemani, seems to have been ranked, both by the Jacobites and Nestorians, among the Presbyters, and not with the Bishops. His office was identical with that of the ܪܥܝܐ ܕܒܝܬ̈ܐ, Περιοδευτὴς. See Diss. de Syris Monophysitis, §. x.; and Diss. de Syris Nestorianis, pp. DCCXCI. and DCCCXXXI.

ܡܪܢ "our Lord," as the translation of Κυρίου; and thus generally throughout these Epistles, as also in the Peshito of the New Testament.

l. 5. *β* and *γ*. ܕܐܠܗܐ . . . ܐܝܬ "God." There is no equivalent for this in either of the Greek recensions: it seems, however, to be necessary to complete the sense after *ὑπερδοξάζω*.

l. 7. ܒܥܘ ܠܟܠ ܒܢܝ ܐܢܫ ܕܟܠ ܥܠ ܘܨܠܘ "and pray for all men," does not correspond with *καὶ πάντας παρακαλεῖν*. *β*. reads ܒܥܘ ܠܗܘܢ.

l. 8. ܘܬܒܥܘ ܠܗܘܢ ܕܫܦܝܪ "and require things becoming," stands here as the equivalent of *ἐκδίκει σου τὸν τόπον*. In the Peshito, Rom. ii. 18, ܫܦܝܪ is the translation of *τὰ διαφέροντα*. In the inscription of the Epistle to the Romans, p. 40, the word *τόπῳ*, although, indeed, not used in precisely the same sense, is rendered in this version by ܐܬܪ. I suspect, therefore, that when the Syriac version was made, the word here was *ἀξίωμα*, as we find in the Epistle to the Antiochians, c. viii. p. 138, *οἱ διάκονοι γινωσκέτωσαν οἵου εἰσὶν ἀξιωμάτος*; and in the first chapter of the Epistle to Hero the Deacon, p. 141, evidently borrowed from this place, *Παρακαλῶ σε ἐν θεῷ προσθεῖναι τῷ δρόμῳ σου, καὶ ἐκδικεῖν σου τὸ ἀξίωμα*; and again, in the Epistle to the Smyrneans of B. we find *τόπος καὶ ἀξίωμα* together, ch. vi. p. 107. There can be no doubt that many single words have been changed in these Epistles by design, as well as whole passages been interpolated, and entire Epistles fabricated; such as the substitution of *ἔρις* for *ἐπιθυμία* in the Epistle to the Ephesians, p. 23. This instance seems to be one in which the true reading has been retained in the passage which has been borrowed, to give the colour of genuineness to the spurious Epistle, while a false reading of a single word has been introduced into the text of the true Epistle. In the Constitutions of the Apostles, Book ii. ch. 18, we read *Γνώριζε οὖν ὦ ἐπίσκοπε τὸ ἀξίωμά σου — καὶ ἀξίως τοῦ τόπου σου ἐν τῷδε τῷ βίῳ ἀναστρέφου*. Compare the whole of that and the following chapter, which seem to be imitated from this Epistle of Ignatius to Polycarp. Bishop Pearson cites a passage from Origen, and another from Alexander of Jerusalem, writers of the third century, containing the expression of *τὸν τόπον τῆς ἐπισκοπῆς*, and two passages of Cyprian, where 'locus' seems to be used in a similar sense; but these are long subsequent to the time of Ignatius, and probably much nearer to the period at which his Epistles were first falsified.

l. 9. ܚܕܘܬܐ "unanimity," does not quite coincide in meaning with *τῆς ἑνώσεως*. This word is used to translate *ὁμονοίᾳ* in the Syriac extract from the Epist. to Magnes. ch. vi. at page 197, l. 24. In the Peshito, 2 Cor. xiii. 11, ܚܕܘܬܐ is used to render *τὸ αὐτὸ φρονεῖν*; and in Ephes. iv. 3. we find ܒܚܕܘܬܐ ܕܪܘܚܐ for *τὴν ἑνότητα τοῦ πνεύματος*. The Syriac translator had perhaps in his copy *ἑνότητος*, a word frequently found in the spurious

Epistles, and in the interpolated passages of the genuine, as in the 8th chapter of this to Polycarp. This seems to afford good ground for the supposition that it also existed somewhere in the true text, since it appears to have been the practice of the fabricator of the Ignatian Epistles frequently to repeat words and phrases which are found in the genuine text, to give a fair colour to the spurious. The expression used in the Epistle to Hero, ch. i. p. 141, borrowed from this place, is *τῆς συμφωνίας—φρόντιζε.* In the interpolated passages of the Epistle to the Ephesians we read, *ἐν τῇ ὁμονοίᾳ ὑμῶν καὶ συμφώνῳ ἀγάπῃ — σύμφωνοι ὄντες ἐν ὁμονοίᾳ—ἵνα πάντα ἐν ἑνότητι σύμφωνα ᾖ*, p. 21. The word *ἕνωσις* seems to signify actual external union and conformity, as well as the concord of doctrine and opinions: such an union as the Henoticon of Zeno was intended to effect; and it therefore appears to refer to later times, when the Church was broken into sections and external divisions. The employment of so many terms relative to union in the Ignatian Epistles seems also to refer to the times when the question of the union of the natures of Christ agitated the theological world.

β. and *γ.* read ܐܢܬ ܠܟ.

l. 10. ܐܡܪ ܡܪܢ ܒܟ ܡܚܕ ܗܘ "As our Lord beareth thee." The word ܡܚܕ "beareth," has no equivalent in the Greek, and has probably been added for the sake of perspicuity in the idiom of the Syriac, the repetition of the word *βαστάζει* being unnecessary in the Greek.

ܐܪܟ ܪܘܚܟ, literally, "protract (or draw on) thy spirit," the usual idiomatic expression for 'patience,' corresponds accurately with *ἀνέχου.* As my perhaps too literal translation has given occasion to a misunderstanding, I have now rendered these words by "be patient." See Jacobson Patt. Apost. 3d Edit. p. 464. n. 3.

P. 4. *l.* 1. ܒܨܠܘܬܐ ܬܬܩܝܡ "In prayer be constant." The same expression is used in the Peshito, Col. iv. 2. ܒܨܠܘܬܐ ܬܬܩܘܡܘܢ, to translate *Τῇ προσευχῇ προσκαρτερεῖτε*; while *ἀδιαλείπτως προσεύχεσθε*, 1 Thes. v. 17., which comes nearer to these words of Ignatius, is rendered in the Peshito ܒܨܠܘܬܟܘܢ ܬܕܒܪܘܢ ooo. The word *ἀδιαλείπτοις*, which was not in the copy of the Syrian translator, seems to have been borrowed from this place of St. Paul. Compare also Ignatius' Epistle to the Ephesians, ch. x. p. 27, where a similar addition has been made. In the passage of the Epistle to Hero, borrowed from this place, ch. i. p. 141, *ἀδιαλείπτοις* has not been added to *καὶ δεήσεσι σχόλαζε*, which, as I have before observed, is a confirmation of the Syriac here. The words of 1 Cor. vii. 5, *ἵνα σχολάσητε τῇ νηστείᾳ καὶ τῇ προσευχῇ*, are translated in the Peshito ܕܬܬܦܢܘ ܠܨܠܘܬܐ ܘܠܨܘܡܐ. Several critics reject *τῇ νηστείᾳ καὶ* from this passage, in which case the words of Ignatius may seem to be a citation from St. Paul.

In a Syriac translation of Gregory of Nyssa on the Lord's Prayer, the same root is used as in this place of the Epistle to Polycarp: ܗܘ ܕܡܬܟܢܫ ܥܠ ܡܠܬܐ ܕܐܠܗܐ for ὁ περὶ λόγους ἠσχολήμενος. See Hom. i. tom. i. p. 713, Edit. Par. 1638, and Brit. Mus. Cod. Add. 14,550. fol. i. col. 2.

l. 2. *β.* and *γ.* ܐܠܐ ܟܕ in the first instance, *β.* only in the second.

ܠܡ ܕܡܬܐ ܕܐܠܗܐ "according to the will of God," agrees with ὁμοήθειαν of B. and 'consuetudinem' of A., rather than with βοήθειαν of A. and 'adjutorium' of B. Moreover, we find, in ch. vi. of the Epistle to the Magnesians, p. 65, where the idea is evidently borrowed from this place, πάντες οὖν ὁμοήθειαν Θεοῦ λαβόντες, ἐντρέπεσθε ἀλλήλοις, while the word βοήθεια does not occur again in these Epistles. Βοήθειαν seems to have been only a mistake of the copyist, in confounding *β* and *μ*, an error very likely to occur in manuscripts of no very early date, from their similarity to each other. In this same Epistle, p. 8. l. 6, we find ܠܡ ܕܡܬܐ ܕܐܠܗܐ as the rendering of Θεοῦ γνώμης, and again in the Epistle to the Ephesians, p. 20.

l. 3. ܕܐܝܬ ܠܗ ܣܓܝ ܫܘܠܦܢ — ܕܐܝܬ ܠܗ ܣܓܝ ܥܒܕܐ "For where there is much labour much also is the gain." The words γὰρ and καὶ, which I have supplied from the Syriac, are also found in this passage, as cited by Antiochus, see p. 178: ὅπου γὰρ πλείων κόπος, πολὺ καὶ τὸ κέρδος. The author of the Constitutions of the Apostles seems to have had these passages of Ignatius before him when he wrote the eighteenth chapter of the second book: Καὶ περὶ πάντων μερίμνα — ὡς πλεῖον ἔχων βάρος, καὶ μεῖζον βαστάζων φορτίον — παρακάλει, θέραπευε, ἐπιστάμενος ἡλίκον μισθὸν ἔχεις.

l. 5. *γ.* ܒܪܟ ܠܗ ... ܠܐ ܡܫܬܥ ܠܗ ܡܢ ܕܒܝܢ ܫܢܝܢ "Allay cutting with tenderness." The Syriac translator seems either to have read παράξυσμα for παροξυσμοὺς, or to have misunderstood the word in rendering it by ܕܒܝܢ; unless, indeed, there was another word altogether different in the text. The same sentiment is expressed in the Constitutions of the Apostles thus: Μὴ ῥαδίως οὖν ἴσθι πρόχειρος εἰς τὸ ἀποκόπτειν, Book ii. ch. 41. It is worth while to compare the whole of the preceding passage, commencing καὶ σὺ οὖν ὡς συμπαθὴς ἰατρὸς, κ.τ.λ., which seems to have been suggested by this passage of Ignatius; like as many others in the same Constitutions may be referred to similar passages of the three Epistles of St. Ignatius. St. Polycarp has μὴ ἀπότομοι ἐν κρίσει, ch. vi. Theodoretus, writing in a similar manner, uses the expression ἐκτομήν. Ἀλλ' οὐδὲ οὕτως οἱ πανεύφημοι ἄνδρες προχείρως εἰς τὴν τοῦ ἀνδρὸς ἐχώρησαν ἐκτομήν· ἀλλὰ πρῶτον μὲν ἐπειράθησαν ἰατρεῦσαι γράμμασι τὴν νόσον. ἐπειδὴ δὲ δυσίατον εἶδον τὸ πάθος, πάλιν τὴν Ἀντίοχειαν προθύμως κατέλαβον, καὶ πάλιν ἥπια προσήνεγκαν φάρμακα. Hæret. Fab. Lib. ii. c. 8. tom. iv. p. 334. Edit. Schulze. And again, in his letter to Flavian of Constantinople, χρὴ γὰρ τὸν ἰατρὸν ἁρμοδίοις πρὸς τὰ πάθη

κεχρῆσθαι φαρμάκοις, καὶ ἑκάστῳ προσφέρειν τὸ πρόσφορον, Ibid. p. 1175. Compare also the passages from Jerome cited by Cotelerius in his notes on this place. The word ܦܨܐ, as employed in this passage by the translator, is the term used by Syriac writers to express ἐκτομή or ἀποτομή. Thus I find in an imperfect letter respecting Abraham, Bishop of Haran, in Mus. Brit. Cod. Add. 14,609, the following passage: ܐܠܐ ܗܘ ܕܐܝܟ ܚܕ ܐܣܝܐ ܕܡܫܚܐ ܒܪ ܐܢܫ ܕܡܫܚ ܒܪ ܐܢܫ ܒܡܫܚܐ ܘܒܡܩܛܥܐ ܘܒܡܟܘܝܐ ܕܡܬܚܫ ܠܗ ܠܓܫܡܐ ܘܠܐ ܒܡܫܚܐ ܒܠܚܘܕ ܐܠܐ ܕܡܬܚܫ ܠܗ ܠܓܫܡܐ ܘܠܐ ܒܡܫܚܐ ܒܠܚܘܕ ܐܠܐ ܒܡܫܚܐ ܘܒܡܩܛܥܐ ܘܒܡܟܘܝ

In using ܒܣܘܦܐ, the translator seems to have been influenced by the similarity of sound to *βρόχαις*, as in rendering *μετὰ* by ܥܡ below, p. 8, l. 5.

l. 6. *γ.* ܟܕ ܡܬܐ ܠܐ.

l. 7. ܠܡܠܟܡ ܘܠܥܒܕܟܡ "to those things that are requisite." There is nothing in A. to correspond at all with this. *Εἰσαεὶ* of B. seems to contain a part of what the Syriac translator read, a word probably having been omitted, *εἰς ἃ ει....*, and the remainder contracted into *εἰσαεὶ*, which the editor of the text in the Mediccan manuscript afterwards left out as unnecessary. The Chev. Bunsen suggests *εἰς ἃ δεῖ*, p. 34. n. 13.

l. 8. ܐܢܬ ܬܫܒܚ "mayest allure," for *κολακείῃς*. The sense of this word in this place seems to be the same as in the Constitutions of the Apostles, Book i. ch. 2. *τῇ ἰδίᾳ γυναικὶ μόνον βουλόμενος ἀρέσκειν, καὶ ταύτην κολακεύειν ἐντίμως, σπουδάζων καταθύμιος εἶναι αὐτῇ.* In Book ii. ch. 5. we find this word applied to the Bishop, perhaps suggested by this very passage of Ignatius addressed to a Bishop, *Ἔστω δὲ ὁ ἐπίσκοπος ἀπροσωπόληπτος, μήτε πλούσιον ἐντρεπόμενος ἢ κολακεύων παρὰ τὸ προσῆκον, μήτε πένητα παρορῶν.*

ܫܐܠ "ask." The point under the ܫ, which is also found in *γ.*, shews that this word is in the imperative mood: the corresponding Greek word is therefore *αἴτει* of A., not *αἰτῇς* of B. which I have followed in the Greek text.

P. 6. *l.* 1. ܥܕܢܐ ܗܘ ܙܒܢ "the time requireth," *ὁ καιρὸς ἀπαιτεῖ*. There is a similar expression to this in the Apocryphal Book, called Περιοδου Ἰωαννου; ——*και γαρ καιρος ἀπαιτει του ταυτα γενεσθαι.* See Birch, Auctarium Cod. Apoch. p. 265. In the Festal Letters of Athanasius the same expression occurs in Syriac—ܗܘ ܙܒܢ ܕܢܥܒܕ ܠܢ ܐܦ ܗܫܐ ܕܠܐ ܒܠܚܘܕ ܐܠܐ ܕܢܥܒܕ ܠܢ ܐܦ ܗܠܝܢ ܕܡܠܝܢ ܗܟܝܠ ܘܠܐ ܒܡܠܝܬܐ ܒܠܚܘܕ ܐܠܐ ܕܢܥܒܕ ܠܢ ܐܦ ܗܠܝܢ ܕܡܠܝܢ ܗܟܝܠ ܘܠܐ ܒܡܠܝܬܐ ܒܠܚܘܕ ܐܠܐ ܕܢܥܒܕ ܠܢ ܐܦ ܗܠܝܢ ܕܡܠܝܢ ܗܟܝܠ ܘܠܐ ܒܡܠܝܬܐ "Therefore the time requireth us also now, that we should not only speak words like these, but also in deeds should imitate the Saints."

l. 2. *β.* ܐܝܟ ܩܛܝܢܐ ܕܡܫܝܚܐ "as a pilot the ship." A. reads *ἀνέμους*; but in B. we find *νηΐ*, as well as *ἄνεμος*. Under any circumstances this passage appears to be obscure, and probably was corrupt even at the time when the Syriac version was made. Compare Antiochus, p. 178. In the Constitutions of the Apostles, Book ii. ch. 57., the Bishop is compared to a pilot, the idea having been perhaps borrowed from this place: *Σὺ δὲ ὁ ἐπίσκοπος ——ὅταν δὲ συνανθροίζῃς τὴν τοῦ Θεοῦ ἐκκλησίαν, ὡς ἂν κυβερνήτης νηὸς μεγάλης.* In a similar passage of the Epistle of Clement to James, ch. 14., Christ is compared to the *κυβερνήτης*, and the Bishop to the *πρωρεὺς*. *Ἔοικεν γὰρ ὅλον τὸ πρᾶγμα τῆς ἐκκλησίας νηΐ μεγάλῃ, διὰ σφοδροῦ χειμῶνος ἄνδρας φερούσῃ ἐκ πολλῶν τόπων ὄντας, καὶ μίαν τινὰ ἀγαθῆς βασιλείας πόλιν οἰκεῖν*

θέλοντας. ἔστω μὲν οὖν ὑμῖν ὁ ταύτης δεσπότης Θεός, καὶ παρεικάσθω ὁ μὲν κυβερνήτης Χριστῷ, ὁ πρωρεὺς ἐπισκόπῳ, οἱ ναῦται πρεσβυτέροις, οἱ τοιχάρχοι διακόνοις, κ.τ.λ.

l. 3. ܐܘܠܨ. This word is used in these Epistles to render ἐπιτυχεῖν as well as καταξιοῦσθαι. See p. 18. l. 3. p. 40. l. 6. p. 42. l. 2. and p. 2. l. 5. p. 14. l. 2. p. 42. l. 1.

l. 4. β. and γ. have ܐܢ ܥܒܕ ܐܢ.

l. 6. ܟܝܢ ܕܣܒܪܝܢ ܕܡܫܟܚ ܠܡܗܘܝ "They who seem to be something," for οἱ δοκοῦντες ἀξίοπιστοι εἶναι, is similar to ܐܝ ܐܢܫ ܕܡܬ ܟܝܢ ܕܣܒܪ ܠܡܗܘܝ of the Peshito version of Εἰ γὰρ δοκεῖ τις εἶναί τι, Gal. vi. 3. In the Epistle to the Tarsians, c. ix. p. 132, we find the expression ταῦτα οὐκ ἐπιτάττω, ὡς ὤν τι. The conjecture does not therefore seem to be improbable, that τι may have fallen away after εἶναι, and then ἀξίοπιστοι have been inserted, to give a meaning to the passage, by the same hand as wrote λύκοι ἀξίοπιστοι in the Epistle to the Philadelphians, c. ii., and κατ' ἀξίαν πιστευόμενοι in the Epistle to the Trallians, c. vi.

l. 7. ܐܘ ܠܡܓܠ ܕܡܟ "As a combatant who is smitten." Both A. and B. have ἄκμων, which also is the reading in Antiochus, p. 177, Paral. Rupef. p. 184, Anton. Melissa, p. 186: and both the Latin versions have *incus*. The Syriac seems to be more natural. But if the Greek be correct, the translator probably mistook the meaning of ἄκμων, and supposed it to be the same as ἀκμής, or ἀκμαστής, and therefore rendered it by ܠܡܓܠ "combatant," as in the sentence following. The Syriac translator of the extract from the Book of Canons, p. 198, has rendered it by ܓܒܪܐ "a valiant man." If he had the same reading in the Greek he seems to have made the same mistake. The word which he has used, however, may have been employed to render ἀθλητής; but being a different term from that which represents ἀθλητής in the next sentence it makes it appear probable that he did not find the same word in both places in the Greek.

l. 8. β. and γ. ܕܟܥܝܢ.

l. 9. ܡܕ, which is omitted in α., but which seems necessary for the sense, I had inserted in the text from β. This has been afterwards confirmed by γ.

P. 8. *l.* 3. β. ܕܟܡܠܐ.

l. 4. β. and γ. ܐܫܬ.

l. 5. ܥܠ ܡܪܢ "on our Lord's account," which would be the rendering of διὰ τὸν Κύριον. Both α. β. and γ. have, however, μετὰ. The Syriac translator probably gave ܥܠ from the similarity of the sound of the two words. The influence of the similarity of sound has been noticed above, see note, p. 269. The Syriac term to correspond with μετὰ should be ܥܡ; and indeed I have found this very expression in a passage in other respects

similar to this place of Ignatius, in a very ancient copy of the acts of Simeon Stylites: ܕܥܒܕ ܐܝܟ ܕܣܓܝ ܐܪܡܠܬܐ ܘܐܪܡܠܐ ܕܐܬܬܪܒܝ ܘܐܬܙܪܥ ܒܬܪ ܡܪܢ ܒܦܓܪܗ ܕܗܢܐ ܓܒܪܐ ܩܕܝܫܐ "How many orphans and widows were brought up and supported, *after* our Lord, in the person of this blessed man." Cod. Add. 14,484, fol. 65.

l. 6. Both *β.* and *γ.* ܒܐܪܥܐ in the first instance, and *γ.* ܒܥܠܡܐ in the second. *β.* reads also ܒܟܠ for ܒܟܘ.

ܨܒܝܢܗ ܕܐܠܗܐ "the will of God," as Θεοῦ *γνώμης* in B. is also confirmed by the reading in the Hom. de Uno Legislatore, attributed to John Chrysostom, p. 170, *γνώμης* Θεοῦ, which, indeed, seems to be the true order of the words, as also in the Epistle to the Ephesians, *τῇ γνώμῃ τοῦ* Θεοῦ, p. 19.

l. 7. ܩܝܡ ܒܫܦܝܪ "stand well": this agrees with *εὐστάθει* of B.; not *εὐσταθής* of A. We find this word in the Constitutions of the Apostles, Book ii. c. 2, among the qualifications for a Bishop. Ἔστω οὖν καὶ *νηφάλιος, σώφρων, κόσμιος, εὐσταθὴς, ἀτάραχος.* In the Epistle of Clement to James, ch. xv., we read, Εὐσταθήτωσαν οὖν οἱ ἐπιβάται ἑδραῖοι ἐπὶ τῶν ἰδίων καθεζόμενοι τόπων. *β.* and *γ.* ܒܬܟܝܢ.

l. 8. *γ.* ܒܐܪܥܐ.

l. 10. ܕܠܐ ܢܫܬܟܚܘܢ ܥܒܕܝ "That they be not found the servants;" an Aramaism, signifying that they *do not become*, and retained in the Greek in *εὑρεθῶσαν*. This expression is very common in the writers of the New Testament. Even the writings of St. Paul are not free from this idiom: *καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὐτὴ εἰς θάνατον*, Rom. vii. 10; *εἴγε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα*, 2 Cor. v. 3; *ἵνα ἐν ᾧ καυχῶνται, εὑρεθῶσι καθὼς καὶ ἡμεῖς*, xi. 12. We find this idiom even occurring in passages translated from the Greek. Thus in the Peshito, Luke xix. 17, ܒܙܥܘܪܐ ܗܘܝܬ ܡܗܝܡܢ ܒܙܥܘܪܐ "because *thou hast been found* faithful in a little;" where the original Greek is ὅτι *ἐν ἐλαχίστῳ πιστὸς ἐγένου*; and in the very ancient Syriac recension which I am at this moment carrying through the press, ch. xxiv. 36, Ταῦτα *δὲ αὐτῶν λαλούντων, αὐτὸς ἔστη ἐν μέσῳ αὐτῶν* is rendered ܘܟܕ ܗܠܝܢ ܡܬܡܠܠܝܢ ܗܘ ܩܐܡ ܒܡܨܥܬܗܘܢ .ooo "and while they were speaking, *he was found standing among them*." I transcribe here a note of Gio. Bat. Gallicciolli, on the Epistle to the Smyrneans relating to this. (4.) *Furono*) nel greco *heurethisan*, propriamente *inventi sunt*. Ma questo verbo per idiotismo orientale è lo stesso che *essere*. Come *Luc.* xvii. 18. *Galat.* ii. 17. 1 *Pet.* ii. 22. *da Isai* liii. 9. È celebre il luogo di s. Matteo i. 18. *Antequam convenirent inventa est in utero habens*, senza che convenissero era gravida per virtù dello Spirito santo. See "Lettere Genuine de Sant' Ignazio: truduzione dal greco di D. Gio. Batt. Gallicciolli." 8vo. Ven. 1798.

P. 10. *l.* 1. ܡܢ ܒܝܫܬܐ ——— ܡܢ ܘܠܦ "Fly from evil arts: but rather discourse respecting them." The obscurity of this passage seems to have

arisen from a misunderstanding of the word *κακοτεχνίας*, which appears to signify nothing more than any improper means of gaining a livelihood, and such as are unbecoming the Christian character. Ignatius, therefore, in this passage bids Polycarp shun and avoid these, in whomsoever they may be found; and, for the instruction of those under his spiritual charge, to speak and teach them what they are, that they may know how to avoid them. That this is the meaning of the word *κακοτέχνια* seems to be plain from the use of *τέχνη* in the Constitutions of the Apostles. Thus, Book i. ch. 4, *Οὐκ ἔσῃ ὡς πετόμενος καὶ ἐμπεριπατῶν καὶ ἀλώμενος ἐν ταῖς ῥίμαις, ἀκαιροεπόπτης τῶν κακῶς ζώντων· ἀλλὰ τῇ τέχνῃ σου καὶ τῷ ἔργῳ σου προσέχων, τὰ τῷ Θεῷ φίλα ἀναζήτει ποιεῖν.* Book iv. ch. 11, *Οἱ μέν τοι πατέρες, παιδεύετε τὰ τέκνα ὑμῶν ἐν Κυρίῳ, ἐκτρέφοντες αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου, καὶ διδάσκετε αὐτὰ ἐπιτηδείους καὶ ἁρμοζούσας τῷ λόγῳ τέχνας, ἵνα μὴ διὰ τῆς εὐκαιρίας στρηνιάσαντα, κ.τ.λ.* And Book ii. ch. 61, *Εἰ δέ τις τὴν τοῦ ἔργου τοῦ ἰδίου πρόφασιν ἐπιφέρων, ὀλιγωρεῖ, προφασιζόμενος προφάσεις ἐν ἁμαρτίαις· γινωσκέτω ὁ τοιοῦτος, ὡς αἱ τέχναι τῶν πιστῶν ἐπέργιά εἰσιν· ἔργον δὲ ἡ θεοσέβεια· τὰς οἷν τέχνας ὑμῶν ὡς ἐν παρέργῳ ποιεῖτε.* In the next chapter we find the following enumeration of things to be avoided, which may be included under *κακοτεχνίας* —— *φεύγετε δὴ καὶ τὰ ἀπρεπῆ τῶν θεαμάτων· τὰ θέατρά φημι, καὶ τὰς Ἑλληνικὰς πομπὰς, ἐπαοιδὰς, κληδόνας, μαντείας, καθαρισμοὺς, οἰωνισμοὺς, ὀρνιθοσκοπίας, νεκυομαντείας, ἐπιφωνήσεις.* The last of these refer especially to magical arts, for which the writer of *Περιοδοι Ἰωαννου* uses this very term: *Μαγε, τον μαγον παραδος —— ενοχος ει· που εστιν εκεινος ὁ κακοτεχνος,* Birch, Auct. Cod. Apoc. p. 277. *Ειχε δε ο Νοητιανος πειραν μαγικης κακοτεχνιας καὶ βιβλια πολλα υπο δαιμονων συντιθεμενα.* Ibid. p. 294. And in like manner, also, Theodoretus: *Σίμων δὲ πρῶτος, ὁ Σαμαρείτης ὁ μάγος, τῆς τούτου κακοτεχνίας ὑπουργὸς ἀνεφάνη,* Hæret. Fab. Lib. i. ch. i. Vol. iv. p. 286.

l. 2. *β.* reads ܐܢܫܐ for ܒܥܠ, and adds ܕܓܒܪܐ "their husbands." I suspect the word *συμβίοις*, which occurs here both for 'husbands' and 'wives.' The Syriac has simply ܕܓܒܪܐ "their husbands" in the one case, and ܕܢܫܐ "their wives" in the other. In the passage imitated from this place in the Epistle to the Antiochians, ch. ix., we read *οἱ ἄνδρες στεργέτωσαν τὰς ὁμοζύγους —— αἱ γυναῖκες τιμάτωσαν τοὺς ἄνδρας —— ἄνδρας τοὺς ὁμοζύγους,* and similarly in that to the Tarsians, ch. ix. In that to Hero, ch. v., also imitated from hence, *Ταῖς ἀδελφαῖς μου πάραινει ἀγαπᾶν τὸν Θεὸν, καὶ μόνον ἀρκεῖσθαι τοῖς ἰδίοις ἀνδράσιν, κ.τ.λ.* In the Apost. Const., B. i. ch. 8., perhaps borrowed from this place, *Μετὰ—τὸν Κύριον—φοβήθητί συν τὸν ἄνδρα, ὦ γύναι, καὶ ἐντράπηθι, αὐτῷ μόνῳ ἀρέσκουσα.* In Latin A., which generally follows the Greek so literally, we have 'viris' and 'uxores.' Ignatius may therefore have written simply *ἀνδράσι* and *γυναῖκας*. He was not, however,

unacquainted with words compounded with *συν*, as we see a little further in this Epistle, p. 11. *l.* 3. In the Greek I have supplied *ἐν*, and read *τῷ Κυρίῳ*, to correspond with ܒܡܪܝܐ, as we find in the Epistle to Hero, ch. iv., *ἀγαπᾶν οὖν χρὴ —μόνον δὲ ἐν Κυρίῳ*. It would, however, perhaps be as correct to supply *κατὰ* and retain *τὸν Κύριον*; as ܒܡܪܝܐ for *κατὰ Κὺριον* six lines below, and in the Ep. to Eph., p. 18, *l.* 7, where we find ܠܡܫܝܚܐ for *κατὰ Ἰησοῦν*.

l. 6. *β.* ⲁⲗⲗⲁⲙⲏⲛ, and *γ.* ⲁⲙⲏⲛ. I have preferred *πλήν* of B. to *πλέον* of A. as coming nearest to the Syriac. The idea of this passage, *ἐὰν γνωσθῇ πλὴν τοῦ ἐπισκόπου, ἔφθαρται*, is copied in the Epistle to the Magnesians, ch. vii. p. 65., *μηδὲ ὑμεῖς ἄνευ τοῦ ἐπισκόπου καὶ τῶν πρεσβύτερων, μηδὲν πράσσετε· μηδὲ πειράσητε εὔλογόν τι φαίνεσθαι ἰδίᾳ ὑμῖν*. Compare also the following passage from the Constitutions of the Apostles: *Μηδὲν δὲ ποιείτω τὸ σύνολον ἄνευ τοῦ ἐπισκόπου, μηδέ τινι διδότω τι ἄνευ τῆς ἐκείνου γνώμης. ἐὰν γὰρ ὡς θλιβομένου τινὸς λάθρα τοῦ ἐπισκόπου διδῷ τινι, εἰς λοιδορίαν τοῦ ἐπισκόπου δώσει, καὶ διαβάλλει αὐτὸν ὡς ἀμελοῦντα τῶν θλιβομένων*. Book ii. ch. 31.

β. and *γ.* read ܐܠܐ ܒܥܝ, which is nearer the Greek δὲ than ܒܥܝ of *α*.

l. 7. *β.* ⲁⲗⲗⲁⲥⲩⲛⲁⲅⲉⲥⲑⲁⲓ, and *γ.* ⲥⲩⲛⲁⲅⲉⲥⲑⲁⲓ.

ܠܡܬܟܢܫ ܒܥܝ ܕܢܬܟܢܫܘ "that they may be married." It does not seem probable that the Syriac translator had *τὴν ἕνωσιν ποιεῖσθαι* in his copy; for although this may ultimately give the same meaning, he would hardly have used exactly the same expression to render these words as he has employed to translate *ταῖς γαμοῦσιν καὶ ταὶς γαμουμέναις* in the very same line. These words seem to have been adopted here at some subsequent period for the same purpose as the term *ἕνωσις* is otherwise so frequently used in the Ignatian Epistles. See note, p. 265 above.

l. 8. *γ.* ⲙⲉⲧⲁ ⲙⲉ.

P. 12. *l.* 1. *β.* ⲥⲩⲛⲁⲅⲉⲥⲑⲁⲓ, *γ.* ⲥⲩⲛⲁⲅⲉⲥⲑⲁⲓ.

l. 2. *β.* ⲁⲛⲁⲅⲉⲥⲑⲁⲓ, *γ.* ⲁⲛⲁⲅⲉⲥⲑⲁⲓ.

l. 3. ⲙⲉⲧⲁ ⲙⲉ —— ܥܡܗܘܢ ܢܗܘܐ ܠܝ "With them may there be for me a portion with God," agrees with B., Antioch. Mon. p. 178., and Paral. Rupef. p. 183., in the omission of *καὶ*, and confirms *παρὰ* of B. rather than *ἐν* of A. I have retained the *ἔχειν* of B. after *γένοιτο*, but the Syriac does not require it; nor is it found in Paral. Rupef., but simply *μέρος γένοιτο*, as in the Syriac. See p. 183.

l. 4. ⲙⲉⲧⲁ ⲙⲁⲛ ⲛⲁⲩ "sleep with one another," is omitted in *β*.

l. 6. *β.* ⲁⲥⲩⲛⲉⲥⲓⲁ.

l. 7. *β.* and *γ.* have ܠܡܬܟܢܫ for ܠܡܬ. Both Greek copies have

μενέτω, and Latin A. 'maneat,' for the simple ܐܬܐ "be" of the Syriac. In Antiochus Mon., who does not, however, quote the passage literally, we read ἔστωσαν. See p. 177.

l. 8. γ. ܒܙܘܗܝ ܕܡܐ "your treasures," for τὰ δεποσίτα ὑμῶν; and ܡܬܢܬ "gifts," for τὰ ἄκκεπτα; and ܢܬܟ "rebel," or "be a deserter," for δεσέρτωρ εὑρεθῇ. Mr. Jacobson quotes very appropriately the following passage from Vegetius de Re Militari ii. §. 20.: Illud ab antiquis divinitus institutum est, ut ex *donativo* quod milites consequuntur dimidia pars sequestraretur apud signa et ibidem ipsis militibus servaretur . . . . . Miles deinde qui sumptus suos scit apud signa *depositos* de *deserendo* nihil cogitat, magis diligat signa. Halloix writes respecting this passage: "Cum autem milites in expeditionem irent, tum ipsi in civitatibus peculia sua castrensia deponebant, quæ reversi recipiebant. Illa igitur *deposita* appellabantur ab eo qui deponebat: *accepta* autem ab eo qui accipiebat. Confectis ergo bellis illi deposita repetebant, hi accepta restituebant." See Illust. Script. Sæc. i. p. 458.

l. 9. ܬܬܪܘܝ ܪܘܚܟ ܐܬܐ "Let your spirit be enduring," or "be ye patient." Both the Greek editions add οὖν, and the Latin A. 'igitur;' but this particle is omitted in Anton. Melissa and Paral. Rupef. pp. 185, 186. Both of these also read μακροθυμεῖτε, and add μεθ' before ὑμῶν, as in B.

l. 10. ܒܟ ܐܢܐ ܕܚܕ ܐܢܐ "I rejoice in you," as the rendering of ὀναίμην ὑμῶν. Similar to this is ܒܚܝܬܐ ܐܢܐ ܕܚ "I rejoice in the beasts," for ὀναίμην τῶν θηρίων, in the Epistle to the Romans, p. 48.; which words, however, as quoted by Eusebius in the translation of the extract, p. 203., are rendered by ܠܒܥܠܝ ܐܢܐ ܫܠܡ "I salute the beasts."

β. ܐܢܐ ܫܠܡ.

P. 14. *l.* 1. ——ܐܬ ܠܡܬܟܢܥ "but is ready to be subject to God." This expresses more than ἀλλὰ Θεῷ σχολάζει of the Greek, which is rendered by the Syriac translator of the extract at p. 201., ܐܬ ܐܝܟ ܕܠܐܠܗܐ ܡܙܕܡܢ ܐܬ "but is constantly ready for God." Compare note 1. on p. 4. above. As this single sentence in the Greek occurs in a long interpolated passage, it is not improbable that the last word may have been altered, and σχολάζει have been borrowed from προσευχαῖς σκόλαζε above. According to the Syriac it should be ἀλλὰ ἕτοιμός ἐστι ἵνα Θεῷ ὑποταγῇ, or εἰς ὑποταγὴν Θεῷ. In the interpolated sentence following we find ὅτι ἕτοιμοί ἐστι εἰς εὐποιΐαν Θεῷ; and in that of the Epistle to the Ephesians, ch. v., we have the expression, ἵνα ὦμεν Θεοῦ ὑποτασσόμενοι, perhaps imitated from this passage, as it originally stood in this place of the Epistle to Polycarp. This is also translated in the extract at p. 197, *l.* 6, by the same Syriac term, ܡܙܕܡܢ ܐܬ, as we find here.

l. 2. ܠܐܢܛܘܟܝܐ "to Antioch." The Greek copies have Συρίαν; but in

the interpolated passage preceding we find Ἀντιοχείᾳ τῆς Συρίας. The addition of this latter word of itself seems to betray the interpolator. It surely must have been unnecessary for Ignatius to specify to Polycarp which Antioch he meant. The same remark will apply to the Epistle to the Philadelphians, ch. x., and to the Smyrneans, ch. xi. In this latter place the author of the recension B. seems to have felt this objection, and consequently has omitted τῆς Συρίας.

l. 3. ܐܝܟ ܕܦܩܕܬ ܠܟ "in my stead as I charged thee." Some traces of this injunction, which have been removed from the Greek, still seem to remain in the Epistle to the Antiochians ch. xii. ἀσπάζομαι — τὸ ποθεινόν μοι ὄνομα, ὃν ἐπίδοιμι ἀντὶ ἐμοῦ ἐν Πνεύματι Ἁγίῳ: ch. xiii. ἀσπάζεται ὑμας Πολύκαρπος, ὁ ἀξιοπρεπὴς ἐπίσκοπος, ᾧ καὶ μέλει περὶ ὑμῶν· ᾧ καὶ παρεθέμην ὑμᾶς ἐν Κυρίῳ: ch. xiv. ἀσπαζόμαι τὸν ἀντ' ἐμοῦ μέλλοντα ἄρχειν ὑμῶν. And in that to Hero, ch. vii. Πιστεύω γὰρ — ὅτι δείξει μοι ὁ Θεὸς Ἥρωνα ἐπὶ τοῦ θρόνου μου. —— Παρατίθημί σοι τὴν ἐκκλησίαν Ἀντιοχέων. Πολύκαρπῳ παρεθέμην ὑμᾶς ἐν Κυρίῳ Ἰησοῦ Χριστῷ. Eusebius, speaking of the letter to Polycarp, writes, Πολύκαρπῳ —— τὴν κατ' Ἀντιόχειαν — ποίμνην παρατίθεται.—Book iii. ch. 36. See p. 161.

γ. reads ܐܝܟ ܕܦܩܕܬ "as thou chargedst us;" an error which seems to have originated from the transcriber mistaking a long final Cof for a final Nun. I have added καθὼς ἐνετειλάμην σοι in the text to correspond with the Syriac, but I find ἐντέλλομαι, p. 45, *l.* 1, is rendered by ܐܬܦܩܕ, but διατάσσομαι, p. 47, *l.* 1, by ܐܬ ܐܦ; it may perhaps, therefore, be more correct to substitute διεταξάμην, as we find in the Peshito, Tit. i. 5, ܐܝܟ ܕܦܩܕܬ ܐܬܕ for ὡς ἐγώ σοι διεταξάμην.

β. ܗܕܐ ܣܦܪܐ ܩܕܡܝܐ, γ. ܗܕܐ ܣܦܪܐ ܩܕܡܝܐ "Here endeth the first."

ON THE EPISTLE TO THE EPHESIANS.

P. 16. The heading in γ. is ܐܓܪܬܐ ܬܢܝܬܐ ܕܠܐܦܣܘܣ ܐܝܬ "Epistle the Second, which is to the Ephesians."

l. 1. γ. ܒܐܦܣܘܣ ܕܒܝܬ ܣܘܪܝܐ.

l. 2. ܘܫܠܡܐ "and perfected," which also corresponds with the Latin B. "repletæ." This word agrees much better with πεπληροφορημένῃ in the inscription of the Epistle to the Philadelphians, or with πεπληρωμένῃ and πεπληρωμένοις in those of the Epistles to the Smyrneans and Romans, than with πληρώματι, as it is found in this place. In the translation of that to the Romans this same Syriac word ܕܫܠܡܐ is used. The genuine text of this place corresponding with that of the Epistle to the Romans, has been probably imitated in the inscriptions of the Epistles to the Philadelphians

and Smyrneans; while the word πληρώματι, a term frequently used by various sects of the Docetæ, seems to have been substituted here and employed in the inscription of the Epistle to the Trallians probably for one and the same purpose.

The Chev. Bunsen has well remarked that Ignatius, in writing to the Ephesians, seems to have borne in mind the beginning of St. Paul's Epistle to them. Ephes. i. 1—14., Εὐλογητὸς ὁ Θεὸς . . . . . ὁ εὐλογήσας ἡμᾶς . . . . . καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ, ἐν ἀγάπῃ προορίσας ἡμᾶς . . . . . εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ.

l. 3. ܫܠܡ̈ܐ "and perfected." Here we have the same Syriac word to correspond with ἡνωμένην as with πληρώματι above. It seems very improbable that the translator should have rendered this latter Greek term by the same word as the former. Ἡνωμένην appears to have been substituted here for some other term, with the same object in view as the introduction of ἕνωσιν, &c., mentioned above in the Epistle to Polycarp. See note, p. 265 above. A few lines further we find the same verb, ܫܠܡ, employed to represent ἀπηρτίσατε: ܫܠܡ would therefore be equivalent to ἀπηρτισμένη, a word which does indeed occur at the end of this Epistle, or to κατηρτισμένη, which is likewise found in the interpolated passage ch. ii. of this, and also in ch. viii. of that to the Philadelphians. In this latter place the writer, wishing to keep up the same idea as is represented by ἡνωμένην, appears nevertheless to have retained the genuine word, which the Syriac seems to show that he found in this place, and consequently to have used the expression ὡς ἄνθρωπος εἰς ἕνωσιν κατηρτισμένος. I have printed ἡνωμένην and ἐκλελεγμένην, as they are found in both the Greek Recensions; but according to the Syriac, ἄτρεπτον is to be referred to δόξαν, and the two following epithets should be in the dative case, to agree with ἐκκλησίᾳ. I suspect also the word ἄτρεπτον, which is a dogmatic term of a later period, meaning "inconvertible."

ܒܥܕܬ ܫܪܪܐ "In the purpose of truth." I formerly supposed that this might have been an error of the copyist for ܒܚܫܐ ܫܪܪܐ, "in the passion of the truth," to agree with ἐν πάθει ἀληθινῷ of the Greek. But the reading ܥܕܬ is confirmed also by γ.; and indeed it seems more probable that the Syriac, as it now stands, is correct—"chosen," or "elect in the purpose of truth." Compare 1 Pet. i. 2., "to the elect . . . . . according to the foreknowledge of God." Rom. ix. 11. "that the purpose of God according to the election, may remain," ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένῃ. Eph. i. 11., προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος, "being predestinated according to the purpose of him," &c.; to which latter place, as it has been remarked above, Ignatius seems

to have referred in this his own Epistle to the Ephesians. I have not altered the Greek word in the text. It might have been *προθέσει*, subsequently changed into *πάθει*, with the object of combatting the Docetæ, who appear to be so often opposed in the interpolated parts of these Epistles, or perhaps, indeed, the Phantasiastæ of a later period. Thus, in the inscription of the Epistle to the Trallians we have *τῷ πάθει Χριστοῦ*, in that to the Philadelphians *ἀγαλλιωμένῃ ἐν τῷ πάθει τοῦ Κυρίου*. It is worth while to compare the words *ἄτρεπτον, ἡνωμένην καὶ ἐκλελεγμένην ἐν πάθει ἀληθινῷ*, as they stand in the Greek, with the following passage from the Preface of the Eranistes of Theodoretus: *καὶ ὁ μὲν πρῶτος περὶ τοῦ ἄτρεπτον εἶναι τοῦ μονογενοῦς υἱοῦ τὴν θεότητα δέξεται τὸν ἀγῶνα· ὁ δὲ δεύτερος γεγενημένην τὴν ἕνωσιν τῆς τοῦ δεσπότου Χριστοῦ θεότητός τε καὶ ἀνθρωπότητος· ὁ δὲ τρίτος περὶ τῆς ἀπαθείας τῆς τοῦ σωτῆρος ἡμῶν ἀγωνιεῖται θεότητος.* Edit. Schulze, Vol. iv. p. 4. Let it be borne in mind that Theodoretus, if we reject the passage said to have been cited by Athanasius, is the first after Eusebius who quotes any of the interpolated passages in the genuine letters, or any of the spurious Epistles, and this also, in the very work from which I have cited the words above. Further, there is a remarkable similarity in many of the terms and phrases used by Theodoretus with those of the interpolated and spurious letters.

l. 4. ܕܐܒܐ — ܡܫܝܚܐ ܕܝܫܘܥ "of the Father of Jesus Christ our God." Both the Greek Recensions insert *καὶ* after *Πατρὸς*; thus distinctly asserting the divinity of our Lord by restricting *τοῦ Θεοῦ ἡμῶν* to the latter member of the sentence, which, without the conjunction, would be undetermined, as in the Syriac. We find, however, in the Syriac at the end of the Epistle to the Romans, ܡܫܝܚܐ ܕܝܫܘܥ ܐܠܗܢ "of Jesus Christ our God." It is probable, therefore, that the meaning here also is the same.

l. 5. ܒܐܦܣܘܣ "In Ephesus." Both the Greek Recensions add *τῆς Ἀσίας*, which may have been a gloss crept into the text. We find, however, in the inscriptions of the Epistles to the Trallians, the Philadelphians, and the Smyrneans in A., and in B. also of the last, *τῆς Ἀσίας* added in a similar manner. Such addition is certainly unnecessary, and highly improbable if Ignatius had indeed written these several Epistles from the places, and sent them by the persons mentioned in these Epistles. May not the author of the Recension B. have felt this objection, as he seems to have done various others, and therefore have been induced to remove *τῆς Ἀσίας* from two out of three of the places where it occurred?

l. 5. ܒܚܕܘܬܐ ܕܠܐ ܡܬܚܫܒ "in blameless joy." *Ἀμώμῳ χαρᾷ* of B., not *χάριτι* of A. In the 7th ch. of the Epistle to the Magnesians in A. we find also *ἐν τῇ χαρᾷ τῇ ἀμώμῳ*.

l. 8. ܒܛܒܥܐ ܕܙܟܝܐ ܘܩܫܝܛܐ "By nature in a will pure and just." The Syriac seems to express something more than merely *φύσει δικαίᾳ*, the

meaning of which is at least obscure. On the supposition that the Greek had been translated from the Syriac, and not the Syriac from the Greek, the omission would be easily accounted for by the similarity of ܕܐܢ occurring so immediately after ܕܡܐ. The passage to correspond with the Syriac ought to be some such as this, ὃ κέκτησθε φύσει ἐν γνώμῃ ὁσίᾳ καὶ δικαίᾳ, from which the notion seems to have been borrowed in the beginning of the Epistle to the Trallians, ἄμωμον διάνοιαν—ἔχοντας—κατὰ φύσιν. I have added καὶ before κατὰ πίστιν, which is not found in the ordinary editions of B., upon the authority of the Manuscript in the Bodleian Library (see Whiston's edition, p. 102), to agree with ܘ of the Syriac. This, however, is omitted in γ.

l. 9. ܐܢܬܘܢ ܚܪܝܨܝܢ "and ye are fervent." γ. ܚܪܝܨܝܬܘܢ "and ye have been fervent." The two extracts from Severus, p. 213, p. 217, have ܐܬܠܗܒܬܘܢ "and ye have been inflamed."

P. 18. *l.* 1. ܒܣܪܥܐ "with speed," or "speedily." The Greek copies have τελείως. The Syriac translator probably read ταχέως, which seems to agree better with the sense of the passage. ܒܣܪܥܐ in the Epistle to the Romans, p. 48, represents συντόμως. The Syrian translator of this passage, as it is cited by Severus, p. 213, has ܒܫܠܡܐ "perfectly," which agrees with τελείως.

γ. adds ܐܝܟ after ܒ, which corresponds with the Greek.

l. 2. ܥܒܕܐ "actions." γ. ܥܒܕܐ only, without the mark of the plural, which may be rendered "visiting." The Greek has ἀπὸ Συρίας. I formerly thought that this might have been a mistake of the Syriac translator, in confounding ܥܒܕܐ with ܣܘܪܝܐ, on account of the similarity of the sound of the words *Súrono* and *Suriya*. Such an error, however, would more naturally occur in translating from the Syriac into Greek, than from the Greek into Syriac. But I now think it much more probable that the Syriac is correct as it stands. In the Epistle to the Romans, p. 48 of this same edition of these Epistles, we have ܡܢ ܣܘܪܝܐ "from Syria," corresponding with ἀπὸ Συρίας: there seems, therefore, no reason why such an error should occur in the one place rather than the other. Moreover, it agrees much better with the purport of the whole passage, that the Ephesians should have hastened to see Ignatius when they heard that he was bound in close custody so as to be unable to visit them, or in any way to be actively engaged, than merely when they heard that he was "bound from Syria." There can be no other plausible reason assigned for such a change in the Syriac, than the chance that the translator had confounded the two words; but this does not seem probable, inasmuch as we find that he has not done so in the other case; while it is evident that if Ignatius had been

strictly *bound from visiting and acting*, he could hardly have written all those Epistles which now go under his name, or have taken that active part during his journey which the letters themselves would lead us to infer that he must have done. It would be necessary, therefore, for the fabricator of those Epistles to remove any such expression in the true text as would contradict his statements in the false. He seems, therefore, to have substituted Συρίας from the passage in the Epistle to the Romans, "*From Syria* even to Rome I fight with beasts——*being bound* with ten leopards," p. 47, *l.* 5.

ܠܡܬܐܟܠ ܒܝܕ ܚܝܘܬܐ "to be devoured of beasts." Both the Greek copies have θηριομαχῆσαι; and in the Syriac translation of the passage from the Epistle to the Trallians, ch. x., where this word occurs, it is rendered in the same manner, p. 200, *l.* 20, "I may be devoured of beasts." This does not quite express the same meaning as the Greek. In the Epistle to the Romans, p. 48, θηριομαχῶ is rendered by ܐܢܐ ܒܝܢ ܚܝܘܬܐ "I am thrown among beasts;" and in the translation of the same passage, as cited by Eusebius, p. 203, it is given much more literally, ܐܢܐ ܥܡ ܚܝܘܬܐ "I fight with beasts." The same expression, ܡܩܪܒ ܐܢܐ ܥܡ ܚܝܘܬܐ "fighting with beasts," is used by the Syriac translator of Chrysostom, to represent θηριομάχους. See Hom. 35, on 1 Cor., near the end, Mus. Brit. MS. Add. 12,160. fol. 24. rect. col. ii. In the Epistle to the Romans, Ignatius, speaking of his treatment by the soldiers who guarded him, uses the term θηριομαχῶ; but in expressing the same desire as he does here, he writes ἃ καὶ κολακεύσω συντόμως με καταφαγεῖν, which accords better with the idea expressed by the Syriac than the Greek.

l. 3. ܕܒܗ ܡܢ ܕܐܬܚܫܒ ܐܢܐ ܒܗ ܕܐܫܬܟܚ ܠܡܗܘܬ "That by means of this of which I am deemed worthy I may be able." The verb ܐܫܬܟܚ is always used in these Epistles to correspond with ἐπιτυχεῖν as well as with ἀξιωθῆναι. The passage, therefore, corrected according to the Syriac, is ἵνα διὰ τοῦ ἐπιτυχεῖν δυνηθῶ. Both the Greek Recensions have μαρτυρίου, which appears to have been a gloss crept into A., while ἐπιτυχεῖν was afterwards rejected from the text of B. as unnecessary. The addition of μαρτυρίου seems to have been subsequent to the time when the copy was transcribed from which the Latin version A. was made, inasmuch as it agrees with the Syriac by reading only "ut potiri possim discipulus esse." In ch. viii. of the Epistle to the Romans the interpolator has retained the idiomatic expression, and uses ἐπιτυχῶ alone, as in this place: Αἰτήσασθε περὶ ἐμοῦ ἵνα ἐπιτύχω, p. 53. We have a similar instance of the omission of the object after the verb by St. Paul, Phil. iii. 12., οὐχ ὅτι ἤδη ἔλαβον.

l. 4. ܐܬܬܝܗܒ ܠܟ ܕܬܐ ܘܬܚܙܐ "Ye were diligent to come and see

me." There is nothing to correspond with this in either of the Greek Recensions; but the Latin A. has also again retained the true reading in "videre festinastis," and not received the interpolation *τοῦ ὑπὲρ ——— θυσίαν*, which seems to have thrust the other words out of the text. It is evident, also, from this, that the Latin version A. has followed a manuscript transcribed before these additions had been made to the Greek text. I copy here Bishop Pearson's note upon this place: "Hæc sententia valde perplexa est. In Græcis duo vocabula deesse videntur, quæ tamen in Cod. suo vidit et transtulit Vet. Int. Forte scriptum fuit *ἰδεῖν ἐσπουδάσατε* post *θηριομαχῆσαι*. Quod si post *ἐσπουδάσατε* statim *Ἐπεὶ οὖν*, κ.τ.λ., omnia erunt clara et perspicua." In the Martyrdom of Ignatius we read *ἔσπευδε . . . Πολύκαρπον . . . θεάσασθαι*.—Ch. iii. p. 192.

l. 5. ܩܒܠܢ "we have received." A. and B. have both the singular, which is perhaps the true reading, as we find Ignatius using the singular number immediately before. The variation might have arisen from the particle *ἐν*, following *ἀπείληφα*, having been connected with it, and then read as though it were *ἀπειλήφαμεν*.

l. 6. *γ.* ܐܦܣܩܦܟ "your Bishop" of the Syriac, agrees with B., but A. adds *ἐν σαρκὶ*, perhaps to distinguish it from *τῷ πατρὶ Ἰησοῦ Χριστοῦ τῷ πάντων ἐπισκόπῳ* in the Epistle to the Magnesians, ch. iii. p. 61.

l. 7. *γ.* ܒܕܡܘܬܗ.

ܕܢܗܘܘܢ ܒܕܡܘܬܗ "that ye may be in his likeness"; that is, "like him," a common Aramaism which is so exactly retained in the Greek *ἐν ὁμοιώματι αὐτοῦ*, that we may almost suppose the latter a translation of the former. St. Paul retains this expression even in his Epistles: *Ἐν ὁμοιώματι ἀνθρώπων*, Phil. ii. 6. *Ἐν ὁμοιώματι σαρκὸς ἁμαρτίας*, Rom. viii. 3. See also i. 23. v. 14. vi. 5.

l. 8. *γ.* ܐܦܣܩܦܟ.

P. 20. *l.* 1. ܥܠ ܟܠ ܡܕܡ ܐܫܬܟܬ "I should be silent from you," would seem to require *ἀφ' ὑμῶν*, not *περὶ* as in the Greek. In the Epistle to the Romans we find *ἐὰν σιωπήσητε ἀπ' ἐμοῦ*. The meaning of Ignatius is, that his love did not suffer him to refrain from exhorting them; and not that it did not suffer him to refrain from speaking concerning them. The change of *ἀπὸ* to *περὶ* may have been caused by the long passage interpolated here, which quite breaks off and disjoints the writer's meaning, and destroys the peculiar force of the word *ἀγάπη*. As it is now restored by the Syriac, the continuity of the idea is kept up. Ignatius says that he had received their attentions (whatever they may have been), through Onesimus their Bishop, in *love* unutterable, whom he prays that they all may *love* and imitate, being such an one as they ought to thank God for; and then immediately transferring the idea to himself, he urges his own *love* as his excuse

for taking upon himself to offer a few words of exhortation to them. It is important to observe the modesty of Ignatius in this place. He does not intrude his admonitions and advice upon the Ephesians, but simply urges his love, which their kindness in sending to visit him in his bonds must have rendered still warmer as an excuse for offering them a few words of exhortation, after he had previously proposed their own Bishop as the example whom he prayed God that they might follow.

l. 2. ܐܬܬܪܥܘ ܒܨܒܝܢ ܕܐܠܗܐ ܕܬܗܘܘܢ ܫܠܡ̈ܝܢ ܒܗ̇ "that ye be diligent in the will of God." This does not accurately correspond with ὅπως συντρέχητε τῇ γνώμῃ τοῦ Θεοῦ. In the Epistle to Polycarp, p. 12, συντρέχετε is represented by ܢܪܘܡ ܥܡ ܚܕ̈ ܐܢܫ "run together with one another;" which is a literal translation. In the interpolated passage immediately following, Christ is called τοῦ πατρὸς ἡ γνώμη; and it is said of the Bishops, ἐν Ἰησοῦ Χριστοῦ γνώμῃ εἰσίν; or, if the particle ἐν be omitted agreeably to the Latin version, Jesu Christi sententia sunt, as Dr. Hammond suggests (Dissert. ii. c. 25. §. 12; see also Dr. Smith's note on this place), γνώμη εἰσί. The change, therefore, of a word agreeing with ܨܒܝܢ in this place to συντρέχητε would seem to enforce one of the great objects which the interpolator had in view, viz. obedience and concurrence with the Bishop. Indeed, in the very next chapter he proceeds ὅθεν πρέπει ὑμῖν συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ. The original word, before this passage was corrupted by the interpolator, was perhaps σπουδάσητε. Thus we find in this same Epistle, ch. v., σπουδάσωμεν οὖν μὴ ἀντιτάσσεσθαι τῷ ἐπισκόπῳ, which is rendered by the Syriac translator at p. 197, *l.* 5, by the same word ܢܬܬܪܥ. Again, ch. xiii., σπουδάζετε is translated by the same verb, ܬܬܪܥܘܢ ܒܫܘܬܦܘܬܐ, ibid. *l.* 10. Further, in the Epistle to the Magnesians, ch. vi., which is an imitation of this part of the Epistle to the Ephesians, we find ἐν ὁμονοίᾳ Θεοῦ πάντα σπουδάζετε πράσσειν, for which the very same word ܨܒܝܢ is again used in the Syriac extracts, ibid. *l.* 24. It was the practice of the interpolator, as I have already observed, not merely to introduce whole sentences and chapters into these Epistles, but also, for the purpose of carrying some peculiar meaning, to alter single words, which he again reproduced in the interpolated parts, to give them an appearance of truth. From the comparison of the passages which I have cited, it seems therefore not improbable that the true reading here is σπουδάσητε instead of συντρέχητε.

P. 24. *l.* 1. γ. ܬܪ̈ܥܝܬܐ. ἐπιθυμία of B. agrees with the Syriac. The idea of Ignatius seems to pass on from ἀγάπη "love" or "charity," the greatest of Christian virtues according to St. Paul, to ἐπιθυμία "lust" or "desire," the root of so many vices. The substitution of ἔρις refers more appositely to the divisions caused by heresies mentioned in the interpolated passage preceding.

The Chev. Bunsen, referring to St. Paul, Rom. vii. 5, proposes to read here *ἐνεργῆται* for *ἐνείρισται*—a word which seems also to have displeased the author of the recension B., who has consequently substituted *ὑπάρχει*, and to replace *βασανίσαι* by *βασκανίσαι*, referring again to St. Paul, Gal. iii. 1. The Syriac agrees with A. in both.

l. 2. ܐܚܕܝܢ ܒܟ ܕܥܠ ܗܘ ܕܐܬܝ ܐܢܐ ܒܨܠܘܬܐ ܥܠ ܟܠ ܚܕ "I rejoice in you, and offer supplication on your account," is like ܐܢܐ ܒܨܠܘܬܐ ܐܢܐ ܐܬܝ ܒܟ ܥܠ ܟܠ ܚܕ, which is the Peshito rendering of *μετὰ χαρᾶς τὴν δέησιν ποιούμενος*, Phil. i. 4; while *πάντων περίψημα ἕως ἄρτι* is translated in the Peshito by ܥܕ ܗܫܐ ܕܟܠ ܒܪܢܫܐ ܐܢܐ ܗܘܝܬ ܦܘܪܩܢܐ "I am the *expiatory offering* for every man even till now, 1 Cor. iv. 13; again, *περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ*, occurring also in this Epistle, is rendered by ܪܘܚܝ ܟܕ ܡܬܟܢܫ ܠܨܠܒܐ "my spirit boweth down to the cross." It does not seem probable, therefore, that the Syriac translator read the passage exactly as it now stands. For *ἀγνίζωμαι* he probably read *ἀγωνίζομαι*, which would be rendered ܐܬܓܝܢ: this may have been afterwards changed into ܐܬܩܕܫ; as we find in different copies of the Peshito, ܐܬܩܕܫ and ܐܬܓܝܢ for *ἀγωνιζόμενος* of Col. i. 29. See various readings to Schaaf's edition of the Peshito New Testament. In Rom. xv. 30 we read *συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς*.

l. 3. ܕܥܠܡܝܢ ܕܥܠܡܐ "in all ages," would require *πᾶσι* to be added. The Chev. Bunsen proposes that the passage be read thus: *Περίψημα ὑμῶν καὶ ἅγνισμα ὑμῶν, Ἐφεσίων ἐκκλησίας, τῆς διαβοήτου τοῖς αἰῶσιν, οἱ σαρκικοί. Οἱ σαρκικοὶ, κ.τ.λ.* See his reasons in note 14, p. 88.

P. 26. *l.* 1, *γὰρ*, which I have added in the text to correspond with the Syriac, is also found in Antiochus, *οἱ γὰρ σαρκικοὶ, κ.τ.λ.* See p. 178.

l. 2. *γ.* ܗܝܟ ܕܐܢܫܐ.

l. 3. ܐܠܝܢ ܗܢܘܢ "for they": as if the reading were *ἃ γὰρ*, not *ἃ δὲ*.

l. 4. ܥܒܕܬܘܢ "ye have done;" and so in the line following, as if the word had been *ἐπράσσετε*. The Latin A. has 'operata sunt,' which also seems to indicate a different reading from the text of the Greek as it stands at present; and so, likewise, in the line following.

l. 5. *γ.* ܒܟܬܒ.

l. 6. *γ.* adds ܠܢ after ܐܡܪ ܠܟ.

l. 7. *γ.* ܡܫܝܚܬܟ "your pulley"; this word is not found in the Lexicons; but its meaning is plain as a noun of instrument from the root ܡܫܚ "to draw," as water out of a well.

P. 28. *l.* 3. ܥܠ ܗܢܘܢ ܕܩܫܝ ܡܠܝܢ —— ܥܠ ܗܢܘܢ "against them harsh words," &c. The Syriac in this place varies so considerably from the text

of both the Greek recensions, that it could hardly have been translated from either of them as they now stand. It has nothing to correspond with *πρὸς τὰς ὀργὰς αὐτῶν.* ܐܠܗܝ ܕܣܢܝܐ ܕܡܠܝܗܘܢ "their harsh words," agrees apparently with *μεγαλορρημοσύνας αὐτῶν* of A.; ܒܟܡܗ ܕܪܘܚܐ "in gentleness of mind," with *ταπεινόφρονες*; and ܒܪܘܡܝܘܬܐ "in gentleness," with *ἐν πραότητι* of B., or *πραεῖς* of A. The direct use of the imperative all through in B. corresponds more closely with the Syriac; while the employment of *ἀντιτάξετε* and *νικήσατε* seems to refer to the same idea as is expressed by ܙܝܢܘ "be ye armed," to which no equivalent is found in A.

l. 6. ܘܠܐ ܬܬܕܚܠܘܢ ܒܗܘܢ "and be ye not astonished at them." I once supposed that this might have been a mistake of the transcriber for ܘܠܐ ܬܬܕܡܘ "and do not resemble," or "imitate," which would agree better with *μὴ σπουδάζοντες ἀντιμιμήσασθαι* of A. than *ἀμύνεσθαι* of B. In the Peshito, ܬܕܡܐ is generally employed to translate *θαυμάζειν* and *ἐκπλήσσεσθαι.* Thus in John v. 20 we find ܬܕܡܘܢ ܡܠܐ for *ἵνα ὑμεῖς θαυμάζητε*; and v. 28, exactly as in this place, ܠܐ ܬܬܕܡܘ ܒܗܕܐ : *Μὴ θαυμάζετε τοῦτο.* Instead, therefore, of *μὴ σπουδάζοντες ἀντιμιμήσασθαι αὐτούς*, we ought, perhaps, to read *καὶ μὴ θαυμάζετε ἀυτούς*, which indeed seems to suit the context. The sense of the whole passage appears to be, "Pray for all men, for there is hope that all men may repent; and still more endeavour to induce them to become disciples, by the example of your good works. Shew yourselves to be humble, meek, pious and gentle, in true faith, against their haughty, blasphemous, and ferocious bearing, in error; and wonder not at this conduct on their part." He probably alludes to 1 John iii. 13 : *Μὴ θαυμάζετε—εἰ μισεῖ ὑμᾶς ὁ κόσμος*, which is rendered in the Peshito by the same Syriac words ܠܐ ܬܬܕܡܘ ܠܟܘܢ ܐܚܝ ܕܥܠܡܐ ܗܢܐ ܣܢܐ.

P. 30. *l.* 1. ܡܬܬܕܡܝܢ. This word seems rather to mean *emulator*, than simply *imitator*. It is used once in the Peshito, Heb. vi. 12, ܕܐܢܘܢ ܠܐ ܡܬܬܕܡܝܢ ܠܗܝܡܢܘܬܐ ܕܡܬܚܙܝܢ, *μιμηταὶ δὲ τῶν διὰ πίστεως* : and Heb. xiii. 7, *μιμεῖσθε τὴν πίστιν αὐτῶν* is translated by ܕܡܗܝܡܢܘܬܗܘܢ ܡܬܬܕܡܘ. The usual root employed to represent *μιμεῖσθαι* is ܬܕܡ. In Ephes. v. 1, *μιμηταὶ τοῦ Θεοῦ*, the very expression used also by Ignatius in this Epistle, p. 15, is rendered in the Peshito ܕܐܠܗܐ ܬܬܕܡܘ. In the Epistle of the Church of Vienna respecting the Martyrs cited by Eusebius, E. H. b. v. ch. 22, we read *οἳ καὶ ἐπὶ τοσοῦτον ζηλωταὶ καὶ μιμηταὶ Χριστοῦ ἐγένοντο*, which is rendered in the ancient Syriac version in the British Museum, Cod. Add. 14,639, ܕܡܬܬܕܡܘ ܒܡܫܝܚܐ ܘܐܬܚܙܝ ܗܘ ܓܒܪܐ ܕܗܟܢܐ ܠܗ ܕܚܝܠܐ ܘܗܟܝܠ ܕܡܫܝܚܐ ܗܘ. The sense of the passage seems, therefore, to be as I have rendered it, "Let us then be imitators," &c. The construction of the Syriac is similar to the

Peshito, Luke ix. 46, ܐܬܬ ܒܗܘܢ ܪܥܝܢܐ ܕܢܗܘܐ ܪܒܐ ܒܗܘܢ, εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς τὸ, τίς ἂν εἴη μείζων ἐν αὐτοῖς; and xxii. 24, ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων. See also Mark ix. 34. There is a passage similar to this of Ignatius in the Constitutions of the Apostles, Book V. ch. vi.: διὸ καὶ ὁ εὐχόμενος ἐκείνου μαθητὴς εἶναι, ζηλοῦτω τὸν αὐτοῦ ἀγῶνας, μιμεῖσθω τὴν ὑπομόνην. Compare also Polycarp's Epistle, ch. viii., μιμηταὶ οὖν γενώμεθα τῆς ὑπομονῆς αὐτοῦ· καὶ ἐὰν πάσχωμεν διὰ τὸ ὄνομα αὐτοῦ, δοξάζωμεν αὐτόν.

P. 32. *l.* 1. ܠܝܬ ܗܝ ܕܡܬܐ ܒܪ ܡܢ ܥܒܕܐ "not of promise is the work." This is the rendering to correspond with the Greek. If the Syriac stood alone, it would perhaps be more fitly translated "not that the promise is the deed." A. has inserted νῦν in this passage, which is rendered obscure by the long interpolation separating it from the original context, which relates solely to practical duties. In the Syriac the meaning is clear, and runs thus: "But let us endeavour to be followers of our Lord in meekness, and in our readiness to undergo any sufferings for the sake of our faith; for the mere profession of it is nothing, unless we continue stedfast in the practice of it even to the last." The preceding passage, however, in A., οὐδεὶς πίστιν ἐπαγγελλόμενος ἁμαρτάνει—οἱ ἐπαγγελλόμενοι Χριστιανοὶ εἶναι δι' ὧν πράσσουσι ὀφθήσονται expresses the same meaning, and seems to be nothing more than a paraphrase of the original passage. B. expresses it οἱ ἐπαγγελλόμενοι Χριστοῦ εἶναι οὐκ ἐξ ὧν λέγουσι μόνον, ἀλλὰ καὶ ἐξ ὧν πράττουσι γνωρίζονται, giving only the paraphrase, and omitting the original sentence. A similar form of expression is found in the Epistle to the Romans, p. 43, οὐ πεισμονῆς τὸ ἔργον. It is worth while to compare the following passages in the Constitutions of the Apostles, which seem evidently to refer to this place: καὶ λόγον ὑφέξει τῷ Θεῷ, οὐχ ὅτι δευτέρῳ γάμῳ συνήφθη, ἀλλ' ὅτι τὴν ἑαυτῆς ἐπαγγελίαν οὐκ ἐφύλαξε, καταστρηνιάσα τοῦ Χριστοῦ· διότι μετὰ πίστεως καὶ φόβου Θεοῦ οὐκ ἦλθε φυλάξαι τὴν ἐπαγγελίαν· διὸ χρὴ μὴ προπετῶς ποιεῖσθαι τὴν ἐπαγγελίαν, ἀλλὰ μετ' ἀσφαλείας· κρεῖσσον γὰρ αὐτῇ ἐστὶ μὴ εὔξασθαι, ἢ εὔξασθαι καὶ μὴ ἀποδοῦναι, Book III. ch. i. δεῖ γὰρ τὴν ἐπαγγειλαμένην, ἄξια τῆς ἐπαγγελίας ἔργα διαπρασσομένην δεικνύειν τὸ ἐπαγγέλμα αὐτῆς, ὅτι ἐστὶν ἀληθὲς. Pope Celestinus, in the 5th century, writes: μὴ ἐκδύσηται τὸν θώρακα τῆς πίστεως ὁ ἐπαγγελλόμενος στρατιώτης τοῦ Χριστοῦ. See Pontif. Roman. Epist., edit. Schoenemann, 8vo. Gotting. 1796. p. 824.

l. 2. γ. adds ܘܡ after ܫܠܡ.

P. 34. *l.* 1. ܪܘܚܝ ܟܪܟܐ ܠܨܠܒܐ "My spirit boweth down to the cross," as the translation of περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ of A., is so different from the rendering of περίψημα above, p. 23, that it hardly

seems probable that the translator could have read the same word in both instances. B. affords no assistance in this place, having omitted the word altogether. The Syriac extract containing this passage, p. 219, *l.* 20, employs the same words, only substituting ܠܟܘܣܟ "to thy cross," for ܠܟܘܣܐ "to the cross." Instead of ܠܟܘܢ "to you," it also reads ܠܢ "to us," agreeing with ἡμῖν of A. The Armenian translator also read ὑμῖν. See Jahresbericht der Deutsc. Morgenl. Gesel. für 1846, p. 203. The change of ὑμῖν to ἡμῖν probably comes from 1 Cor. i. 18: *ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστί.* Ignatius seems to have alluded to this; and the interpolator, following in his steps, proceeds in the next passage to refer to, and indeed almost to quote, the following verse of St. Paul. Ephraem Syrus uses a similar expression, ܕܢ ܡܨܒܐ ܠܟܘܣܟ ܫܡ, Opera, edit. Assemani, tom. iii. p. 494.

γ. reads ܐܠܐܣܘܬ for ܐܠܐܣܘܬ.

P. 36. ܐܣܟ ——— ܐܫܬܟܠ "there has been hidden," &c. There is no passage in the whole of the Ignatian Epistles which appears to have been alluded to and cited so often as this; viz. by Theophilus Antiochenus, or whoever the author may be, p. 158; by Origen, p. 159; Eusebius, p. 164; Basil, ibid; Jerome, p. 166; Jobius Monachus, p. 174; Timotheus of Alexandria, p. 211; and in the Syriac extract, p. 219. Moreover, I find it alluded to in the preface to a Commentary on the Gospel of St. John, Mus. Brit. Cod. Add. 14,682, in the following words:

ܡܛܠܝ ܕܟ ܐܡ ܕܥܒ ܐܡܫܡ ܕܟܟܐ ܘܐܫܡ ܟܟ ܐܟܡܙܘ ܐܟܙܡ
ܕܢ ܐܡ ܟܐܣܘ ܐܣܘܣ ܐܟܙ ܕܐ ܕܟ ܕܐ ܐܟܙ ܕܟ ܕܐ ܕܟ ܐܟ
ܕܟ ܐܟ ܐܟܙ ܕܐ ܕܟ ܐܟ ܐܟ ܕܟ ܐܟ ܐܟ ܕܟ ܐܟ ܐܟ ܕܟ ܐ
ܡܫܡ ܐܡ ܟܟ ܐܡ ܕܟ ܐܟ ܐܟ ܕܟ ܐܟ ܐܟ ܕܟ ܐܟ ܐܟ ܕܟ ܐ
ܟ ܐܟ ܐܟ ܕܟ ܐܟ ܐܟ ܕܟ ܐܟ ܐܟ ܕܟ ܐܟ ܐܟ ܕܟ ܐ

"Chapter 23, on how many causes were hidden from the devil. We also state that they are three; I mean, the pregnancy of the Virgin, and the birth and death. And for this reason, when at the Jordan he had heard 'this is my beloved son,' that he might not perceive that he is God, immediately after being baptized he gave him an occasion for the temptation. When there the devil saw him fasting," &c.

γ. adds ܘܣܐܣܘ "and his death, which agrees with the Greek, omitting *ὁμοίως*; but γ. agrees with β. in adding the conjunction, "*and* the three mysteries." Origen, the earliest who cites this passage, speaks only of the virginity of Mary escaping Satan's knowledge. In the Commentary attributed to Theophilus Antiochenus the virginity and birth only are alluded to; and so also in Basil and Jerome, who seem to have copied from him. Moreover, in the Epistle to the Philippians, ch. viii. p. 151, where the two former are mentioned as escaping the knowledge of Satan, nothing is said

of the death of Christ being equally hid from him. In the passage quoted by Eusebius we find the death of our Lord introduced, and also in subsequent writers. The testimony of the most antient authors, so far as it goes, seems to confirm the reading of β. in omitting ܘܡܘܬܗ "and his death." And indeed this appears to be at least as natural as the addition. The virginity of Mary and the birth of our Lord escaped the knowledge of Satan; but the statement that his death did, seems to be contradicted by St. John, who says that Satan put it into the heart of Judas to betray him, John xiii. 2, and Luke xxii. 3; and thus was the chief instigator of the circumstance which led to his apprehension, condemnation, and execution. He could not, therefore, be said to be ignorant of the facts of our Lord's death in the same way as he was of his miraculous birth and conception. If, therefore, the words *καὶ ὁ θάνατος* belong to the true text, they must refer to Satan's ignorance of the blessed results to be obtained by our Lord's death, and not to the simple fact of his crucifixion.

l. 2. ܘܬܠܬ ܪܙܐ ——— ܘܬܠܬ, *καὶ τρία μυστήρια——ἐπράχθη.* It is not easy to see the exact meaning of these words. Andreas Cretensis, or the writer from whom he borrowed, not understanding what "the mysteries of of the shout" signified, has substituted *μυστήρια φρικτὰ*: see p. 180. The Chev. Bunsen proposes as the probable reading, *τρία μυστήρια ἐναργῆ——ἅτινα ἐκηρύχθη τῷ ἀστέρι.*

If the reading of β. be correct, it would appear that the "three mysteries of the shout," whatever be their meaning, ought to be taken in connection with the virginity of Mary, the birth of our Lord, and the appearance of the star to the Magi. They may refer to the song of the heavenly host, "Glory to God in the highest," &c. Allusion seems to be made to Rom. xvi. 25, 26.

l. 3. ܡܢ ܟܘܟܒܐ "from the star." The long passage relating to the star is similar to the following in the Protevangelium of James. *Εἴδομεν ἀστέρα παμμεγέθη, λάμψαντα ἐν τοῖς ἄστροις τοῦ οὐρανοῦ, καὶ ἀμβλύνοντα τοὺς ἄλλους ἀστέρας, ὥστε μὴ φαίνεσθαι αὐτούς.* See Fabricius, Cod. Apoc. p. 115. Thilo, Cod. Apoc. p. 256. I give here also the text of this passage as it is found in a very ancient Syriac manuscript in the Bristish Museum (Brit. Mus. Cod. Add. 14,484): ܐܬܝܡ ܟܘܟܒܐ ܪܒܐ ܕܬܘ ܒܫܘܒܚܗ ܕܟܘܟܒܐ ܗܘ ܕܢܗܪ ܒܝܬ ܟܘܟܒܐ ܟܠ ܟܘܟܒܝ ܫܡܝܐ ܘܒܢܘܗܪ

Ephraem (see Assemani Bibl. Or. tom. ii. p. 498, iii. p. 281), I have found the following passage: ܐܫܬܐ ܕܐܬܚܙܝ ܒܫܡܝܐ ܒܟܘܟܒ ܢܗܝܪ ܕܡܢ ܟܠ ܟܘܟܒܝ ܫܡܝܐ ܘܒܝܬ ܒܗ ܥܠܡܐ ܟܠܗ ܢܗܝܪ ܘܫܦܝܪ ܘܪܒ

ON THE EPISTLE TO THE ROMANS.

P. 40. The inscription in γ. is ܠܡܫܪܝ ܕܐܪܥܐ.

l. 1. γ. ܒܫܘܒܚܐ ܕܪܘܡܝ "In the greatness." This same Syriac term is used to represent *μεγαλειότητι* here, as *μεγέθει* in the inscription of the Epistle to the Ephesians, p. 16.

L. 2. γ. ܒܐܬܪ ܕܡܕܝܢܬ ܪܘܡ ܕܐܪܥܐ "In the place of the country of the Romans." This confirms the reading of both the Greek recensions against *chori* of A. and the conjecture of Vossius. Casaubon, Exercit xvi. ad Ann. Baron. p. 669, pronounces *τόπῳ χωρίου Ῥωμαίων* to be a barbarous expression; nor indeed was it to be expected that a Syrian Bishop should write Attic Greek, or other than such as would bear evident traces of the Aramaic idiom, which indeed are manifest throughout these genuine Epistles. The expression ܕܐܪܥܐ ܕܡܕܝܢܬ "the country of the Romans," is of this kind. Thus in the Peshito, Mark v. 1, ܠܐܪܥ ܓܪܓܣܝ, *εἰς τὴν χώραν τῶν Γαδαρηνῶν*; Luke iii. 1, Τραχωνίτιδος χώρας, ܕܛܪܟܘܢܝܛܝ ܐܪܥ; Matth. xvi. 13, ܠܬܚܘܡ ܩܝܣܪܝܐ, *εἰς τὰ μέρη Καισαρείας*; Mark viii. 10, ܠܬܚܘܡ ܕܡܓܕܠ ܢܘܪ, *εἰς τὰ μέρη Δαλμανουθά*; Acts xxvii. 2, ܠܬܚܘܡ ܐܣܝܐ, *τοὺς κατὰ τὴν Ἀσίαν τόπους*. In these, and in numerous other passages which may be adduced, the idiomatic use of ܕܐܪܥ is apparent, although various Greek terms are used to represent it, as *χώρα*, *μέρη*, *τόποι*, and *χώριον* in this place of Ignatius. The addition of the word *τόπῳ* seems to restrict the sense to the locality of Rome. It was to the church situated at Rome, and not to the general church of the Romans, that this letter was addressed. This is manifest from the whole tenor of the Epistle. Bishop Pearson, although he does not seem to have been aware of the Aramaisms in which these Epistles abound, confirms my views by adducing a passage, which we know to have been originally written in the dialect of Edessa, in the following note. "1 Cor. i. 2, *ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν*, idem quod *ἐν ὅλῃ τῇ Ἀχαίᾳ*. 2 Cor. i. 1, Non infrequenter nomen civitatis aut incolarum *τῷ τόπῳ* adjungitur: ut in titulo Epistolæ, quam Abgarus Princeps Edessæ apud Euseb. H. E. i. 13, inscripsit Jesu *Σωτῆρι ἀγαθῷ, ἀναφανέντι ἐν τόπῳ Ἱεροσολύμων*: h. e. *præcipue quidem Hierosolymis et locis circumvicinis.*" Of this the following is the representation in the ancient Syriac version of Eusebius in the British Museum: ܒܐܬܪ ܕܐܪܥ ܕܐܫܘܪ ܒܐ ܕܝܬ ܒܝܬ ܡܫܝܚܐ, Cod. Add. 14,639. In Luke iv. 37 we find *εἰς πάντα τόπον τῆς περιχώρου*. The Chev. Bunsen makes the following remark upon this place: "Wir nehmen *ἐν τόπῳ* absolut, als in dignitate, in officio suo, und lassen den Genitiv *χωρίου* (oder *χώρου*) unmittelbar von *προκάθηται* abhängen. So heisst es,

noch in derselben Aufschrift: *προκαθημένη τῆς ἀγάπης*, ebenfalls mit dem Genitiv, in derselben Auffassung, des Vorsitzes über etwas, in etwas, nur dass der Sinn hier geistig gewandt wird, wie er in der ersten Stelle rein örtlich gefasst ist. Für den Gebrauch von *ἐν τόπῳ* in der angegebenen Bedeutung genügt es, auf den Anfang des Briefes an Polycarp zu verwiesen, wo es heisst: *ἐκδίκει σὸν τὸν τόπον*, dein bischöfliches Amt, deine Bischofswurde." P. 114, not. 2.

ܘܫܝܢ ܕܚܝܐ "and worthy of life," does not agree with *ἀξιοπρεπὴς* of the Greek editions, which word is rendered in the Syriac version of this Epistle, inserted in the Acts of Martyrdom at p. 224, *l.* 27, by ܕܡܫܟܚ ܠܚܝܐ sufficiently accurately. If the Greek be the true reading, ܘܫܝܢ is probably a mistake for ܫܟܚ. The expression "worthy of life" is similar to St. Paul's, Acts xiii. 46, *καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς*. We may also compare Rom. i. 32, *οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν*.

l. 3. ܘܠܡܗܘܝܢ "and of remembrance." There is nothing similar to this in the Greek in this place. We find, however, in the inscription of the Epistle to the Tarsians, *ἀξιομνημονεύτῳ* immediately following *ἀξιεπαίνῳ*, and preceding *ἀξιαγαπήτῳ*; and as this has been borrowed from the genuine Epistle, it seems probable, that at the period of the fabrication of that to the Tarsians *ἀξιομνημόνευτος* occupied the place of *ἀξίαγνος* in the present copies of the Greek: this latter word is rendered literally by ܕܠܐ ܡܬܚܙܐ in the Syriac inserted in the Acts of Martyrdom at p. 224.

l. 4. *γ.* reads ܒܢܡܘܣ ܕܡܫܝܚܐ ܘܫܠܡ "and perfected in the law of Christ." The interpolation in the Greek text has separated these words. We find them, however, retained in *πεπληρωμένοις*, and in *Christi habens legem* of A., whence Vossius conjectured Χριστόνομος for Χριστώνυμος. The Syriac translation at p. 224 has also ܒܢܡܘܣ ܕܡܫܝܚܐ "in the law of Christ," as it is in this place. In the Epistle to the Magnesians, ch. ii. p. 61, we find *νόμῳ Ἰησοῦ Χριστοῦ*, which is probably copied from hence. St. Paul writes, Gal. vi. 2, *καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ*. The punctuation of the Syriac in *β.* refers *ἀμώμως* to the preceding sentence, and not, as in the Greek, to *πλεῖστα χαίρειν*: *γ.* leaves it doubtful.

l. 6. ܡܢ ܩܕܡ ܨܠܝܬ "Long since have I prayed." I have chosen *ἐπευξαμένος*, which is the reading in Simeon Metaph., in preference to *ἐπεὶ εὐξαμένος* of the Colbert and other MSS., as being nearer to the Syriac, and also as affording a better sense. The conjecture of the Chev. Bunsen, not. 8, p. 115, adding *πάλαι*, which might have been the origin of *πλέον* in the interpolation following in the Greek, would bring the text still nearer to the Syriac. Nevertheless, ܡܢ ܩܕܡ may perhaps only serve to express more distinctly

the past signification of the participle; and further, the interpolated passage containing πλέον is omitted in Simeon Metaphrastes.

l. 7. ܗܫܐ ܗܫ "now therefore." The word ܗܫ "*now*," which is important in enabling us to determine the time, and, consequently, the place at which this Epistle was written, has been omitted, probably by design. See note on p. 48, *l.* 5 below. ܗܫ seems to be the representative of γὰρ in B., and of *enim* in both the Latin versions.

γ. reads ܠܡܬܚܙܝܟ ܐܬܐ ܠܘܬ ; ܕܫܒܚ. Something more seems to be expressed by ܠܡܬܚܙܝܟ ܕܫܒܚ ܐܬܐ ܠܘܬ "to meet (or receive) you and salute you," than simply ὑμᾶς ἀσπάσασθαι: a word perhaps has fallen out of the text, or been omitted designedly.

P. 42. *l.* 1. ܐܢ ܡܫܬܐ ܗܘ ܒܪܡ "If there be the will," agrees with ἐάνπερ θέλημα ᾖ of B., while A. adds τοῦ Θεοῦ after θέλημα, an addition which seems to have been made subsequently to the Latin version A., which has simply *voluntas*. And this reading is confirmed by the fact of the interpolator having made use of this expression in other places; it having been his practice, as I have already observed, to borrow the genuine words of Ignatius, to give a colour to his own fabrications. Thus we find in the Epistle to the Ephesians, ch. xx. p. 37, ἐάν με καταξιώσῃ Ἰησοῦς Χριστὸς — καὶ θέλημα ᾖ; and again, in that to the Smyrneans, ch. xi. p. 113, κατὰ θέλημα δὲ κατηξιώθην; and also in that to Polycarp, ch. viii. p. 13, ὡς τὸ θέλημα προστάσσει.

γ. ܐܬܝܗܒ ܠܢ "we have been supplied."

l. 2. ܕܐܦ ܐܢ ——— ܐܬܐ ܠܝ "If I be deemed worthy to arrive at the end, that I may receive my portion without hindrance through suffering." The word ܐܬܐ, as I have observed above, is used to represent ἐπιτυχεῖν as well as ἀξιωθῆναι. ܠܡܣܝܢ agrees with εἰς πέρας of B., and is confirmed by ܠܡܣܝܢ ܕܐܬܐ of the Syriac version of this Epistle at p. 225, *l.* 7. There is nothing to correspond with ܠܡܐܬܝ ܠܡܣܝܢ "to arrive," in either of the Greek copies. It seems probable that the word ἰέναι, which I have added, formerly existed in the text, and that it became changed to εἶναι, and was then transferred, to follow εἰς τέλος in the preceding sentence: compare in the Epistle to the Ephesians, p. 31, ἐάν τις εὑρεθῇ καὶ εἰς τέλος without the addition of εἶναι. The word χάριτος seems to have been a gloss introduced into the text, like μαρτυρίου in the Epistle to the Ephesians, ch. i. p. 17. See note on this place, p. 279 above.

l. 3. γ. reads ܒܬܟ ܕܐܬܐ "By suffering." I have added in the text διὰ τοῦ παθεῖν, to correspond with this from ch. vii. p. 13 of the Epistle to Polycarp, where the interpolator, evidently borrowing from this place, has these words —ἐάν περ διὰ τοῦ παθεῖν Θεοῦ ἐπιτύχῳ, εἰς τὸ εὑρεθῆναί με ἐν τῇ ἀναστάσει.

γ. reads ܒܬܟ.

l. 5. ܐ ——ܐ "If indeed ye do not spare me." ܐ here seems to stand for περ of the Greek, or perhaps γε of the Cod. Nydpr. See Abp. Usher's edit. p. 32, not. 19: it is, however, omitted in γ. The Syriac agrees with the reading μὴ of B., which is also confirmed by *non* of A.

ܐ ܐ "other time." I have added ἄλλον, which is omitted in the other copies, upon the authority of Simeon Metaphrastes, to agree with the Syriac. γ. adds "to me," after , and apparently correctly.

l. 6. γ. ܐ ܐ "will ye be found." The Greek copies have ἔχετε ἐπιγραφῆναι. This latter word is, in all probability, either an error for εὑρεθῆναι, an Aramaism very frequent in these Epistles, or a substitution for it.

ܐ "If ye leave me." Although the meaning comes to the same, this varies much from ἐὰν σιωπήσητε ἀπ' ἐμοῦ; but as this is found in both the Greek recensions and their corresponding Latin versions, I have retained it in the text. It is probably an error of the Syriac transcriber, from the similarity of , which is found in the same line, to . Simeon Metaphrastes agrees with the Syriac in omitting γὰρ of A. and τε γὰρ of B.

l. 7. ܐ—ܐ "I shall be the word of God; but if ye love my flesh, again am I to myself a voice;" *i.e.* "I shall then be only a voice." This exactly corresponds with the ancient Latin version of the Corpus Christi MS., *verbum Dei: si autem desideretis carnem meum, rursus factus sum vox.* The other Syriac version of this Epistle inserted in the Acts of Martyrdom at p. 225, *l.* 14, also agrees entirely with this, using even the very same terms; and so, likewise, does the citation made by John the Monk at p. 206, *l.* 26. The testimony of these two independent Syriac versions, which vary so widely in other places, confirmed by the citation of John the Monk and the Latin version, seems to be conclusive that some word must have been omitted in the Greek corresponding with ܐ and *verbum*, and that τρέχων has been substituted for a term of which ܐ and *vox* are the proper representatives. In the Peshito version of the New Testament ܐ is always the corresponding term for λόγος, as *verbum* is also in the Latin versions. The word omitted is therefore doubtless λόγος; and it has probably been removed by some one who confounded λόγος Θεοῦ with ὁ λόγος Θεὸς, so frequently occurring in the earliest Patristical writings as an appellation peculiar to our Lord and Saviour Christ, and which ought not, therefore, to be applied to any other. This removal must have been made subsequently to the time of the transcription of the copy from which the Latin version in the MS. of Corpus Christi Col. was made. For ܐ of the Syriac, and *vox* of the Latin, we find τρέχων in the Greek, which is evidently erroneous.

From the circumstance of this Latin version, which in all probability was made long subsequently to the time of John Chrysostom, having retained the true reading, this error appears to have found its way into the text since the time of that writer; and it does not, therefore, appear improbable that it might have been taken from the following expressions of his in his encomium upon Ignatius: *καὶ πρὸς τὴν δύσιν τρέχων*, see p. 168; *ἐπὶ θάνατον τρέχοντα ὁρῶσαι τὸν μάρτυρα*, p. 169. Reference may also have been made to the Martyr's own words, *προσθεῖναι τῷ δρόμῳ σου*, Epist. to Polycarp, ch. i. p. 1. I formerly thought that *τρέχων* might have been a corruption from *ἠχὼ*, which may be supposed to signify the same as ܩܠ and *vox;* but upon reconsidering the passage, it appeared to me that Ignatius had in his mind the same idea as is expressed in the first chapter of St. John's Gospel, where the divine nature of Christ is called *λόγος*, *verbum*, ܡܠܬܐ; while the Baptist, contrasting his own merely human nature with that of our Lord, calls himself *φωνὴ βοῶντος*, ܩܠ, *vox*, "the voice of one crying," &c. This view of the passage, which I had already communicated to the Chev. Bunsen, I found afterwards completely confirmed by an early writer, John the Monk, who cites both this passage of Ignatius and the words of the Gospel of St. John in illustration of what he advances with regard "to the men of the *word* and the men of the *voice*," in the extract which I have given from his letter to Eusebius and Eutropius. See p. 242. The view which he takes in considering *λόγος* to represent the spiritual man, and *φωνὴ* the natural man, seems to have been held by many early writers. In the Constitutions of the Apostles, Book vi. ch. 30, Christ is called *ἀρχιερέα πάντων τῶν λογικῶν ταγμάτων*. Origen, in his Commentary on John i. 10, writes: *ὥσπερ ὁ κυρίως υἱὸς τοῦ Θεοῦ οὐχ ἕτερος λόγου τυγχάνων, χρῆται λόγῳ· αὐτὸς γὰρ ὁ ἐν ἀρχῇ λόγος ἦν ὁ πρὸς τὸν Θεὸν ὁ λόγος Θεὸς· οὕτως ὁ Ἰωάννης ὁ ὑπηρέτης ἐκείνου τοῦ λόγου, εἰ κυρίως ἀκούοιμεν τῆς γραφῆς, οὐχ ἕτερος ὢν φωνῆς, χρῆται φωνῇ δεικνυούσῃ τὸν λόγον*: Opera edit. Delarue, Vol. iv. p. 118. Compare also Ηγοῦμαι —— *καὶ φωνὴ τὸν λόγον*, p. 85 ibid; and, p. 149, *τῷ κεκρατηκότι τῶν εἰρημένων περὶ τοῦ, φωνὴν μὲν εἶναι τὸν Ἰοάννην, λόγον δὲ τὸν Ἰησοῦν, δῆλον ἔσται*. In his Commentary on Matthew he writes: *εἰς δὲ ποιμὴν τῶν λογικῶν ὁ λόγος*, Vol. iii. p. 441, and *ὥσπερ δὲ ἔρχεται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δοξῇ τοῦ πατρὸς αὐτοῦ, οὕτως ἄγγελοι γινόμενοι οἱ ἐν τοῖς προφήταις λόγοι μετ' αὐτοῦ παραγίνονται*, ibid. p. 549. Origen always styles Christ *ὁ λόγος Θέος* and *ὁ Θέος λόγος*. See the reasons which he assigns why Christ is not called *ὁ λόγος τοῦ Θεοῦ* in the Gospel of St. John, Vol. iv. p. 54, ibid. Athanasius calls man before the fall *ὁ λογικὸς*. Thus, in his Treatise de *Incarnatione Verbi Dei*, we read, *ὁ δὲ λογικὸς καὶ κατ' εἰκόνα γενόμενος ἄνθρωπος ἠφανίζετο· καὶ τὸ ὑπὸ Θεοῦ γενόμενον ἔργον παραπώλλυτο.* —— *ἀπρεπὲς δὲ ἦν πάλιν τὰ ἅπαξ γενόμενα λογικὰ καὶ τοῦ λόγου αὐτοῦ μετα-*

σχόντα παραπόλλυσθαι, edit. Bened. Vol. i. p. 52. And continuing his argument in the same Treatise, p. 58, he writes: ὅθεν ὁ τοῦ Θεοῦ λόγος δι' ἑαυτοῦ παρεγένετο, ἵν' ὡς εἰκὼν ὢν τοῦ πατρὸς τὸν κατ' εἰκόνα ἄνθρωπον ἀνακτίσαι δυνηθῇ. And in his first oration against the Arians, ibid. p. 446, οὐ γὰρ ἠλαττώθη ὁ λόγος σῶμα λαβὼν, ἵνα καὶ χάριν ζητήσῃ λαβεῖν, ἀλλὰ μᾶλλον καὶ ἐθεοποίησεν ὅπερ ἐνεδύσατο, καὶ πλέον ἐχαρίσατο τῷ γένει τῶν ἀνθρώπων τοῦτο. Basil—or whoever may be the author of the *Homilia adversus eos qui per calumniam dicunt dici a nobis Deos tres*—writes: Ὁ Ἰοάννης, φωνὴ μὲν ἐλέγετο βοῶντος ἐν τῇ ἐρήμῳ, ἄνθρωπος δὲ ἦν τὴν φύσιν· μὴ οὖν ἀναίρει διὰ τὸ ὄνομα τοῦ λόγου τὴν τοῦ μονογενοῦς ὑπόστασιν: Opera edit. Garnier, Vol. ii. p. 612, c. In the Hodegus of Anastasius the following words are put into the mouth of Acephalus: Καὶ πῶς πάλιν εὑρίσκομεν τὸν μακάριον Ἀθανάσιον πρὸς Ἰουβενιανὸν τὸν βασιλέα γράφοντα· ὅτι ὁ λόγος σὰρξ ἐγένετο, ἵνα καὶ ἡ σὰρξ γένηται λόγος. See Gretser opera, Vol. xiv. p. 102.

P. 44. *l.* 1. ܒܫܡܗ ——— ܕܡܪܢ "That in love ye may be in one concord, and may praise God the Father, through Jesus Christ our Lord." This passage as it stands, although it expresses to a certain extent the same sentiment as the Greek, does not come sufficiently near to be a translation of it. I suspect that some alteration has been made here in the Greek, to favour the notion of the practice of chaunting in the churches having been introduced by Ignatius, as we find it mentioned by Socrates in his Ecclesiastical History, Book vi. ch. 8. See p. 172. Scultetus also suspected that this passage of Socrates gave rise to some alteration in the Epistle to the Trallians. See Vedelius' Edit. p. 33. There is nothing in either of the Greek recensions to correspond with ܡܪܢ "our Lord;" neither is the word Θεῷ, for ܠܐܠܗܐ, before πατρὶ, now found in them; but it seems to have been in the copy from which the Latin B. was made, for this has 'Deo Patri,' conformably to the Syriac. The variation has probably arisen from some subsequent copyist mistaking the contracted form θῷ for the article τῷ; and thus reading τῷ πατρὶ instead of θεῷ πατρὶ.

l. 2. γ. reads ܒܐܒܐ ܘܪܘܚܐ, and adds after it ܩܕܝܫܐ which agrees with the Greek: this would therefore require the insertion of Συρίας in the text. I have changed ὁ Θεὸς into τοῦ Θεοῦ, and added εἶναι to agree with ܐܝܬ, to make the sentence correspond with the Syriac; and the passage then is similar to ἄφετέ με θηρίων εἶναι below, p. 45. Εὑρεθῆναι, as it is found in both the Greek recensions, might perhaps have been retained; but it is itself an Aramaism, being a literal translation of ܐܫܬܟܚ, which is the word otherwise employed to correspond with it in these Epistles. The Colbert MS. and Simeon Metaph. invert the order, and place ὁ Θεὸς before κατηξίωσεν: the other copies retain the order of the Syriac.

L. 3. γ. adds ܠܟ after ܕܐ ܐܬܝ: so also the quotation by John the Monk, p. 207, *l.* 10. ܕܐܬܝ ܒܗ ܕܐܢܫ ܚܝܐ "That I may rise in him in life." There is nothing in the Greek to agree with "in life"; but John the Monk had also this reading, and indeed he uses the very words of the Syriac text. See p. 207. The MS. of De Thou reads *ἀνατείλωμεν* for *ἀνατείλω* (see Whiston's edit. p. 240); and so, also, Simeon Mataph.: *ζωῇ* may probably have been effaced in the copy, and the next transcriber, to give a meaning to the passage, have inserted *μ* before the particle *ἐν*, and thus formed the plural termination. See note p. 280. The reading of the Syriac seems to be confirmed by the fact of our finding *ζωὴ* connected with *ἀνέτειλεν* in ch. ix. of the Epistle to the Magnesians, p. 67. The Syriac would suggest *ἐν αὐτῷ* for *εἰς αὐτὸν*, which both Latin versions *in ipso* seem to confirm; and Severus also by ܒܡܫܝܚܐ "in Christ." See p. 215, *l.* 19.

l. 5. ܢܬܬܠ "to be given." There is nothing to correspond with this in the Colbert MS., nor in the usual editions of the other recension. I have therefore inserted *δοθῆναι* from the MS. of De Thou (see Whiston's edit. p. 240), and Simeon Metaph. (see Cotelerius), where the true reading, as in the Syriac, has been retained. The writer of the Epistle to the Smyrneans has copied this *ἣν εὔχομαι τελείαν μοι δοθῆναι*, ch. xi. p. 113.

γ. reads ܢ for ܠܟ.

l. 6. ܘ "*and* not." The Greek texts vary here from each other, one reading *ὅπως*, and the other *ἵνα*; while, according to the Syriac, the true reading seems to be *καὶ*. It is remarkable in this Epistle, that in the passages in which the Greek recensions agree generally so very closely with the Syriac, when they vary in a single word from the Syriac they also vary from each other. I have adopted *καὶ μὴ* in the text, as it is read in the Syriac.

l. 7. γ. prefixes ܒ to ܒܥܠܡܐ, and thus confirms my suggestion in my former note 17 on this Epistle. ܒܗܝ ܕܐܬܚܙܝ ——— ܒܥܠܡܐ "Then shall I be faithful, when I am not seen in the world." This passage is cited by John the Monk in the very words of this Syriac translation. Τότε ἔσομαι, which I have adopted to correspond with ܒܗܝ ܕܐܬܚܙܝ, is like *τότε ἔσομαι μαθητὴς*, p. 45 below: the Syriac expression is identical in both places.

l. 8. γ. reads ܒܗ ܕܐܬܚܙܐ, and adds ܠܥܠܡ after ܐܬܚܙܝ. The reading of the Nydpr. MS., *ὅτε κόσμῳ μὴ φαινόμαι*, would agree more literally with the Syriac than the readings of the other MSS. which I have retained in the text.

ܐܬܚܙܐ ——— ܠܝܬ "For there is nothing which is seen which is good." I have inserted *γὰρ* in the Greek, as required by the Syriac, upon the authority of the MS. of De Thou (see Whiston's edit. p. 240), and Simeon

Metaph. (see Cotelerius); and it is also supported by *enim* of B. It has been omitted in the Colbert and other MSS., probably on account of the recurrence of this particle in the interpolated passage, *τὰ γὰρ βλεπόμενα*, κ.τ.λ., immediately following. I have substituted *καλόν* for *αἰώνιον*, to correspond with ܫܦܝܪ, which word represents *καλὸν* only five lines above. The Latin A. reads *bonum*, and Timotheus of Alexandria ܗܘܝ "becoming," corresponding also with *καλὸν*. The change to *αἰώνιον* has doubtless been made in consequence of the insertion from 2 Cor. iv. 18; for both the Latin A. and Timotheus, which have retained the reading as it is found in the Syriac, have not this insertion. This place is very important for the history of the text of these Epistles. It shews that this passage from 2 Cor. has been introduced into the Greek text, not only subsequently to the time of Timotheus, but also to the period at which the copy was transcribed from which the Latin version A. was made. I observe, also, that B. has omitted the next passage, *ὁ γὰρ Θεὸς—φαίνεται*, which exists in the Latin A., and is also quoted by Timotheus. This likewise seems to furnish evidence that B., in its present state, is subsequent to the date of this Patriarch of Alexandria. In Simeon Metaph. the rest of the chapter after *ἀιώνια* is omitted.

l. 9. ܠܝܬ ܕܡܫܟܢܬܐ "The work is not of persuasion," or, as the Syriac may be equally rendered, if we do not consider the Greek, "Not that persuasion is the work." It is similar to the expression *οὐ γὰρ ἐπαγγελίας τὸ ἔργον* in the Epistle to the Ephesians. See note, p. 284 above. This agrees with the Greek B. and the Latin A., and is further supported by the citation of Timotheus of Alexandria at p. 210: *σιωπῆς μόνον* of A. may have been only a corruption of *πεισμονῆς*; for out of the nine letters of which this word is composed, eight are found in the eleven which form the other two words; or, indeed, it may have been an intentional change. ܟܪܣܛܝܢܘܬܐ agrees with *Χριστιανισμὸς* of A. and 'Christianitas' of B. Timotheus of Alexandria has ܟܪܣܛܝܢܐ with *Χριστιανὸς* of B. and 'Christianus' of A. Such variations may easily occur from the practice of contracting these words in MSS. ܥܠܡܐ — ܣܢܝ "when the world hateth it." The reading of the Syriac is exactly confirmed by the Armenian version: "Ail mjeds intsch ê khristonêuthiunn, horsham ateah zna asch'charh; d. i. aber etwas Grosses ist das Christenthum, wenn die Welt es hasst." See Prof. Petermann, *Ueber das Verhaltniss der Armen. Uebers. der Briefe des Ignatius*, in Jahresbericht der Deutschen Morgenl. Gesellschaft für 1846, p. 202. I have retained *ὅταν μισῆται ὑπὸ κόσμου* of B., confirmed by both Latin versions. This has been omitted in the Colbert MS., probably from an oversight of the transcriber. It is rendered by Timotheus, at p. 210, ܟܕ ܣܢܝ ܒܗ ܥܠܡܐ "when it is hated by the world."

P. 46. The following extract, which I have found in a MS. that came into my hands since the first part of this volume was printed, I insert here:

ܥܠ ܟܠ ܥܕܬܐ ܕܐܠܗܐ ܕܒܝܫܘܥ ܡܫܝܚܐ ܕܐܢܐ ܟܬܒ ܠܟܘܢ ܕܒܪܝܫ ܒܥܠ ܡܘܬܐ ܐܢܐ ܡܬ ܠܐ ܐܢ ܐܢ ܐܬ ܠܐ ܬܡܢܥ ܠܝ ܐܒܥܐ ܐܢܐ ܡܢܟ ܕܠܐ ܬܗܘܐ ܠܝ ܥܠ ܐܢ ܐܢ ܐܗܐ ܠܚܝܬܐ ܕܐܠܗܐ ܐܢܐ ܚܛܬܐ ܕܚܝܛܐ ܐܢܐ ܕܩܝܡ ܐܢܐ ܠܚܡܐ ܕܐܠܗ

at Rome, to whom especially this Epistle is addressed—to know that I am willing to die for the sake of the Gospel."

γ. reads ܐܝܟ ܕܐ and ܐܝܟ ܕ̈ܐ.

l. 2. ܠܐ ܬܟܠܘܢܢ "Ye do not hinder *me*." Neither the Greek nor Latin texts acknowledge this pronoun; nor Timotheus of Alexandria, who reads simply ܟܠܝ "hinder." The Syriac extract which I have given immediately above supports the reading as it is found here in the Epistle.

l. 3. ܕܠܐ ܬܗܘܝܢ ——— ܒܥܘܬܝ "That ye be not towards me in love that is not in its season," (or in unseasonable love). Both Greek recensions have εὔνοια ἄκαιρος in the nominative, which is a harsh mode of expression in the Greek, and may have originated in mistaking ω for ος in a defaced copy. I have added ἐν, as in the Syriac, to which idiom this expression seems to belong: it resembles ܒܡܕܡܐ ܕܐܝܬ ܒܥܘܬܝ, ἐν ὁμοιώματι αὐτοῦ εἶναι in the Epistle to the Ephesians, p. 17.

l. 3. ܕܚܝܘܬܐ ܗܘܝ "To be the beasts'," exactly agrees with θηρίων εἶναι of the Greek, omitting βορὰν of A. and βρῶμα of B. This omission is also confirmed by the Syriac extract just cited, and also by that at p. 201, *l.* 9., and affords another instance of the Greek recensions in this Epistle when they vary from the Syriac also differing from each other. Although this word has been introduced here, the interpolator has imitated the simple construction ἄφετέ με θηρίων εἶναι, below, in ch. vi., by τὸν τοῦ Θεοῦ θέλοντα εἶναι, where it is plain that he had this sentence before him by his using ἄφετέ με in the words immediately following; and again, in ch. vii., μᾶλλον ἐμοῦ γίνεσθε.

l. 5. ܐܢܐ ܐܬܛܚܢ "I am ground," agrees with ἀλήθομαι of B., not with ἀλήθωμαι of the Colbert MS. and *molar* of both the Latin versions. All the best authorities are in favour of this reading; thus Irenæus, in the Latin translation which has come down to us, has *molor*, see p. 158; and Eusebius, who copied from him, see p. 162; Rufinus, p. 162; the Syriac translation of Eusebius, p. 204; the extract at p. 201; and also that which I have given above, p. 296. Jerome has *molar*, see p. 166; and so, also, Bede, who copied from him, p. 187.

ܠܚܡ ܕܐܠܗܐ ܕܟܝܐ "The pure bread of God," agrees with B. of the Greek and Latin, and "mundus panis Dei" of Irenæus, see p. 158, which is also confirmed by the two Syriac extracts above mentioned, see pp. 201, 296. Bede also has "panis *Dei* mundus," p. 187. Eusebius, citing this passage as quoted by Irenæus, has only καθαρὸς ἄρτος, see p. 162; and in like manner the Syriac version of Eusebius, p. 204. Jerome, following him, has "panis mundus" only, p. 166. Rufinus reads "panis mundus efficiar *Christo*," p. 162, which agrees with τοῦ Χριστοῦ of the Colbert MS.

The change of Θεοῦ to Χριστοῦ in A. may have originated in the same motive which suggested the omission of λόγος in the former part of this Epistle: see p. 41, *l.* 8, and note p. 291. The expression ἄρτος Θεοῦ—which occurs again, in another sense, in this Epistle, as applied to the flesh of Christ, see p. 51, *l.* 3, might have been considered as peculiar to Christ, in the same manner as λόγος Θεοῦ might have been deemed appropriate only to him; and thus this notion have given rise to the substitution of Χριστοῦ for Θεοῦ in one instance, and to the omission of λόγος in the other. We have also, in this same chapter, a similar instance of omission in the Colbert MS., where Θεῷ is left out before θυσία, apparently to avoid calling Ignatius a *sacrifice to God*, as Christ is called by St. Paul: Eph. v. 2.

ܟܝܢ ܟܝܢ "With provoking provoke." The intensitive addition of this noun of action seems to express the μᾶλλον of the Greek. The root ܟܝܢ is used here, and below at p. 48, *l.* 9, for κολακέυω of the Greek: in the Epistle to Polycarp, p. 4, l. 8, we have ܟܗܝ for this word.

l. 7. γ. ܒ ܐ.

ܒܪ "Burden"; as if the reading had been βάρος for βαρὺς.

l. 8. ܠܝܫܘܥ ܡܫܝܚܐ "To Jesus Christ," is supported by B. and both the Latin versions. Simeon Metaph. agrees with the Colbert MS. in reading τοῦ Χριστοῦ for Ἰησοῦ Χριστοῦ. The error probably originated in the scribe confounding the contracted form ῑ̄ῡ, usual in MSS., with the article του.

l. 9. ܒܥܐ ܠܡܪܢ ܕܐܬܪ "Intreat our Lord for me." 'Our Lord' agrees with τὸν Κύριον of B., not Χριστὸν of the Colbert MS.; a variation which has probably arisen from confounding the contracted forms of these two words. I suspect the word λιτανεύσατε, which seems to refer to the passage ἐν ἀγάπῃ χορὸς γένομενοι, p. 43 above, which also appears to have undergone some alteration. See note p. 293. It seems more probable, from the Syriac, that Ignatius should have used the expression αἰτησάσθε περὶ (or ὑπερ) ἐμοῦ, as we find in the interpolated passage in ch. viii. p. 53 below. A. and Λ. would be easily confounded in uncial MSS., and the change from the one word, therefore, to the other would be slight. The word λιτάνεια is used by Irenæus. See Massuet's edit. p. 164.

ܠܐܠܗܐ ܕܒܚܐ "A sacrifice to God," agrees with Greek B. and Latin A. and the Syriac extract, p. 296. Simeon Metaph. agrees with A. in omitting Θεῷ.

P. 48. *l.* 2. γ. omits ܠܡ after ܐܬܪ.

l. 3. ܐܢܐ ܐܗܐ —— ܥܒܕ ܠܝܫܘܥ "I shall be the freedman of Jesus Christ," agrees with B. The Colbert MS. omits γενήσομαι; and so likewise Simeon Metaph. Χριστοῦ also is not found in the Colbert MS.

ܐܩܘܡ—ܒܗ ܐܢܐ "And I shall rise in him from the dead." Ἀναστήσομαι expresses this. I have not, therefore, added in the text ἐκ νεκρῶν, or ἀπὸ νεκρῶν as we find in the Epistle to the Trallians, ch. ix.

l. 4. ܠܡܕܡ ܠܐ ܐܝܟ "To desire nothing." Both Greek texts add κοσμικὸν ἢ μάταιον, which is probably a gloss, and is subsequent to the Latin version A.

l. 5. ܐܢܐ ܗܟܝ ܒܥܝܪ ܕܐ "I am thrown among beasts," as the representation of θηριομαχῶ, agrees exactly with the Armenian version: "I mêdsch gazanatz jem arkeal, 'mitten unten wilde Thiere bin ich geworfen.'" See Petermann, in Jahresbericht, above cited, p. 202. See note on the Epistle to the Ephesians above, p. 279. γ. reads ܒܪܐ for ܒܥܝܪ.

l. 5. ܒܝܡܐ ܘܒܝܒܫܬܐ ܒܝܡܐ "By sea and by land," which would invert the order of the Greek, and read διὰ θαλάσσης καὶ γῆς. Jerome also has this order, "in mari et in terra"; and it is further confirmed by the Syriac version of Eusebius, p. 203. If Ignatius wrote this letter from Smyrna, as the interpolator states, ch. x., and had come from Seleucia thither, as the Acts of Martyrdom state, see ch. iii. p. 192, he had indeed been subject to the ill-treatment of his guard during a considerable voyage *by sea;* but he was still at the place where he disembarked, and could not, therefore, subsequently have received the same treatment during any long journey *by land.* The land journey in this case could only have been that from Antioch to Seleucia, too short a distance to seem to warrant these words of Ignatius; but the only one which could be alleged. This circumstance might have caused the change in the order of these words. Bp. Pearson saw this difficulty, and offered the following explanation of it: "Male hæc suggillant quidam, quæ recte explicari possunt, præsertim ex Philone, p. 1028. B. C. *terra marique:* terra scilicet ab Antiochia ad Seleuciam, et jam nunc Smyrnæ: mari à Seleucia ad Smyrnam." See Annot. Dr. Smith's edit. p. 54.

l. 9. γ. ܒܫܠܡܐ ܘܒܟܝܢ ܐܢܐ ܒܥܝ. I have adopted σύντομα of B., which reading is also confirmed by Eusebius, as being nearer ܒܟܝܢ of the Syriac than ἕτοιμα of the Colbert MS. In the next line we have also ܒܟܝܢ for συντόμως.

l. 10. ܐܝܟ ܕܠܐ ܕܕܚܠ———ܘ "And not as that which is afraid of other men, and does not approach them." The Syriac rendering of this passage, as it is quoted by Eusebius at p. 203, agrees exactly with this, with the exception of reading ܠܐ "not," for ܘ "and not," and omitting ܐܢܫܐ "men," (or "some"). The Greek text of this passage, as it is given in the editions of Eusebius, agrees with the text of A. and B. But there seems evidently to be some corruption here. Rufinus renders the passage, "deprecabor ne forte, ut in nonnullis fecerunt, timeant contingere corpus meum." See p. 161. Jerome gives it, "ne sicut et aliorum martyrum, non audeant cor-

pus meum contingere," p. 165. Gildas follows Rufinus, p. 175. Freculphus follows Jerome, p. 189. Upon the authority of the Syriac I have added ἄλλων, which seems to have been in the text of Eusebius when the Syriac version at p. 302 was made, which has ܐܚܪܢ, and also in the copies whence Jerome took *aliorum*. It appears that the beasts not unfrequently refused to injure the victims exposed to them. Thus, in the case of Blandina: *προὔκειτο βορὰ τῶν εἰσβαλλομένων θηρίων——καὶ μηδενὸς ἁψαμένου τότε τῶν θηρίων αὐτῆς*: and so, likewise, in that of Maturus and Sanctus. See Epist. ab Eccles. Vien. et Lugd. ad Asiæ et Phryg. Eccl., in Eusebius' Hist. Eccl. Book v. ch. 1; and in Rowth's Reliq. Sacr. edit. sec. Vol. i. pp. 309, 310.

P. 50. *l.* 1. ܐܦ ܕ——ܠܘ "And even if they should not be willing to approach me." The Syriac translator could hardly have read the passage as it now stands in the Greek. The discrepancy between the two texts, and the variation of Eusebius from both in reading ἄκοντα with A. and θέλῃ with B., suggest the probability of some error here; and this not only in the text of the Epistle, but also in that of Eusebius. The quotation made by him, as translated by Rufinus, is, "Quin imo et si cunctabuntur, ego vim faciam," see p. 161, which in some degree corresponds with the Syriac version of the same, at p. 203, ܐܦ ܕܢܫܬܘ ܠܐ ܢܨܒܘ ܠܘܬܝ ܐܦ ܕܠܐ ܨܒܝܢ ܠܘܬܝ "and even should they refrain, and not be willing to approach me"; while Jerome has "quod si venire noluerint." See p. 165. The error seems to have arisen from some confusion in reading θέλῃ for ἐλθῃ. Probably the true reading might have been κἂν αὐτὰ δὲ ἑκόντα (or ἄκοντα) μὴ ἔλθῃ ἐπ' ἐμὲ. Ση (CH) of θελήσῃ in the Colbert MS. may be a corruption of επ (ЄП), partly obliterated, and εμε have been dropped before εγω the next word. Sophronius' version of Jerome has *εἰ γὰρ ἐπελθεῖν μὴ θελήσουσιν*, p. 165.

l. 2. ܕܝ ܠܝ ܡܢ ܓܘܪܝ ܐܥܪܘ "Know me (or for me) from myself." This is an expression which I do not remember to have met with elsewhere than in these Epistles. It is evidently intended to convey the same meaning as Συγγνώμην μοι ἔχετε in this place, and συγγνωμεῖτε μοι at p. 53. The same words are also used in the Syriac translation of Eusebius, p. 203, and in the extract containing this passage, p. 201. The meaning of the Syriac appears to be, "I crave your indulgence to leave the knowledge of what is expedient for me to my own conscience"; in which sense the interpolator seems to have understood it; for having borrowed the expression Συγγνωτέ μοι in the addition which he has made immediately following, he then subjoins these words: *εἴ τις αὐτὸν ἐν ἑαυτῷ ἔχει, νοησάτο ὃ θέλω καὶ συμπαθείτω μοι.* Or, it may be simply, "Grant me your indulgence. What is expedient for me? that nothing should envy," &c. Ἐγὼ γινώσκω of the Greek is perhaps a gloss,

intended to explain the abrupt and somewhat obscure passage as it stands otherwise. These, together with the following words, *νῦν—εἶναι*, of both the Greek recensions, had already been introduced into the text before the time of Eusebius. The Syriac extract at p. 201 has also these additions, but reads ܡܕܒ ܕܣܡ "what is ordered," for ܡܕܒ ܕܚܣ "what is expedient," an error probably of the transcriber, caused by the similarity of the two words.

l. 4. ܘܥܒܝܕ̈ܐ ܕܡܬܛܝ̈ܢ "And the beasts which are prepared"; and so, also, in the extract p. 201, as if the reading had been *ἡτοιμάσμενα*, as above, p. 47, *l.* 10. Both the Greek recensions and Eusebius have *θηρίων τε συστάσεις*: but we find *συστάσεις* rendered below, in this same Epistle, by ܟܢܫܐ. See p. 56, *l.* 2. In the Syriac version of Eusebius we have ܘܟܢܫܐ ܕܒܗܡܬܐ "and the collection (or assemblage) of beasts." See p. 203, *l.* 20. Rufinus, p. 161, and Jerome, p. 165, and, after them, Gildas and Freculphus, have "bestiæ" only, which agrees with the quotation made by Severus, p. 216, where we have simply ܕܡܛܝ "beasts." The following words, *ἀνατομαὶ, διαιρέσεις*, of both the Greek recensions are an addition, subsequent, not only to the time of Eusebius, see p. 161, but also to the period when the MS. was transcribed from which the Latin version A. was made, like *κοσμικὸν ἢ ματαιὸν* above.

l. 5. ܩܫܐ ܕܥܢܝ̈ܐ "Hard torments." The Colbert MS. has *κακαὶ κολάσεις*; B. *καὶ κόλασις*. The Greek editions of Eusebius have *κολάσεις*; the Syriac version, p. 203, ܘܥܢܝܐ "and punishment," with B.; Rufinus, "ac pœnæ"; Jerome, "et tota tormenta"; the Syriac extract, p. 201, ܘܫܘܫܐ ܕܫܐ "and evil crushings," probably by a transposition for ܘܥܢܝܐ "torment," which occupies the place of ܫܘܫܐ in the words immediately preceding. Severus, who seems to quote only from memory, has ܘܪܒܘ ܐܠܦ̈ܝ̈ܢ ܣܓ̈ܝ̈ܐ "and ten thousand kinds of torments," p. 216, *l.* 9. The probable reading of the Syriac seems to be ܕܡܐ for ܡܡܐ. The ܡ and ܕ in ancient MSS. vary only by a slight vertical stroke, which might have been effaced, and the ܡ and ܐ then transposed: this would make it correspond exactly with the reading of the Colbert MS.

l. 6. ܫܠܛ ܒܥܠܝ ܡܥܩܡ ܕܝܠܝ "The pains of the birth are set over me." The Syriac extract, p. 201, *l.* 19, has ܘܫܠܛ ܒܥܠܝ ܡܥܩܡ ܕܡܘܬܐ "and the pains of death are set"; but ܒܥܠܝ seems only to be an error of the copyist for ܥܠܝ, like ܡܡܐ for ܡܣܐ, as I have mentioned above. In the long interpolated passage here these words have been altogether omitted by B. In the Colbert MS. we find *ὁ δὲ τοκετός μοι ἐπίκειται*, which is literally translated in the Syriac version of Timotheus of Alexandria, p. 211, *l.* 6,

ܕܝܠܝ ܥܠ ܡܢ ܐܝܬ ܕܝܠܝ ܐܠܐ ܡܠܬ ܕܝܠܝ "but the birth is set over me." The Latin A. has rendered it by "Ille lucrum mihi adjacet"; which interpretation, although approved by some, and amongst them by Dr. T. Smith, who compares Phil. i. 21, *καὶ τὸ ἀποθανεῖν, κέρδος*, is evidently erroneous, and has arisen from the obscurity caused by the long passages inserted both before and after these words, which destroy the context of Ignatius' own sentences.

P. 52. *l.* 1. ܐܝܬ ܠܝ ܚܒܝ ܨܝܪ ——— ܘܠܝܬ ܒܝ ܢܘܪܐ ܠܡܚܒܬܐ ܐܚܪܬܐ "And my love is crucified, and there is not in me the fire for another love"; *γ.* reads ܡܢ ܚܒܬܐ ܐܚܪܬܐ "of another love." This passage also is rendered obscure in the Greek from having been separated by the interpolations so far from its proper context. I have added in the text *ἄλλῳ ἔρωτι*, to agree with ܐܝܬ ܠܝ ܚܒܝ ܨܝܪ ܕܢܘܪܐ ܠܡܚܒܬܐ ܐܚܪܬܐ of the Syriac, traces of which still seem to remain in *φιλόϋλον ὕδωρ* of A., and *φιλοῦντί ὕδωρ* of B. The mention of *fire* in himself by Ignatius seems to have brought its opposite element, water, into the mind of the interpolator, and to have suggested to him, in this place, the words of our Lord in his conversation with the Woman of Samaria: Jo. iv. 14. Origen refers the word *ἔρως* to Christ. See p. 159. It seems, however, from the context, to mean rather worldly affections and desires, and to be similar to the expression of St. Paul, Gal. vi. 14, *ἐμοὶ κόσμος ἐσταύρωται.* The meaning of the whole passage appears to be, that Ignatius, bearing in mind the words of our Lord, Jo. xv. 21, "A woman when she is in travail hath sorrow because her hour is come," was desirous of signifying to the Romans that his hour of departure was at hand; and further, to shew them, that since the great object of his love had been crucified, he was himself anxious to undergo the ordeal that awaited him, by which he would be brought into near communion with Him who had so entirely engrossed the whole of his affections as to leave in him no warm desire for any other object that could be found on earth. The same sentiment he continues in the words following: "I have no pleasure in the food of corruption," &c.

l. 2. *γ.* ܕܗܢ ܥܠܡܐ ܕܝܠܝ "Of this *world*." These Syriac words are used for *αἰῶνος τούτου* in the two places of these Epistles. See p. 36, *l.* 1, and p. 54, *l.* 8. In this same Epistle ܥܠܡܐ occurs four times for *κόσμος*, p. 44, *l.* 3, 8, 9, p. 46, *l.* 8. We should therefore have been led, from the Syriac, to expect *αἰῶνος* or *κόσμου*, rather than *βίου* as we find it in the Greek. Some Latin MSS. have also "*Mundi* hujus" in this place. See Usher, not. 81 on Epist. to Rom. p. 38. Montfaucon makes the following remark with respect to the use of the word *βίος* by Eusebius: "Singularis est apud Eusebium vocis *βίος* significatio: passim quippe pro *genere hominum* accipitur: sic p. 31, b. *τοιοῦτος οὖν ἐτύγχανεν πᾶς ὁ πρὸ τοῦ σωτῆρος ἡμῶν παρου-*

σίας βίος; id est, *hujusmodi profecto erat ante Salvatoris adventum totum hominum genus:* et p. 347, ἵνα γὰρ ἐπιβῇ ὁ Θεὸς τῷ τῶν ἀνθρώπων βίῳ; hoc est: *Nam ut Deus ad hominum genus accederet.* Et passim alias. See Præliminaria in Euscbii Commentaria in Psalmos, cap. x. p. xxxviii.

ܕܡ ܗܘ ܠܚܡܐ — ܕܐܬܒܥ: γ. points this passage thus: ܕܐܬܒܥ ܠܚܡܐ ܕܐܠܗܐ ܗܘ ܕܡܫܝܚܐ ܕܙܪܥܐ ܕܡܠܟܐ ܘܕܡܗ ܗܘ ܕܚܝܐ ܕܠܥܠܡ ܘܠܐ ܡܬܒܠܐ. ܘܐܬܒܥ ܫܬܝܐ ܕܡܗ ܗܘ ܕܚܝܐ ܕܠܥܠܡ ܘܠܐ ܡܬܒܠܐ. ܘܐܬܒܥ ܠܚܡܐ ܕܐܠܗܐ ܗܘ ܕܡܫܝܚܐ ܕܙܪܥܐ ܕܡܠܟܐ ܕܕܘܝܕ ܘܕܡܗ ܗܘ ܕܚܝܐ ܕܠܥܠܡ ܘܠܐ ܡܬܒܠܐ, which seems to be the most natural order, and is translated thus: "The bread of God I seek, which is the body of Christ; and his blood I seek, which is love incorruptible"; evidently referring to the words of our Lord, Jo. vi. 54: "He that eateth my flesh and drinketh my blood," &c. If the punctuation, as in the text printed after β., be retained, the passage will run—"I seek the bread of God, which is the flesh and blood of Christ (that is, Christ's body); and I seek a drink which is love incorruptible." The Colbert MS. and Simeon Metaph. add Θεοῦ after πόμα, and A. also *Dei.* The Augsburg and Nydpryck MSS. read τὸ πόμα αὐτοῦ for τὸ αἷμα αὐτοῦ. See Archbp. Usher's Edit. not. 84, p. 38. I have arranged the words in the text in the order of the Syriac. The Latin version A. seems to have been made from a MS. transcribed before the additions ἄρτον οὐράνιον, ἄρτον ζωῆς—Ἰησοῦ—τοῦ Υἱοῦ τοῦ Θεοῦ—ἐν ὑστέρῳ—καὶ Ἀβραάμ and καὶ ἀέννaος ζωή had been introduced into the text. The two last words seem to have been suggested by ἀφθαρσία καὶ ζωὴ αἰωνίος of the Epistle to Polycarp. See p. 5.

P. 54. *l.* 2. ܐܠܝܗܝ "Those who were near." γ. reads ܠܐ ܩܪܝܒܝܗܝ ܕܐܠܗܐ "Those who were *not* near," as in the Greek, αἱ μὴ προσήκουσαι. This is in the feminine, and refers to ἐκκλησίαι; but in the Syriac the masculine is used throughout, and relates to the persons. I am inclined to think that the reading of β., without the negative, is correct; and it seems to be confirmed by the following passages of Chrysostom, apparently alluding to this place: Αἱ γὰρ κατὰ τὴν ὁδὸν πόλεις συντρέχουσαι πάντοθεν ἤλειφον τὸν ἀθλητὴν καὶ μετὰ πολλῶν ἐξέπεμπον τῶν ἐφοδίων — ταῦτα διδάσκων κατὰ πᾶσαν πόλιν ἀπῄει — οὐ γὰρ τοῖς τὴν Ῥώμην οἰκοῦσι μόνοις, ἀλλὰ καὶ ταῖς ἐν τῷ μέσῳ κειμέναις πόλεσιν ἁπάσαις διδάσκαλος ἀπῄει — καὶ τοὺς κατὰ τὴν ὁδὸν ἅπαντας εὐεργετήσας. See pp. 168, 169. The meaning in the Syriac seems to be evidently this:—Ignatius adds to his own salutation that of the Churches which had received him; for he continues, assigning it as a reason for this addition to his salutation, "Even those who were near (or, *not* near) to the way which I had to pass in the flesh (that is simply his earthly journey to Rome) met me, and received me in every city." This is also the sense which the Latin translators have given. But if Ignatius wrote this Epistle from Smyrna, as it is stated in the interpolated passage immediately below,

this contradicts the account given in the Acts of his Martyrdom, that he embarked at Selucia, and went thence by sea to Smyrna (see ch. iii. p. 192); for he could, in that case, have passed by no cities, nor have been received by any Churches on his way to Smyrna. Bishop Pearson, with his usual sagacity, has perceived this difficulty, and attempts to obviate it by the following note: "*αἱ μὴ προσήκουσαί μοι.* Int. Vet. male. Potius, *ad me non spectantes; ad meam jurisdictionem non spectantes.* Interpres male putavit Ignatium per urbes illas peditem Smyrnam usque pervenisse. Sed cogita. Hic enim locus accuratam explicationem postulat, ut cum passione conspiret." Hefele has given the correct explanation, "*quæ non ad viam sitæ erant,*" but without perceiving the dilemma in which this places him while he continues to uphold the genuineness both of the Ignatian Epistles of the Medicean MS., and of the Acts of Martyrdom of the Colbert MS.

l. 3. ܗܫܐ ——— ܗܫܐ "Now, therefore, being about to arrive shortly at Rome." *γ.* adds ܕ before ܗܫܐ, correctly. This sentence is not found in the Greek, where, indeed, it would be unnecessary after the passage immediately following in the Syriac had been removed to form the nucleus of another Epistle, viz. that to the Trallians. We find, however, still traces of it in the spurious chapter which has been substituted: *περὶ τῶν προελθόντων με εἰς Ῥώμην—ἐγγύς με ὄντα.* I have replaced ܗܫܐ in the text by *λοιπὸν οὖν*, because it is the equivalent for these two words in the Peshito, 1 Thes. iv. 1, and because I find the interpolator has used *λοιπὸν* in the Epist. to the Ephesians, ch. xi. p. 29, and in that to the Smyrneans, ch. ix. p. 111. The particle *οὖν* should, however, be omitted. See note, p. 317 below.

P. 3. ܐܬܝ ——— ܐܬܝ, *πολλὰ φρονῶ——τελειωθῶ.* This passage is not found in the Greek in the Epistle to the Romans, but in that to the Trallians, whither it has been transferred by the author of this latter Epistle, to give a fair colour to the fabrication by introducing a part of the genuine writing of Ignatius, as we find in all the spurious Epistles that sentences and expressions have been borrowed largely from the true. The idea of transferring this considerable passage appears to have been suggested by the circumstance of the salutation in the preceding chapter seeming to form an appropriate and usual termination to the Epistle to the Romans, while the passage itself contained nothing which might not be removed without injuring the sense of what had preceded. It contains an additional argument why the Romans should accede to the wishes of St. Ignatius with respect to the execution of the sentence pronounced against him when he should arrive at Rome, but does not otherwise affect any of those which he had urged before.

l. 5. ܗܟܝ ——— ܗܟܝ "For they who say to me such things scourge

me." I have added *τοιαῦτα* in the text, to correspond with ܗܠܝܢ ܕܐܡܪ̈ܝ: something is evidently wanted in A., which has only *οἱ γὰρ λέγοντες μοι*. The arranger of B. has thought to make this intelligible by substituting *ἐπαίνοντες* for *λέγοντες*. Dr. Smith and Chev. Bunsen suggest that *μάρτυς* or *μάρτυς ἔσῃ* should be added instead of *τοιαῦτα*; but this rests upon the authority of the Syriac, while the other is only conjecture. It is quite plain, from the whole tenor of this Epistle, that some intimation had been conveyed to Ignatius from the Christians at Rome who had influence, that they were anxious to exert it in reversing his sentence and saving him from suffering. They appear to have urged his great spiritual knowledge as an argument why he should desire to have his life spared for the good of the Church; to which no reply could be more appropriate than that which is contained in these and the following words of this Epistle: where he affirms that they who "say such things to him scourge him." He seems to have borne in mind the circumstances of our Lord's sufferings, and to compare the flattery which some addressed to him when he was on the eve of his own execution to the *scourging* which preceded that of our Lord, or perhaps the scourging which the Martyrs seem to have undergone previously to their being exposed to the beasts. Thus, in the Epistle of the Church of Vienna, cited above, we read: *ὁ μὲν οὖν Μάτουρος καὶ ὁ Σάγκτος καὶ ἡ Βλανδίνα καὶ Ἄτταλος ἤγοντο ἐπὶ τὰ θηρία εἰς τὸ δημόσιον —— καὶ ὁ μὲν Μάτουρος καὶ ὁ Σάγκτος αὖθις διήεσαν ἐν τῷ ἀμφιθεάτρῳ διὰ πάσης κολάσεως, ὡς μηδὲν ὅλως προπεπονθότες· μᾶλλον δε ὡς διὰ πλείονων ἤδη κλήρων ἐκβεβιακότες τὸν ἀντίπαλον, καὶ περὶ τοῦ στέφανου αὐτοῦ τὸν ἀγῶνα ἔχοντες, ὑπέφερον πάλιν τὰς διεξόδους τῶν μαστίγων τὰς ἐκεῖσε ἐθισμένας*; and a little below, speaking of Blandina: *ἔσπευδε πρὸς αὐτοὺς χαίρουσα καὶ ἀγαλλιωμένα ἐπὶ τῇ ἐξόδῳ, ὡς εἰς νυμφικὸν δεῖπνον κεκλημένη, ἀλλὰ μὴ πρὸς θηρία βεβλημένη· καὶ μετὰ τὰς μάστιγας, μετα τὰ θηρία, κ.τ.λ.* Rowth, Reliq. Sac. Edit. ii. Vol. pp. 309, 316.

l. 6. *γ.* ܐܦ ܥܟܫ.

l. 7. ܥܟ—ܟܥܟ "But with me it has war," as in B. A. adds *πλέον* before *πολεμεῖ*.

l. 8. *γ.* ܐܦ ܟܥܟܥܫ. A. has *Μὴ οὐ δύναμαι*; B. *Μὴ γὰρ οὐκ ἐβουλόμην*.

l. 9. ܠܟܘܢ "To you," agrees with *ὑμῖν* in B., and "vobis" both in A. and B. *γ.* ܐܦ ܒܟ.

l. 10. ܐܦ ܐܢܐ ܕܚܫ "For I am cautious." These words, which appear to be necessary for the sense, are omitted in the Greek. The meaning of Ignatius is—Although I may be able to write to you on heavenly subjects, I am, nevertheless, afraid of causing you mischief thereby. Grant me your indulgence therefore, for I am cautious, lest not being able to comprehend,

&c. I have put *φυλάσσομαι γὰρ* in the text to correspond with ܐܬ ܕܐܫܬ, perhaps, however, the proper word should be *ἀσφαλίζομαι*, as we read in ch. v. of the Epistle to the Philadelphians, p. 93, which is evidently borrowed from this place.

P. 56. *l.* 1. ܘܐܢܐ ܐܬ ܟܕ ܐܡܪ ܐܢ ܟܗܕ ܘ "And am able to know," agrees with *δύναμαι νοεῖν* of B., 'potens *scire*' of A., and 'possum *intelligere*' of B. A. reads *δυνάμενος*, probably an error from *δύναμαι νοεῖν*, as Chev. Bunsen has observed. I would further remark, that in MSS. written in uncial letters, and without the division of the words, such a change would be most easy. The sound of *ε* and *αι* is very similar; and they are frequently interchanged in ancient MSS. In a very ancient Palimpsest copy of the Gospel of St. Luke which I am now collating, ch. vi. v. 2, is read *τι ποιειται ο ουκ αιξεστιν τοις σαββασι*: but two verses below it is written *εξεστιν*. Dr. Jacobson gives one instance of this even from the modern Medicean MS., only a few lines below this passage, where *γεύσετε* is written for *γεύσεται*. See Patt. Apostt. p. 360, not.; and in a note at p. 483, ibid, he observes "ε et αι a librario nostro sæpissime commutantur." The Є and the C are very similar, only varying by a slight stroke from the centre of the former, which being effaced or faded would reduce it to the form of the C: the final N is very frequently omitted, and replaced by a slight horizontal line above, thus ¯. With these easy changes ΔΥΝΑΜΑΙΝΟЄΙΝ becomes ΔΥΝΑΜΕ-ΝΟC̄Ī. The Iota is the smallest letter of the alphabet, and may be easily effaced, together with the slight line over it.

l. 3. ܐܬܠܡܝܕ, *μαθητής*, "A disciple;" that is, a perfect disciple, as the following words shew. Ignatius seems to allude to our Saviour's words: "Be ye perfect, even as your Father in heaven is perfect," Matth. v. 48. And again: "The disciple is not above his master; but every one that is perfect shall be as his master," Luke vi. 40. To this he thought he should attain by martyrdom, as he writes above: *τότε ἔσομαι μαθητὴς ἀληθῶς Ἰησοῦ Χριστοῦ, ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται*, p. 45. And again: *ἐν δὲ τοῖς ἀδικήμασι αὐτῶν μᾶλλον μαθητεύομαι*, p. 47. The Syriac extract at p. 198, *l.* 16, has ܐܬܠܡܝܕ ܟ ܐܝܟ ܗܘ ܐܬ "have ye been to me disciples;" or it may be rendered, "be ye disciples to me." Severus, p. 217, *l.* 10, ܐܢ ܐܬ ܐܝܟ ܐܬܠܡܝܕ ܐ ܗܐ ܐܢ "lo, already am I even a disciple."

l. 3. ܐܬܟ — ܠܐ "For I am far short of that perfection which is worthy of God." I have introduced into the text *μοι* of B., which agrees with the Syriac: not *ἡμῖν* of A. The extract at p. 198, *l.* 16, reads ܠܐ ܐܢܚܢ ܗܟܢܐ ܕܐܬ "for we are far short," and Severus, at p. 217, l. 10, ܠܐ ܐܢܚܢ ܗܟܢܐ ܕܐܬ "for many things are lacking to us." Ἀξίως has

been added, as it is required by the Syriac: the interpolator has retained the words ἄξιοι τοῦ Θεοῦ in his last chapter; and in the inscription of this Epistle we find ἀξιώθεος and ἀξιόθεα πρόσωπα: and this word is also borrowed by the interpolator in the Epistle to the Magnesians, ch. ii., and in the inscription of that to the Trallians. To agree with the Syriac, I have adopted τελειωθῶ, of which ἀπολειφθῶ of B. seems to be a corruption, after which it appeared necessary to add the negative μὴ to give any meaning to the passage. We find in B., in this same sentence, ἤδη τετελείωμαι ἢ μαθητής εἰμι; and at the end of ch. iii. p. 75, ἐὰν δὲ τελειωθῶ τάχα γενήσομαι. In the Epistle to the Philippians, ch. xv. p. 156, μέμνησθέ μου τῶν δεσμῶν, ἵνα τελειωθῶ. In the Martyrdom of Ignatius, ch. vi. p. 195, we read, τὴν ἰδίαν ἐπιθύμει γενέσθαι τελείωσιν, where the writer apparently refers to this very place, as he expressly does to another passage from this Epistle in the words immediately preceding those which I have quoted. The word τελειοῦμαι is employed as an euphemism for 'death' by the writers of the New Testament. Our Saviour, in his reply to the Pharisees, who said to him, "Get thee out and depart hence, for Herod will *kill* thee," answers, "Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to morrow, and the third day *I shall be perfected* (τελειοῦμαι): nevertheless, I must walk to-day and to-morrow, and the day following; for it cannot be that a prophet *perish* out of Jerusalem." Luke xiii. 31. Compare Heb. ii. 9, 10. v. 8, 9. with Phil. ii. 8. The word τελειοῦμαι was afterwards frequently applied to Martyrs. Chrysostom applies it to Ignatius himself: συνεχώρησεν ὁ Θεὸς ἐκεῖ τελειωθῆναι τὸν ἅγιον. See p. 169 above. In the Synodical Letter of the Council of Constantinople, given by Theodoretus, Hist. Eccl. Book v. ch. 9, we read: τῶν δὲ καὶ τελειωθέντων ἐν ταῖς ἐξορίαις ἐπανεκομίσθη τὰ λείψανα: and a few lines below, λίθοις παρ' αὐτῶν τελειωθέντες κατὰ τὸν μακάριον Στέφανον. In the Epistle of the Church of Vienna, Eusebius, Hist. Eccl. Book v. ch. 2, καὶ μετὰ δακρύων παρεκάλουν τοὺς ἀδελφοὺς δεόμενοι ἵνα ἐκτενεῖς εὐχαὶ γίνωνται πρὸς τὸ τελειωθῆναι αὐτούς· καὶ τὴν μὲν δύναμιν τῆς μαρτυρίας ἔργῳ ἐπεδείκνυτο. See also Routh's Reliq. Sacr. Vol. i. p. 321. *

l. 5. ܐܠܗܢ "our God"—τοῦ Θεοῦ ἡμῶν. These words are not found in either of the Greek recensions; but they evidently belonged to the text at the time the additions were made to the Epistle to Polycarp, for the interpolator, imitating the manner in which Ignatius closes his Epistle to the Romans, has retained them in the termination of his own additions—ἐρρῶσθαι ὑμᾶς διὰ παντὸς ἐν Θεῷ ἡμῶν Ἰησοῦ Χριστοῦ. See pp. 55, 310.

γ. adds ܣܛܝܪ ܬܠܝܬܝ "Here endeth the third."

*. in Usserii Ignat. notis p. 137: ad vitam P. Antonii. 4to Aug. Vind. 1611

NOTES ON THE INTERPOLATED COPIES OF THE THREE GENUINE LETTERS, AND ON THE SPURIOUS EPISTLES,

AS EXHIBITED IN BOTH OF THE GREEK RECENSIONS.

It is not my intention in this place to enter upon any philological questions as to the state of the text of these Recensions, but to confine my observations principally to such passages as may tend to throw light upon the history of the Ignatian Epistles. In the text A. of the seven Epistles enumerated by Eusebius I have followed the accurate edition of Dr. Jacobson, by whom the Medicean and Colbert MSS. have been collated more recently than by any other editor; except in a very few instances, where I have retained the reading of the MS. instead of adopting the emendations which he has introduced into the text. In the Latin A. I have also followed Dr. Jacobson's edition, with the slight alteration of having occasionally adopted the variations of the MS. belonging to the College of Corpus Christi, which he had supplied in the margin. In the Greek and Latin text of B. I have chiefly followed the edition of Archbp. Usher, occasionally substituting the reading of other MSS. which the Archbishop did not make use of in his work. I have not thought it necessary to point out separately the several alterations which I have introduced into the text, because they are unimportant to the question which I have now before me, and will be easily manifest to any one who will take the pains to compare this text and that of the Archbishop with the editions of Cotelerius and Whiston, in which the variations of the different MSS. are noted.

ON THE EPISTLE TO POLYCARP.

Upon comparing the text of this Epistle, as it is represented by the Syriac, with that of the two recensions of the Greek, it will be found to have suffered comparatively little from the hands of the interpolator. In A. the text of the six first chapters has undergone scarcely any change, in no place exceeding the alteration or insertion of a single word; and in B. only a very few unimportant insertions have been made. The united testimony, therefore, of all the three recensions shews that these six chapters remain most nearly in the original state in which they proceeded from the author's pen, and, consequently, supply the best data upon which to ground any criticism with respect to the style of his genuine writings. At the end of the Epistle

so much additional matter has been inserted as to swell two small sentences into the same number of chapters.

The first addition to this Epistle in A. is the insertion of the word *ἐκκλησίας* in the inscription, which, although apparently unimportant, evidently proceeds from the same intention as several other passages in the interpolated parts of the genuine, and in the spurious Epistles, which bear so strongly upon the subject of Church government, and of obedience to the same. The word *ἐκκλησία*, although occurring but once in the six chapters of the genuine text of this Epistle, see ch. v. p. 9, where Ignatius, apparently imitating St. Paul, and partly borrowing his words, Ephes. v. 28, 29, bids husbands to love their wives as the Lord does *His Church*, is found no less than three times in the two spurious chapters which follow. See p. 13. It appears to have been introduced with the same object as the following passage in the Epistle to the Trallians, ch. iii. p. 75: *χωρὶς τούτων ἐκκλησία οὐ καλεῖται*: *i.e.* without a Bishop, Presbyters, and Deacons.

In the first chapter we find the epithet *τοῦ ἀμώμου* added to *προσώπου σου*. This word is used elsewhere by Ignatius. It may have been inadvertently omitted in the Syriac; or it may have been added in the Greek, to give greater weight to the name of Polycarp. The rest of the variations have been already mentioned in the notes upon the Syriac text.

With ch. vii. the interpolation begins, and betrays itself at once by the dissimilarity of the style. The difference of the construction of the first sentence of ch. vii. from any which precede it is immediately apparent; and in this and the next we find *εὐθυμοτέρος—ἀμεριμνίᾳ—θεομακαριστότατε—συμβούλιον ἀγαγεῖν θεοπρεπέστατον—θεόδρομος—εὐποιΐαν*—terms which are not used in the genuine passages, and such as would hardly have been employed by a Syrian, the rest of whose writings abound in Aramaisms, as I have already remarked. Several words and expressions have indeed been borrowed from the genuine Ignatius to give a cloke to the forgery; such as, *Θεοῦ ἐπιτύχω—εὑρεθῆναι—δυνήσεται καλεῖσθαι—Θεοῦ γνώμην κεκτημένος*, &c.

But the interpolator was evidently ignorant of the exact meaning of all these terms in their peculiar idiomatic force, as used by Ignatius; and thus, while he endeavours to imitate him by borrowing his expressions, betrays himself in misapplying them. We have an example of this in the employment of *καταξιῶσαι* in ch. vii. This verb occurs twice in the passive voice in this Epistle, pp. 1, 13, and once in the simple form *ἀξιωθῆναι* in that to the Romans, p. 41. The meaning, in all three places is plainly that of being accounted worthy *by God;* or, in other words, God having granted it so. Instances of the employment of this verb in the New Testament will readily suggest themselves to the reader. Thus, Luke xx. 35, "But they which *shall be accounted worthy* (*οἱ δὲ καταξιωθέντες*) to obtain that world;"

xxi. 36, "That *ye may be accounted worthy* (ἵνα καταξιωθῆτε) to escape;" Acts v. 41, "Rejoicing that *they were counted worthy* (κατηξιώθησαν) to suffer shame for his name;" 2 Thes. i. 5, "That *ye may be counted worthy* (εἰς τὸ καταξιωθῆναι) of the kingdom of God." Compare, also, 2 Thes. i. 11, 1 Tim. v. 17, Heb. x. 29. It is evident that the interpolator himself understood it in this sense in the Epistle to the Romans, from his adding τοῦ Θεοῦ after θέλημα, p. 41. In the only example in which it occurs in the active voice God is distinctly named as the agent, p. 43.

Now the interpolator, in inserting so much of his own matter as to amplify the two last sentences of this Epistle into two chapters, was evidently desirous of disguising the additions which he made by borrowing some of the usual expressions of Ignatius to mingle with his own; instances of which I have just enumerated. Moreover, having observed that the word καταξιοῦσθαι, besides being employed in the last genuine sentence of this Epistle, had been used elsewhere by Ignatius, he adopts this verb, but applies it very differently from the idiomatic sense in which it occurs in the genuine text; and thus makes Ignatius request that Polycarp should convene a council (συμβούλιον) to ordain (χειροτονῆσαι) a person, and "*count him worthy* (καταξιῶσαι) to go to Syria." He thus transfers to the council a term which, according to the peculiarity of idiom, and the example of every instance of its occurrence in the genuine Epistles, is only attributed to the Supreme Disposer of events.

In the seventh chapter the address is still maintained in the plural number, as in the genuine part of the Epistle immediately preceding, in which Ignatius is speaking to the Smyrneans, as the letter evidently was intended for the common edification both of the Bishop of Smyrna and the flock committed to his charge.

In the eighth chapter the address again reverts to the singular number, in which respect the closing words of the genuine Epistle have been imitated, although they have been removed from the text. At the end the interpolator returns again to the plural, imitating the close of the Epistle to the Romans; and in so doing he has retained the words Θεῷ ἡμῶν in conjunction with Ἰησοῦ Χριστοῦ, which have been lost from their proper place in the Greek copies, (see p. 55); while for ἐν ὑπομονῇ has been substituted ἐν ἑνότητι καὶ ἐπισκοπῇ, agreeably to the general purport of the rest of the spurious additions.

The variations of B. from A. in this Epistle are very slight, amounting only to a few words, which appear to have been added rather by way of explanation or illustration than for any dogmatical purpose. This will be manifest from the comparison of the two recensions. The addition of ἀμήν, ἡ χάρις in B. at the end of the last chapter, (see also the end of the Epistle to

the Ephesians, p. 37), shews that this was the text used by Gregory the Great. See p. 176.

At the beginning of the seventh chapter we find that the writer, continuing his address to ~~Ignatius~~ and the Smyrneans, states that it had been "made known to him, that on account of their prayers the Church in Antioch of Syria was at peace; and he therefore exhorts them to ordain one who may be called a Θεόδρομος, to go to Syria; that this might evince their unwearied love. In the Epistle to the Smyrneans, ch. xi. p. 113, the same thing is repeated. The person there to be ordained is called Θεοπρεσβύτην; and the object of his journey is to congratulate the Antiochians upon being again at peace, "and upon having recovered their own greatness, and having had their own body restored to them": ὅτι εἰρηνεύουσιν, καὶ ἀπελάβον τὸ ἴδιον μέγεθος, καὶ ἀπεκατεστάθη αὐτοῖς τὸ ἴδιον σωματεῖον. See also Epist. to Philad., ch. x. Now unless there had been great dissensions and schisms in that Church —of which no account whatever has been handed down—it is impossible to understand these words with reference to any other circumstance than the persecution of the Christians by Trajan, during which Ignatius himself was condemned. Bishop Pearson, in his note upon this passage, says expressly this persecution is alluded to: "Quum esset Troade, certior factus est, finem persecutioni Antiochiæ per Trajanum impositum esse. De qua re dubitari non debet: nam à Joanne Antiocheno, Historico probato, apud Suidam, observatum est, ὅτι Τραϊανὸς τοῖς Χριστιανοῖς ἀνακωχήν τινα τῆς τιμωρίας παρέσχεν· et tum subjungit Tiberiani historiam. Tiberiani autem relatio facta est ad Trajanum, quum esset Antiochiæ, ut testatur Joannes Malela (Lib. xi.) Antiochenus et ipse." See Annot., Dr. Smith's Edit. p. 32. Many of my readers will probably agree with me, that the grounds which the learned Bishop adduces do not appear sufficient to remove all doubt on this head.*

Now, these three letters profess to have been written from Troas, at which city Ignatius had arrived on his journey to Rome, to suffer according to the condemnation pronounced against him by Trajan during his persecution of the Christians at Antioch. This to Polycarp, according to the statement made in the last chapter, was written under circumstances of such haste as to preclude the possibility of his writing to other Churches, as he wished to do. In the Acts of the Martyrdom of Ignatius it is stated, that upon his hearing the sentence of Trajan "he cried out with joy, offered thanks to God,

* To guard myself from the imputation of presumption, of which some have been ready to accuse me for venturing to differ from the opinion of this learned Prelate, I quote here the words of a still more learned man, J. A. Fabricius, respecting the two historians mentioned by Bp. Pearson: "Joannes Antiochenus, cognomento Malelas, diversus ab altero Joanne Monacho Antiocheno, itidem chronographo atque similia passim tradente, et similibus delectato fabulis." See Bibl. Græc. Vol. VI. p. 138.

and, having done this, he put on the bonds with gladness; and having prayed for the Church, he was snatched away by the brutish violence of the soldiers." Proceeding then from Antioch with great alacrity, he embarked at Seleucia, and touched, after much fatigue, at Smyrna; whence he again embarked, being hurried by the soldiers that they might proceed to Rome, and landed at Troas. Now all this implies that the journey of Ignatius was made with all convenient speed, and that no time was unnecessarily lost. How, then, it may be asked, could intelligence have overtaken Ignatius at Troas, of the persecution of the Christians at Antioch having ceased, and of the Church "having had its own magnitude restored, and having recovered its own body." For this to have been the case, the condemnation of Ignatius by Trajan for the profession of Christianity at Antioch, and his entire inhibition of the persecution of the Christians there, so that their Church could recover its former magnitude and constitution, must have followed so quickly, that the tidings of all this could overtake Ignatius on his way to Rome, when, even under some circumstances of urgency, he had only arrived at Troas. Moreover, Trajan must have suspended his hostility to the Christians immediately upon the departure of their Bishop, without reversing or mitigating in the slightest degree his cruel sentence against him. This seems to carry improbability, if not contradiction, upon the very face of it.

I am aware that some persons, who profess their belief in the Divine inspiration of the seven Epistles of the shorter recension which have been enumerated by Eusebius, may allege that Ignatius, when he writes ὡς ἐδηλώθη μοι, alludes to a Divine revelation made to him on this point; as we find pretensions of this kind in other places of the Ignatian Epistles: see Epist. to Ephes. ch. xx., to Philad. ch. vii., and to Trall. ch. viii. But this view of the matter can hardly be admitted in a critical investigation respecting these Epistles.

ON THE EPISTLE TO THE EPHESIANS.

The occasion of this letter, as we gather from its contents exhibited in the text of the Syriac version, was to thank the Ephesians for their kindness in sending their Bishop, Onesimus, to greet him on his journey, and probably, also, to exhibit some other pledges of their esteem and love which might tend to alleviate the inconveniences which he was suffering as a prisoner in bonds. Having testified how acceptable and gratifying this attention on their part was to his own feelings, and having spoken in commendation of their Bishop, who had been the means of conveying it to

him; and, further, having expressed a prayer that they might all follow in the steps of their worthy Bishop, he proceeds to offer a very few words of exhortation and advice respecting their duties as disciples of Christ, urging his love as an excuse for taking upon himself to do so. I mention this, because, although the form of this Epistle has been imitated in some measure in the beginning of that to the Magnesians, the character of it is in direct opposition to the tenor of most of the spurious Epistles, in which we find that Ignatius is made to put himself forward to write upon subjects apparently irrelevant to his position as a person on his way to suffer martyrdom; and even to the latter part of the Epistle to the Ephesians, as exhibited in the shorter recension, where he is made to volunteer, upon a future occasion, "to write another little book, and make known to them the economy which he had commenced towards the new man, Jesus Christ." See ch. xx. p. 37.

The Syriac recension makes no mention of any other persons, besides Onesimus, having gone to visit Ignatius in the name of the Ephesians. To have sent a large deputation to meet this Bishop on his way to martyrdom for the profession of Christianity, while he was under a strict guard of soldiers, and during the time that a persecution was raging against the Christians, in which the emperor himself personally took a part, would certainly have been an incautious proceeding, and probably not unattended with danger to the Church at Ephesus.

But according to the Greek recensions, Onesimus was accompanied by at least four others—Crocus, Euplus, Fronto, and Burrus the Deacon; and these went the whole distance from Ephesus to Smyrna to meet him. Compare ch. ii. xxi., and ch. xv. of the Epistle to the Magnesians. Of these he requests that Burrus should remain with him for their honour, and for that of the Bishop. See ch. ii. Upon such an occasion, however, as this, in the midst of the persecution of the Christians, when he himself was bound a prisoner among soldiers, of whose continued ill-treatment of him by night and by day he complains, comparing them to wild beasts, and on his way to suffer death for the profession of his faith, it seems scarcely probable that Ignatius should have requested that a Deacon of the Church of Ephesus should be left with him for the honour of that Church and of their Bishop, or, as it is expressed in the Epistle to the Philadelphians, ch. xi., simply εἰς λόγον τιμῆς; and still less probable that the strict guard under whose custody he was placed should have consented and allowed of such a proceeding.

The reason for the introduction, by the interpolator, of such a request as this into the genuine Epistle to the Ephesians, seems plainly to have been this—to afford him what would appear a plausible method for conveying the spurious Letters which he had then either already written, or formed

the intention of writing, when he made the additions to Ignatius' own Letter. Accordingly, in agreement with the plan thus prepared, we find that Burrus is made to accompany Ignatius to Troas; and from thence to be the bearer of the Epistle to the Philadelphians, ch. xi., and of that to the Smyrneans, ch. xii.

With respect to Burrus, in the Epistle to the Smyrneans, ch. xii., he is said to have been sent by the Smyrneans. In this Epistle, ch. ii., he is called a Deacon of the Ephesians. In that to the Philadelphians, ch. xi., it is stated that he was sent by the Ephesians and Smyrneans conjointly εἰς λόγον τιμῆς. In these two latter places in B. he is called Βούργου; and in the former, Βίρρου.

In this Epistle, as it is restored by the Syriac version, there is no mention either of the place where Onesimus met Ignatius, nor of that from which he wrote the letter. In the Acts of Martyrdom he is stated not to have disembarked before he reached Smyrna. It is not, however, improbable that the vessel might have touched at the port of Ephesus on the way; and that the Ephesians, having heard of his being in bonds, might have sent Onesimus to visit him, and render any assistance which he might be able to supply; and thus have afforded Ignatius the occasion of writing this Epistle. Indeed, if we were to take the recension A. as it is found in the Medicean MS., and consider the Epistle to the Ephesians, as it stands there, apart from the other Epistles, we should necessarily draw the inference that such must have been the case, and that four out of the five whom Ignatius is stated to have seen, in ch. ii., did not go to Smyrna; for at the end of the Epistle, ch. xxi., he speaks in the singular, as if one person only had been sent to Smyrna: ὃν ἐπέμψατε εἰς Θεοῦ τιμὴν εἰς Σμύρναν· ὅθεν καὶ γράφω, κ.τ.λ. But the true reading seems to be ὧν of B.: and in the other Epistles, said to have been written from Smyrna, the plural form is used; while in that to the Romans Crocus is expressly mentioned. See Epist. to Rom. ch. x. p. 53; to Magnes. ch. xv. p. 73; to Trall. ch. xiii. p. 85. We are therefore necessarily brought to the conclusion, that all the five persons mentioned in ch. ii. are supposed to have gone from Ephesus to Smyrna to meet Ignatius. The distance between these two cities is 320 stadia, or 40 miles, in a straight line; and the journey taking up thirteen or fourteen hours, would necessarily occupy a part of two days. See Dr. Chandler's Travels in Asia Minor, p. 109. Supposing, therefore, that immediately upon the arrival of Ignatius at Smyrna a messenger had been despatched with intelligence to Ephesus, we can hardly infer that an interval of less than about four days must have elapsed before the deputation from the Church of Ephesus could have reached Smyrna and visited Ignatius. If we are to take into account here the additional time which would be necessary to carry onward the intel-

Evagrius states that the distance from Antioch to Ephesus was about thirty days. see Eccl. Hist. B. 1. c. 3.

ligence to Magnesia and Tralles, this period would be more than doubled. We have no information whatever as to how long or how short the sojourn of Ignatius might have been at Smyrna; but as I have before observed, we have good grounds to conclude that his journey was hurried, and that no time was unnecessarily lost. There appears, therefore, to be some inconsistency between this and the hypothesis that intelligence was sent to the Ephesians of Ignatius being at Smyrna after he had arrived there. If he had touched at the port of Ephesus as he passed, the journey of the Ephesians to Smyrna would seem to have been unnecessary; but if neither of these was the case, it is difficult to understand by what means they could have obtained information respecting the journey of Ignatius from Seleucia to Smyrna, and have been able to arrange their mission so happily as to arrive at the latter city exactly at the time when he was passing.

The variations in the inscription of this Epistle in A. from the Syriac have been already noticed, pp. 275—277.

Ch. i.—Besides the variations specified above, pp. 277—280, the expression, "a disciple of *God*," has been modified by the introduction of the words of St. Paul, Eph. v. 2, to "a disciple of him who offered himself for us an offering and sacrifice to God," which makes it tantamount to simply "a disciple of Christ"; whereas the other expression, "a disciple of *God*," is not used in the Scriptures. The variations of B. from A. here seem to be of an Arian tendency. In the inscription, instead of "the Father and Jesus Christ our *God*," B. has "*God* the Father, and *our Lord* Jesus Christ." In ch. i., for "imitators of *God*," and "fervent in the blood of *God*," which can refer only to Christ, B. reads "imitators of the *philanthropy of God*," and "fervent in the blood of *Christ*." The other additions, Χριστοῦ, ὁ Θεὸς, and ἐν Χριστῷ, seem to be merely explanatory.

Ch. ii.—The Syriac shews this to be altogether due to the interpolator. It relates to the persons who are said to have accompanied Ignatius. Of this I have spoken above. It introduces mention of a Deacon, Bishop, and Presbytery, and urges the necessity of submission to them, and of unanimity, as the means of sanctification in every thing. The interpolator appears in this place to begin to expand to his own views the idea expressed by Ignatius himself towards the end of the Epistle to Polycarp: τῷ ἐπισκόπῳ προσέχετε——παρὰ Θεῷ, p. 11, *l.* 1; and in order to give a colour to his own words, he borrows thence the expressions, ὑποτασσόμενοι τῷ ἐπισκόπῳ, and ὀναίμην ὑμῶν διὰ παντός. See p. 11. The variations of B. from A. in this chapter are unimportant, consisting of only one or two additional epithets, and a quotation from St. Paul.

Ch. iii.—Part of the true Epistle has been retained here, and some of the genuine expressions of Ignatius been borrowed from his Epistle to the

Romans, p. 47, *l.* 1, and p. 55, *l.* 1. Christ is called *τὸ ἀδιάκριτον ἡμῶν ζῆν*, which is altogether omitted in B., and a totally different passage substituted. Bishops are said to be appointed, *κατὰ τὰ πέρατα*, and to be *ἐν Ἰησοῦ Χριστοῦ γνώμῃ*, the precise meaning of which does not seem to be very clear. If this passage existed when the recension B. was made, the author of the latter does not seem to have understood A.; for he has entirely omitted it, and substituted, "therefore we also ought to live according to the mind of God in Christ, and be emulous, as St. Paul, &c." In the former part of the chapter B. has substituted *ὁμοδοίλοις* for *συνδιδασκαλίταις*, respecting which Bp. Pearson writes: "Mira vox: neque enim puto vocem simplicem *διδασκαλίτης* uspiam occurrere" (see Annot. Dr. Smith's Edit. p. 35), and *ὑπομνησθῆναι* for *ὑπαλειφθῆναι*.

Ch. iv.—vi. are altogether interpolated, and relate almost entirely to the duty of obedience to the Bishop, and of union with him. The Bishop is compared to a harp, the chords of which are the Presbytery, and the chorus is formed of the other individual members of the church, by whom God is praised in concert through Christ. This seems to be evidently connected with the story which became current about the fifth century respecting the institution of chaunting in churches having originated with Ignatius. See note, p. 293 above. The variations of B. in these chapters consist not only of additions, but also of omissions. The former are principally illustrative or amplificatory. Of the passages omitted three are subjunctive, commencing with the particle *ἵνα*, as in ch. iv., *ἵνα ὑμῶν——αὐτοῦ*, and *ἵνα —— μετέχητε*; and in ch. v., *ἵνα ὦμεν Θεοῦ ὑποτασσόμενοι*. The fourth passage omitted is *οὗτος——διέκρινεν*, which seems to refer to the same subject as *τὸ ἀδιάκριτον* in ch. iii. In ch. v., besides the additions and omissions, the order has also been inverted. Of verbal alterations it is worth while noticing that the strange expression *χρῶμα Θεοῦ* has been replaced by another, *συνάφειαν Θεοῦ*.

Ch. vii. is also the work of the interpolator. Having spoken, at the end of the preceding chapter, of the praise which Onesimus had bestowed upon the Ephesians on account of their good order and freedom from heresy, he proceeds in this to mention certain heretics, and warn them against them. In it is found the celebrated passage, *Εἷς ἰατρός*, κ.τ.λ., said to have been quoted by Athanasius and others. In B. this has been altered considerably, apparently with an Arian tendency.

Ch. viii., ix., x., contain each a part of the genuine text mingled with interpolated passages. The variations of B. from A. in these chapters do not seem to have any doctrinal tendency. In ch. viii. B. has retained the true reading, *ἐπιθυμία*, for which *ἔρις* has been substituted in A. at a later period. The beginning of ch. ix., which contains some strange and harsh

metaphors (see Whiston's Diss. p. 24), has been extended and modified in B. Towards the end of the chapter the following words, *ἐστὲ οὖν καὶ σύνοδοι πάντες, θεοφόροι, καὶ ναοφόροι, χριστοφόροι, ἁγιόφοροι,* are very dissimilar to any thing found in the text which the Syriac acknowledges as genuine, and such as we should hardly expect to meet with in writings, the idiom of which betrays the Aramaisms of the author. The strange term, *σύνοδοι*, seems to have displeased the arranger of the recension B., and therefore to have been removed by him. With respect to the particle *οὖν*, I observe that it only occurs twice in the whole text of the three genuine Epistles, as I have arranged it to correspond with the Syriac; once in that to the Ephesians, p. 17, *l.* 5: *Ἐπεὶ οὖν, κ.τ.λ.*; and even in this place the particle ܗܘ shews that the translator most probably did not read *οὖν*, but *δὲ*, as in the Epistle to Polycarp, p. 9, *l.* 1, 9; in this Epistle, p. 29, *l.* 1, p. 33, *l.* 2, &c.; and again in the Epistle to the Romans: *χρῄζω οὖν*, p. 53, *l.* 9, where we find, corresponding with it, ܠܗܝܢ, its usual equivalent in Syriac. It appears, then, from the Syriac, that this particle has not been used more than once by Ignatius. In the genuine text of the two first Epistles it does not occur at all. So soon, however, as we enter upon the province of the interpolator we find the particle *οὖν*. Thus, in ch. vii. of the Epistle to Polycarp, with which the interpolation commences; in ch. ii. of the Epistle to the Ephesians also, where it again commences; and, further, in chapters iv., v., vi., viii., ix., xiii., xv., xvi., xix., all in passages which the Syriac shews to be spurious; and again in ch. vii. of the Epistle to the Romans. I further observe that, although this particle is found only once in the text of these three Epistles, acknowledged as genuine by the Syriac, it occurs not less than twelve times in the Epistle to the Magnesians, eleven in that to the Trallians, and five in each of those to the Philadelphians and Smyrneans. But besides the recurrence of this particle in the spurious passages, we find it also inserted by the interpolator into the genuine. Thus, in the Epistle to Polycarp, ch. vi. p. 11, it is added after *μακροθυμήσατε*; and in that to the Ephesians, ch. x. p. 27, after *ἐπιτρέψατε*, evidently with the object of softening the abruptness of the original style, of which we find numerous instances in these three Epistles. Thus, in the Epistle to Polycarp, ch. i., the insertion of *καὶ* between *ὡς* and *σε*, and between *ὥσπερ* and *ποιεῖς*; ch. iii., the addition of *δὲ* after *μάλιστα*; ch. v., the insertion of the conjunction *καὶ* between the two sentences beginning with *ἐὰν*, &c. The addition of *μαρτυρίου* in ch. i., of *νῦν* in ch. xiv. of the Epistle to the Ephesians, and of *τοῦ Θεοῦ* and *χαρίτος* in ch. i., of *βορὰν* in ch. ii., of *κοσμικὸν ἢ ματαίον* in ch. iv. of the Epistle to the Romans, and others, doubtless originated in the same cause. I had substi-

tuted λοιπὸν οὖν for ܠܥܠܡ at p. 53, *l.* 4, from the Peshito (see note, p. 304 above), before I had been led to observe the peculiarity of the spurious text with respect to this particle.

At the end of ch. x. we have the expression, τοῦ διαβόλου βοτάνη. In the Epistle to the Trallians, ch. vi. p. 77, we find ἀλλοτρίας δὲ βοτάνης ἀπέχεσθαι, ἥτις ἐστὶν αἵρεσις; to the Philadelphians, ch. iii. p. 89, Ἀπέχεσθε τῶν κακῶν βοτανῶν, ἄστινας οὐ γεωργεῖ Ἰησοῦς Χριστὸς διὰ τὸ μὴ εἶναι αὐτοὺς φυτείαν Πατρός; to the Trallians, ch. xi. p. 83, φεύγετε οὖν τὰς κακὰς παραφυάδας——οὗτοι γὰρ οὐκ εἰσὶν φυτεία Πατρός. From this it is evident that the writer regards βοτάνη and παραφυάδας as heresies, with which we may compare the following sentence of Irenæus: "Jam multæ propagines multarum hæresium factæ sunt." Edit. Massuet. p. 106. But φυτεία Πατρὸς is taken as the true church. This seems to be borrowed from the Constitutions of the Apostles, Book i. ch. i.: Θεοῦ φυτεία ἡ καθολικὴ ἐκκλησία.

In this place B. adds πικρὰ γάρ ἐστι καὶ ἁλμυρά τις αὕτη, with which compare πᾶσαν φάγε βοτάνην, τὴν δὲ πικρίαν ἔχουσαν μὴ φάγῃς, from the Gospel to the Egyptians. See Jones's New and Full Method, Vol. i. p. 199. Fabricius Cod. Apocr. Nov. Test. p. 336. At the end of the chapter σαρκικῶς καὶ πνευματικῶς has been omitted in B.

Ch. xi., xii., xiii. are entirely spurious. The variations in B. do not seem to have any dogmatical tendency. In ch. xi. we find another instance of the omission of a subjunctive sentence, as mentioned above: ἵνα——γένηται. The strange expression πάροδός ἐστε τῶν εἰς θεὸν ἀναιρουμένων of ch. xii. has been altered and modified. Θεοῦ ἐπιτύχω has been changed to Ἰησοῦ Χριστοῦ ἐπιτύχω, both of which are found in the genuine text of Ignatius: see pp. 5, 7, 41, and 49. ὃς ἐν πᾶσῃ ἐπιστολῇ μνημονεύει ὑμῶν, "who makes mention of you in every Epistle," which would not be true if πᾶσῃ be taken in its ordinary signification, has been changed to "who always makes mention of you in his prayers," which is an allusion to St. Paul's own words in his Epistle to the Ephesians, ch. i. v. 16.

Ch. xiv. and xv. contain each a small portion of the genuine text. The last sentence of ch. xiv., which belongs to this, has been omitted from B. The preceding interpolated passage in A. being little more than a paraphrase of this, the arranger of B. seems to have omitted it as unnecessary. Compare note on *l.* 3, p. 17 above, p. 279. In ch. xv. the long passage, Εἷς οὖν——γινώσκηται, has been omitted. The occurrence of the words σιγῶν and σιγᾷ seems in some measure to have influenced this omission. In ch. vi., where σιγῶντα occurs, it has been changed in B. to σιωπῶντα; or, indeed, *vice versâ*. In the Epistle to the Romans, p. 41, we find σιωπήσητε used by Ignatius, but in the sense of refraining from speaking.

In the Epistle to the Magnesians, ch. viii. p. 67, ἀΐδιος οὐκ ἀπὸ σιγῆς προέλθων has been also omitted in B. The term σιγῶν does, however, occur in B., in the Epistle to the Philadelphians, ch. i. p. 89.

The last sentence of ch. xv., ὅπερ καὶ ἔστιν——αὐτόν, which, to say the least, is certainly very obscure, has been omitted in B., and another, altogether different, substituted.

Chapters xvi. and xvii. are the work of the interpolator. The meaning of ch. xvi., which is obscure in A., has been rendered more intelligible by the additions in B., from which, however, the last part of this chapter, ὁ τοιοῦτος——αὐτοῦ, has been omitted.

It is not easy to apprehend the meaning of the writer in ch. xviii. when he says: "On this account the Lord took ointment on his head, that he might breathe incorruption to his church." We find in Irenæus a similar expression: τὸ μὲν ὑλικὸν, ὃ καὶ ἀριστερὸν καλοῦσιν, ἅτε μηδεμίαν ἐπιδέξασθαι πνοὴν ἀφθαρσίας δυνάμενον, edit. Massuet. p. 28; with which we may compare ἐχουσά τινα ὀδμὴν ἀφθαρσίας ἐγκαταλειφθεῖσαν αὐτῇ ὑπὸ τοῦ Χριστοῦ. Ibid. p. 18.

The first sentence of ch. xviii. is a passage from the genuine Epistle: the rest belongs to the interpolator. Περίψημα τὸ ἐμὸν πνεῦμα is omitted in B. See note, p. 284. In the latter part, the error of those who denied that Christ was born of Mary and of the seed of David is combatted. This is again repeated in ch. xx., and in the interpolated part of ch. vii. of the Epistle to the Romans, p. 51, and in several places of the spurious epistles. In B. we find again here an Arian tendency, in the substitution of ὁ γὰρ τοῦ Θεοῦ υἱὸς for ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς of A. We find, indeed, in B., in this Epistle, ch. vii., τὸν Κύριον ἡμῶν Θεὸν Ἰησοῦν τὸν Χριστόν; but it is there put in direct distinction to ὁ μόνος ἀληθινὸς Θεὸς, ὁ ἀγέννητος καὶ ἀπρόσιτος. The last words, ἵνα τῷ πάθει τὸ ὕδωρ καθαρίσῃ, of which it is difficult to ascertain the exact meaning, have been removed from B., and another sentence supplied. Both Theodoretus and Timotheus of Alexandria read them differently from the present text. See pp. 171 and 211, *l.* 20.

Ch. xix. consists of a part of the genuine text mixed with interpolations. See notes, pp. 285—287.

Chapters xxi. and xxii. belong to the interpolator. In the beginning of the former the writer states that it was his intention, "if Jesus Christ should count him worthy, to make known to the Ephesians, in another little book which he was about to write, what economy he had begun towards the new man in Christ." That Ignatius, having been condemned as a culprit by the Emperor, in the close custody of ten soldiers, who, he himself informs us, harrassed him "by day and by night, by sea and by land," should have been able to write such, and so long an Epistle as this, even as it stands in the

Medicean text, appears in itself to be highly improbable; but under the same circumstances, while the time of his departure was drawing every day nearer at hand, and he was hurried onwards to Rome to undergo his sentence, that he should still contemplate writing a second "little book respecting the economy which he had begun towards the new man Jesus Christ," and that this was to be sent to the Ephesians, with whom he seems to have had no personal connection further than having received on his journey, through Onesimus, their *πολυπλήθειαν* (whatever this might have been), appears to be altogether incongruous and incredible. Moreover, it is plain, from the whole tenor of the Epistle to the Romans, that he did not wish nor hope that his life should be spared and prolonged, which alone might have afforded him time to write again to Ephesus. And further, it is evident from the same Epistle (see p. 53), that to the Romans, at least, he did not think it advisable to communicate his knowledge on heavenly things, and this also appears inconsistent with the promise that is here put into the mouth of Ignatius. All this seems to have struck the author of the recension B., who, to give more weight to his own work, has altogether omitted this passage. The introduction of it into A. appears to have been with the design of preparing the way for other fabrications, should this pass off successfully.

The sentence *μάλιστα——ἀποκαλύψει*, in which the writer seems to refer to the probability of a Divine revelation being made to him, has also been removed from B. This likewise seems to have been intended as preparatory for some other fabrication, which was not only to have the authority of the venerable name of Ignatius attached to it, but was further to be sanctioned by Divine revelations made to him; as we find a Divine authority was assigned to the practice of chaunting alternately in churches, by alledging its institution by Ignatius in consequence of a vision of angels. See the passage of Socrates cited p. 172, and note, p. 293.

Towards the close of ch. xx. reference is again made to the subject of obedience to the Bishop and Presbytery, and the "one bread" is called "the medicine of immortality, the antidote against death": this is very different from Ignatius' own terms in the Epistle to the Romans, p. 51, "I seek the bread of God, which is the flesh of Christ; and I seek his blood, a drink which is love incorruptible"; to which indeed the interpolator has added, "and everlasting life," in the same spirit as in this place of the Epistle to the Ephesians. See note, p. 303.

It is not necessary to make any remark upon the last chapter, further than to notice that the interpolator has borrowed the cloke of several of the general expressions of Ignatius; such as, *ἀντίψυχον ὑμῶν——δεδεμένος εἰς Ῥώμην——ἠξιώθην——Θεοῦ εὑρεθῆναι*, and *ἔῤῥωσθε* from the end of the Epistle to the Romans.

ON THE EPISTLE TO THE ROMANS.

The entire scope of this letter of Ignatius is to entreat the Christians at Rome, who seem to have conveyed to him some intimation of their anxiety to exert themselves to save him, and of the probability of their being successful, to suffer the sentence pronounced against him to take its course, and to use no endeavours to deprive him of the crown of martyrdom which he ardently desired. The whole tenor of the Epistle is earnestly impassioned, and written with a degree of warmth and excitement, such as we should naturally be led to expect from one under the circumstances in which he is said to have been placed. He had boldly maintained the confession of his faith in Christ crucified before the Roman Emperor himself; he had manifested the greatest alacrity to undergo the sentence which had been decreed against him; he had already suffered many hardships and injuries in travelling a considerable distance towards the seat of the empire where it was to be executed upon him; and his emotion would therefore necessarily become greater as he drew nearer to Rome. In the full confidence of faith he felt as St. Paul, that for himself "to depart and to be with Christ would be far better," Phil. i. 23; and that if strength were granted to him to seal his confession with his blood, as that Apostle and St. Peter had done before him in the very city to which he was then approaching, all the dangers and temptations of this world would then be over: he would no longer be subject to the infirmities of the flesh; but that he should then be (to use his own words) "the freedman of Jesus Christ, and should rise again from the dead free." See p. 47.

But we should probably be guilty of injustice towards this disciple of the Apostles if we were to assert that he was moved only by the personal considerations of himself and of his own advantage, even although that was to be eternal, in urging this entreaty upon the Christians at Rome. He was doubtless influenced by the desire of strengthening their faith by shewing the steadfastness of his own, "even to the end"; and thus, by the benefit of his example, of rendering a service to the whole Christian Church. He does not seem to have deemed it, in his own case, as in that of St. Paul, to be *more needful* for those under his pastoral care, and indeed for the whole Church, that he should "abide in the flesh," although the concluding part of this Epistle seems evidently to imply that some such argument, drawn from the loss which the Church would sustain in being deprived of his knowledge of spiritual and heavenly things, had been pressed upon him. See note, p. 305. He was already far advanced in years, and he could not therefore, in the course of nature, continue much longer to benefit them by his instructions on earth. As Bishop of the famous and populous city where the disciples of our Lord were first called Christians, he had been

publicly summoned before the Emperor himself, and by him had been condemned to be devoured by wild beasts for having professed himself a Christian, and had been ordered to be conveyed to the seat of the empire to suffer the punishment denounced against him in the public amphitheatre. His case was therefore most notorious; and while he was thus exhibited as a spectacle to the heathen, the influence of his conduct would necessarily be felt by all the Christian world. To have shrunk back, then, at such a moment, by availing himself of the exertions of his friends at Rome to procure a remission of his sentence, would have tended to cast a suspicion upon the strength and efficacy of his belief; and thus would have brought injury and reproach upon the whole cause of Christianity. In the Epistle, therefore, before us Ignatius earnestly entreats the Christians at Rome to abstain from exerting themselves to procure any remission of his sentence by a variety of arguments, which will be best understood from the perusal of the Letter itself. They are all urged with a degree of personal emotion and earnestness, which could hardly be assumed by one who did not feel deeply what he was writing; and they appear to me to furnish as strong internal evidence of genuineness and truth as could possibly be wished for.

Those who have objected to this eager desire of Ignatius to undergo martyrdom as being unworthy of a disciple of the Apostles, seem to have neglected to take into consideration the circumstances which I have just stated, overlooking also the fact of St. Paul's own earnest wish to be offered up, and to depart and be with Christ; and to have forgotten that, although the high principles and constraining motives of Christianity can and ought to govern and rectify all our sentiments and affections, they do not, nor were they intended entirely to suppress and extinguish those natural feelings and emotions which form an essential part in the constitution of man as he came from the hands of his creator.

In this Epistle, as restored by the Syriac, there is no mention of the persons by whom it was sent, nor of the place where it was written. In the interpolated chapter x. of the Greek the author states that he wrote from Smyrna by some "Ephesians most worthy of happiness"; and "that he had with him Crocus, together with *many others*"; that he believed the Romans had been already informed respecting certain persons "who were gone before him from Syria to Rome for the glory of God"; and he begs them to make those persons acquainted with the fact of his being near at hand; and dates his letter on "the ninth of the Calends of September, that is, on the twenty-third of August." The Acts of Martyrdom agree with this, as to Smyrna having been the place whence the letter was written (see p. 193); and they also state that his journey thence was hurried by the soldiers who had the charge of him; and that immediately upon his arrival at Rome he

was thrown to the wild beasts and devoured by them; and that this took place on the twentieth of December. Thus, if both these accounts were true, his journey from Smyrna to Rome must have occupied about four months.

Now in this there are many things which appear highly improbable, and difficult to account for, and also to be at variance with the tenor of the Epistle itself, in which we find Ignatius complaining of the very harsh treatment of the soldiers who guarded him by sea and by land, by night and by day; comparing them to ten leopards, who for every act of kindness on his part—probably some admonitions and endeavours to convert them to Christianity—treated him the more rigorously. Now such being the case, it seems to be very unlikely that they should have allowed him to have *many Christian* friends with him, or, as we read in the Epistle to the Trallians, ch. xii. p. 85, to have with him "Churches of God." And this improbability is the more striking when we compare it with St. Paul's journey to Rome. We find it mentioned in the Acts of the Apostles as a mark of kindness worth recording on the part of Julius the Centurion, that upon their touching at Sidon "he courteously entreated Paul, and gave him liberty to go to his friends and refresh himself." Acts xxvii. 3. St. Paul enjoyed the privilege of being a Roman citizen; and although he had been accused by the Jews, he had, after his defence before the Governor Festus and King Agrippa, been declared to have done "nothing worthy of death or of bonds"; and he was then on his way to Rome solely in consequence of his own appeal to Cæsar. Ignatius, according to the account transmitted to us, had been condemned to death by a decree of the Emperor himself. Immediately after this sentence had been pronounced he was put into bonds; and at the time when he is said to have written these Epistles he was on his way to Rome, under strict custody, to undergo the punishment which had been decreed against him. It would seem, therefore, to be scarcely credible that Ignatius in his position should have received the same indulgence from the ten soldiers, of whose harsh treatment he complains, as St. Paul did from the humane Centurion Julius, whose kindness towards him is again mentioned in the Acts of the Apostles, ch. xxvii. 43. But this indulgence, or even greater in some respects, must have been granted to him, if these soldiers gave him permission to see, receive, and have with him so many friends and deputations from various Churches, as he must have done, both at Smyrna and Troas, if the statements made here and in the other spurious passages and Epistles were correct.

Again, St. Ignatius speaks in this Epistle of *Churches having received him in the name of the Lord Jesus*, and of their having *preceded him* (or having come to meet him), *city by city;* or, as we read in the Syriac, *in every city*. See p. 54, and note, p. 303. But if we are to take the account

furnished by the Acts of his Martyrdom to be correct, Smyrna was the *first* city at which he landed after having embarked at Seleucia. What Churches, then, could he speak of as having received him on the way—whether near or distant from it, if the Epistle to the Romans was written from Smyrna, the only city which, as yet, according to the Acts of Martyrdom, he is said to have touched at?

Further, in the conclusion of this Epistle, even as it is read in the spurious additions to the Greek, he is stated to desire those to whom it was addressed to inform some persons who had gone before him from Syria to Rome that he himself *was near* (p. 55); and in the Syriac, from which this has doubtless been borrowed (see note, p. 304), we find it written, "And now I am near to arrive at Rome," (p. 54). And again, in another genuine passage of the Greek, "from Syria *even to Rome*, μέχρι Ῥώμης, I fight with beasts," (p. 47). To me it certainly does seem very improbable that he should have written in such terms if he had not yet accomplished half of his journey, and was still four months distant from Rome, as the dates of this Epistle, and of the Acts of Martyrdom, would shew, if they were to be relied upon.

Moreover, from the whole bearing of the Letter, it appears to be quite evident that some intimation had been conveyed to Ignatius of the desire of the Christians at Rome to save his life; and probably, also, of their being possessed of some influence likely to effect this. See p. 41. Indeed, it appears to be plain, from the purport of the Letter itself, that some knowledge of this was the chief occasion of his writing it. If such were the case, the account of Ignatius having been condemned to be sent to Rome to become a spectacle in the amphitheatre must have travelled all the way thither from Antioch, and an intimation of the wishes and intentions of the Roman Christians have been conveyed back to him to Smyrna, while he had only advanced thus far upon his journey from Antioch since his condemnation, although, as I have before remarked, that journey is stated to have been made under some circumstances of haste. This appears to be altogether inconsistent with the dates and accounts, such as they are, which we have before us. Taking all these considerations together, it would seem scarcely credible that Ignatius, under these circumstances, should have written his Epistle to the Romans from Smyrna, even had we not discovered the Syriac text, in which there is no authority whatever for any such accounts.

It is needless to speculate upon the locality where this letter was written; but from the data furnished by the Epistle itself it would appear to be from some place at which Ignatius had arrived after he had journeyed by *land* as well as by sea—had already passed several cities or towns in which were congregations of Christians, and where he was now no longer at any great distance from Rome. It seems not improbable that as he drew near to the

city some of the Roman Christians, having heard of his arrival, went to meet him, as they went to meet St. Paul as far as Appii Forum and the Three Taverns (Acts xxviii. 15); that they informed him of the desire of the brethren to exert themselves to save so eminent a servant of Christ from the cruel punishment to which he was condemned; and that this afforded him the occasion of writing his earnest appeal to them not to interfere on his behalf, and thus deprive him of the crown of martyrdom. After I had arrived at this conclusion from totally different premises, it was satisfactory to me to read the following words of Vossius in a note upon the beginning of this Epistle: "Ἐπέτυχον ἰδεῖν—Mos loquendi imposuit viris doctissimis ut locum hunc immutatum irent. Et certe quis est, qui ex his verbis non colligat, *Ignatium Romæ fuisse, cum ista scriberet?* Atqui Smyrnæ hæc sunt exarata, ut ex tota Epistola constat; non tantum ex fine. Quod eo magis dico, ne quis putet, *epilogum esse spurium.*" See Vossius' Edit. p. 293.

There are three distinct Greek recensions of this Epistle. One, A., which is inserted in the Acts of Martyrdom of St. Ignatius, as exhibited in the Colbert MS. Another, B., which belongs to the Longer recension of these Epistles; and the third, the text given by Simeon Metaphrastes in his account of the Acts of Ignatius. This last, besides other variations, omits several passages which are found in A., not less than in B., and some even of those which belong to the genuine Epistle, as it will be seen by referring to the Syriac. Simeon Metaphrastes doubtless wrote subsequently to the time of the publication of both the other recensions; but so many liberties of every kind seem to have been taken with the text of this Epistle, that it would be useless to speculate whether these omissions and variations are to be referred to him or to some other editor or transcriber before or after his time.

The method which the interpolator has adopted with respect to this Epistle resembles that which he followed in the one to Polycarp, rather than that in the Letter to the Ephesians. The five first chapters are left nearly in their original state, with the exception of a very few merely verbal alterations, the insertion of a sentence of five words into ch. i., of another of twelve words into ch. ii., and of two, each containing eleven words, and a quotation from St. Paul in ch. iii. Only one word is inserted in ch. iv., and three are added at the end by way of explanation; while the whole addition to ch. v. amounts only to six words in one place, and two in another. These additions, therefore, are not such as altogether to obscure the original style of the writer, as in the case of the Epistle to the Ephesians; nor do they appear to be of any doctrinal import, except the passage in ch. iii., Ὁ γὰρ Θεὸς ἡμῶν——φαίνεται, which seems to have been omitted in B., as unfavourable to the apparently Arian tendency of that recension.

Ch. vi. contains but one short sentence of the original Epistle. Amongst other matter of no doctrinal import, our Lord's passion, death, and resurrection are distinctly asserted, and he himself called God: a passage is also cited from the Gospels. The few further additions in B. seem to be favourable to the Arian views.

Ch. vii. consists of a part of the genuine Epistle mixed up with spurious additions. In these, which otherwise have little reference to doctrine, the birth of the Son of God from the seed of David and Abraham is asserted, as I have already observed with respect to similar passages of the Epistle to the Ephesians.

Ch. viii. contains a part of the genuine Epistle. The author states that he had "written this, not according to the flesh, but according to the mind of God."

The first part of ch. x. is spurious: the latter part belongs to the genuine Epistle, with one or two slight variations. The remainder of the genuine Epistle has been removed from its proper place to form the nucleus of the spurious Epistle to the Trallians, and ch. x., retaining the final valediction of the true Epistle, been substituted in its place. See notes, pp. 304, 307. In all of these the interpolator has endeavoured to give a fair colour to his own additions by borrowing terms and endeavouring to imitate certain phrases of the genuine text.

ON THE EPISTLE TO THE MAGNESIANS.

The inscription of this Epistle purports that it was addressed to the Church at Magnesia, on the Mæander; and in the last chapter it is stated that it was written from Smyrna, at which place it would appear, from ch. ii., that Damas, the Bishop of Magnesia, accompanied by two Presbyters, Bassus and Apollonius, and attended by a Deacon named Sotio, had met Ignatius: and their meeting, it is evident, was not fortuitous. The road from Smyrna to Magnesia passed through Ephesus—and these two latter cities are, according to Pliny, fifteen Roman miles apart; but Picenini makes the journey from Aiasalúck, near the site of ancient Ephesus, to Magnesia to occupy eleven hours. See Chandler's Travels in Asia Minor, p. 208. The whole distance, therefore, between Smyrna and Magnesia must have occupied about three days. See p. 314 above. Now the question naturally suggests itself—how could the Christians of Magnesia have obtained such precise information respecting the journey of St. Ignatius as to have timed their arrangements so exactly as to meet him when he touched at Smyrna?

Are we to suppose that tidings had been conveyed to them from Antioch, that he had left that city at a certain time, and consequently might be expected to arrive at Smyrna at a certain period? Or are we to conclude, that after he had reached Smyrna intelligence of his arrival had been despatched to the Magnesians, and that their Bishop Damas, accompanied by two Presbyters and a Deacon, immediately set out to visit him? This would have required about five or six days. It is true, as I have already remarked, that we have no positive data from which to ascertain the length of the sojourn of Ignatius at Smyrna; but if we are to follow such evidence as is supplied by the Acts of Martyrdom, the inference is, that it was not protracted longer than was ordinarily necessary for the continuance of his journey.

The Epistle to the Ephesians, with the additions made to it by the interpolator, has been to a certain extent the model after which this to the Magnesians has been fashioned; and several expressions have been borrowed, and passages imitated from the genuine Epistles, to give it the appearance of having been written by the same hand. The address is imitated from those of the genuine Epistles to the Ephesians and Romans, with some omissions and additions, among which we find *ἀσπάζομαι*, which occurs in the interpolated part of the inscription of the Epistle to the Romans.

The first sentence of ch. i., *Γνοὺς——ὑμῖν*, is imitated from the passage of Ignatius' Epistle to the Ephesians, *ἀλλ' ἐπεὶ—ὑμᾶς*, p. 19. The next, *καταξιωθεὶς—θεοπρεπεστάτου*, imitates *καταξιωθεὶς—σου*, occupying the same relative position in the Epistle to Polycarp, p. 1, as it does in this to the Magnesians. The words *θεοπρεπεστάτου* occurs nowhere in the genuine text of the three Epistles, but is first introduced in the interpolated ch. vii. of that to Polycarp. At the beginning of ch. ii. we read *ἐπεὶ—ἐπισκόπου*; and again, in ch. vi., *ἐπεὶ—ἀγαπήσα*, copied from *ἐπεὶ—ἐπισκόπου ὑμῶν*, Ignatius' own words to the Ephesians. See p. 17.

But besides these imitations, we find numerous other expressions borrowed from the genuine Epistles, and inserted to give a fair colour to the spurious; such as in ch. i., *σαρκὸς καὶ πνεύματος*, see Pol. p. 1; *πίστεώς τε καὶ ἀγάπης*, Ephes. p. 15; *ἧς οὐδὲν προκέκριται*, Pol. p. 1; *τοῦ ἄρχοντος τοῦ αἰῶνος τούτου*, Rom. p. 53; *Θεοῦ τευξόμεθα*, Rom. p. 41. In ch. ii., *οὗ ἐγὼ ὀναίμην*, see Pol. p. 1. In ch. iv., *μὴ μόνον καλεῖσθαι Χριστιανοὺς, ἀλλὰ καὶ εἶναι*, Rom. p. 43. In ch. vi., *ὁμοήθειαν Θεοῦ*, Pol. p. 3. *Μηδὲν ἔστω ἐν ὑμῖν, ὃ δυνήσεταί ὑμὰς μερίσαι*, Ephes. p. 23. In ch. vii., *οὗ ἄμεινον οὐδέν ἐστιν*, Pol. p. 1. *Ἐν τῇ χαρᾷ τῇ ἀμώμῳ*, Ephes. p. 15, &c. &c.

The scope and object of this Epistle agrees with that of the interpolations in the Epistle to the Ephesians. In ch. ii. of this latter Epistle, where the interpolation begins (see p. 17), we find the three orders of the Priesthood brought forward—the Bishop, the Presbyter, and the Deacon. Crocus is

called ὁ θεοῦ ἄξιος: Burrus is called τοῦ συνδούλου μου, τοῦ κατὰ θεὸν διακόνου ὑμῶν. The phrase ὀναίμην ὑμῶν διὰ παντὸς, borrowed from the genuine text (see p. 11), and the words ὑποτασσόμενοι τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ occur.

The second chapter of the Epistle to the Magnesians is the exact counterpart of this. We find mention of a Bishop, Presbyters, and a Deacon introduced. Damas is called ἀξιοθέου. Sotio the Deacon is called τοῦ συνδούλου μου διακόνου. The same expression, οὗ ἐγὼ ὀναίμην, is borrowed from the genuine text; and the chapter ends, ὅτι ὑποτάσσεται τῷ ἐπισκόπῳ, καὶ τῷ πρεσβυτερίῳ.

In the interpolations continued in ch. iii.—vii. of the Epistle to the Ephesians the author goes on to insist upon the duty of concurrence with the mind of the Bishop, and of union with the Church governed by him in harmony and concert; of the efficacy of the prayers of the Church in conjunction with those of the Bishop. He urges the necessity of respect to the Bishop, although he should be silent;—by which probably it is to be understood that his popularity ought not to depend upon his eloquence; and he assigns as a reason for this, that every one whom the master of the house sendeth to his household ought to be received as the master who sends him; and, consequently, that the Bishop ought to be looked up to in the same manner as our Lord.

In ch. iii.—viii. of this Epistle to the Magnesians the same precepts are inculcated, although not in precisely the same order. The Bishop must not be despised although he be young, any more than if he be silent. Whosoever deceives the visible Bishop despises the unseen Bishop of all men—the Father of Jesus Christ. Those who do any thing apart from the Bishop are not right in their conscience, because they do not assemble themselves according to the commandment. Every thing must be done in the concord of God, the Bishop sitting in the place of God, the Presbyters in the place of the assembly of the Apostles, and the Deacons being entrusted with the ministry of Christ. Nothing must divide us; but we must all be united with the Bishop and those who preside over us for the form and doctrine of incorruption.

The rest of the passages interpolated into the Epistle to the Ephesians relate to the errors of different heretics; but at the end of those occurring at the close of the Epistle the writer again reverts to the subject of obedience to the Bishop. See ch. xx.

So also in this Epistle to the Magnesians we find the remainder of it employed in combating various heresies; and just before the close the writer again reverts to the duty of submission to the Bishop and to one another. The end of this Epistle runs almost in the very same terms as

those of the interpolated conclusions both of the Epistles to the Ephesians and the Romans.

But besides the similarities between this Epistle and the interpolated parts of that to the Ephesians already mentioned, the following may be also noticed: *καὶ ὑμῖν δὲ πρέπει·—εἰς τιμὴν οὖν——πρέπον ἐστὶν*, ch. iii., *πρέπον οὖν ἐστιν*, ch. iv., in the Epistle to the Magnesians; and *πρέπον οὖν ἐστὶν κατὰ πάντα τρόπον*, ch. ii., *ὅθεν πρέπει ὑμῖν*, ch. iv., of the Epistle to the Ephesians. Without adducing numerous other similarities and coincidences of idea and expression which may be found between this Epistle and those passages of the Greek of the three preceding Letters which the Syriac text condemns, those which have been already advanced seem to be amply sufficient to prove, either that both are the production of the same author, or, at least, that the one has been borrowed from the other, which is all that I am desirous of establishing in this place.

The chief heresies combated in this Epistle are those of the Judaizing Christians, who kept the Sabbath and observed the Law of Moses (see ch. viii.—x.); that of Valentinus, with respect to the procession of the λόγος, ch. vii. viii., see *Daillé, De Scriptis quæ sub Dionysii Areop. et Ignatii Antioch. nomine circumferuntur*, Lib. ii. ch. 12; and that of the Docetæ who denied the reality of our Lord's birth, passion and resurrection, ch. xi.

In comparing the two recensions of this Epistle together, besides the additions and extensions in B., we find, as in the preceding Epistles, certain passages existing in A. which are omitted in B. Some of these appear to be unimportant; but others are deserving of notice. Of the latter are the two passages which distinctly mention the three Persons of Holy Trinity, ch. xii. The omissions, *τοῦ διαπαντὸς ἡμῶν ζῇν*, ch. i., *ζωὴν ζῶντες*, ch. ix., *διὰ τοῦτο—ζῇν*, ch x., we may compare with the omissions in the Epistle to the Ephesians: *τὸ ἀδιάκριτον ἡμῶν ζῇν*, ch. iii., *ὑμᾶς—ζῇν*, ch. xvii.; which prove that the omission of these passages from B., or their insertion at a later period into A., had some definite object. *Διὰ παντὸς* is also again omitted in ch. vi., as also in the Ephesians, ch. xx. The omission of the last sentence of ch. vi. deserves notice. At the end of ch. vii., *τὸν ἀφ' ἑνὸς Πατρὸς προέλθοντα, καὶ εἰς ἕνα ὄντα καὶ χωρήσαντα*, which should be considered in connection with *ὃς—προέλθων*, also omitted in ch. viii., has been removed, and replaced in B. by *τὸν ἀρχιερέα τοῦ ἀγενητήτου Θεοῦ*. Daillé supposes the cause of this change to have been the desire to obviate the manifest anachronism in A. in this direct and distinct opposition to the tenets of Valentinus. See *ibid.* ch. xii.

Ch. ix. has not only been much extended in B., but the order has been inverted, and so much of A. been omitted as amounts to about one third part of the chapter. The last words omitted are *παρὼν ἤγειρεν αὐτοὺς ἐκ νεκρῶν*, re-

ferring to the Prophets mentioned immediately above, "who being Disciples in the spirit, expected him as master; and on this account, he whom they righteously awaited being arrived, raised them from the dead." What *prophets*, we may justly ask, did our Lord raise from the dead? We have no account of his raising to life any other than the daughter of the Centurion, the son of the widow of Nain, and Lazarus. Moses and Elias indeed appeared to Christ at his transfiguration, but he did not raise them from the dead. Dr. Jacobson supposes that reference is made to Matth. xxvii. 52, 53, but this will hardly explain the matter. The editor of the recension B. seems to have felt this difficulty, and to have attempted to obviate it by removing the passage altogether from the text, as he seems to have done in several other instances. In ch. x. he has omitted *ἐπεὶ ἀπὸ τῆς ὁρμῆς ἐλεγχθήσετε*, doubtless offended by the expression, "ye shall be found out by the stink." I have retained *ὁρμῆς* in the text as it is found in the MS. There can be little doubt, however, both from the context and the Latin version *odore*, that the true reading is *ὀσμῆς*, which almost all editors have adopted. Compare p. 319.

In the last chapter *ἐπισκόπῳ Σμυρνάιων* has been omitted after *Πολυκάρπῳ*. The editor of B. seems to have thought justly that it was quite unnecessary for Ignatius, in writing to the Magnesians, and dating his Letter from Smyrna, to tell them that Polycarp was "Bishop of the Smyrneans."

ON THE EPISTLE TO THE TRALLIANS.

This Letter is addressed to the Church at Tralles, a town situated on the Mæander, about eighteen Roman miles from Magnesia, and it is said to have been written from Smyrna, where Polybius, Bishop of the Trallians, had met Ignatius. The way from Smyrna to Tralles lay through Ephesus and Magnesia: consequently the difficulties which occur with respect to the distance of the two former cities from Smyrna will be increased here.

I do not think it necessary to take any pains to prove that this and the two following Epistles to the Philadelphians and Smyrneans are due to the same hand as the passages in the Epistle to the Ephesians which the Syriac text condemns as spurious. They have been universally acknowledged to be the work of the same person as the Letter to the Magnesians; the same arguments, therefore, which apply to that Letter, and the deductions which follow as the consequence of those arguments, are equally applicable to this to the Trallians and to the two succeeding Epistles. I shall not, therefore, stop to point out all the words and phrases which have been borrowed here

from the genuine text, but simply observe, that we find in this Epistle two entire chapters, v. and vi., which have been transferred from the Epistle to the Romans as it exists in the Syriac, to give a fair colour to this by the admixture of something of the true text with the false. I have stated what appears to me to be the probable cause why this passage was removed from the Epistle to the Romans to this in my note, p. 304. But this transposition has not been effected with much skill; and the two chapters have been so clumsily mixed up with the rest that their incongruity and difference of style from the context was seen and pointed out by Vedelius more than two centuries before the discovery of the Syriac text disclosed the source from which they had been taken. Respecting these two chapters he writes: "Est enim hic locus planè supposititius usque ad hæc verba ἵνα Θεοῦ μὴ ἀπολειφθῶ. Patet hoc primo ex stylo, secundo ex materia subjecta. Quod ad stylum attinet, is ineptissimus est, et planè ab Ignatii stylo alienus. Primo enim, quàm ab æquali et plano stylo Ignatii aliena sunt ista et horrida: μὴ γὰρ οὐκ ἐβουλόμην, &c. Certè antecedentia et consequentia docent verba hæc nullo modo ad rem facere." See *Vedelius' Edition, Exercitatio* viii. *in Epist. ad Trallenses*, p. 32.

A further cause, however, for the introduction of these chapters, in which Ignatius speaks of his knowledge of heavenly things, into this Epistle, seems to have been to give countenance to the prophetic foresight with respect to heresies, which the fabricator of this Epistle assumes to himself in ch. viii.;—a foresight necessary, indeed, to justify the condemnation of doctrines which seem to have developed themselves after the time of Ignatius, such as those of the Docetæ, or, indeed, of the Phantasiastæ of much later days, whose tenets are especially condemned in ch. ix.

It is not necessary for my present object to point out in this and in the following Epistles the several passages in A. which have been omitted in B., and other peculiarities which occur. They offer, however, some curious phenomena, which may be well worthy of the attention of any one wishing to investigate thoroughly the variations of the two recensions, and the interesting questions involved in them.

ON THE EPISTLE TO THE PHILADELPHIANS.

This Epistle is said to have been written from Troas, where Ignatius had arrived on his way towards Rome, and to have been conveyed by Burrus the Deacon to Philadelphia of Asia, as it is stated in A., which city is distant from Troas about 200 miles.

We have no tradition handed down to us from antiquity of any connection between Ignatius and the Church of Philadelphia which might have afforded an occasion for his writing to them, although, from some of the expressions made use of in the Letter — such as, *οὐχ' ὅτι παρ' ὑμῖν μερισμὸν εὗρον*, ch. iii., *ἐκραύγασα μεταξὺ ὤν*, ch. vii., *ἐπεὶ ἤκουσά τινων λέγοντων*, ch. viii. — some have concluded that Ignatius must have visited Philadelphia. See Jacobson's Edit. p. 413. Indeed, from this, and from several other circumstances, Whiston, the defender of the recension B., has inferred that Philadelphia of Cilicia must have been the city to which this Epistle was directed, and not Philadelphia of Asia or Lydia. He writes: "—— still supposing, by the objection and his reply, that he had been at this *Philadelphia*, and there heard such things said as produced the answer there set down; which yet could hardly be true of the Asiatic Philadelphia at 400 miles distance from Antioch." See *Diss. upon the Epistles of Ignatius*, p. 77. Of course it would be an absurdity to suppose that, on his journey to Troas, the soldiers who had charge of Ignatius allowed him time and liberty to make a deflection from the way to visit the Church at the Asiatic Philadelphia. Düsterdieck, in his defence of the Epistles of the recension A., is staggered at this difficulty, and writes thus: "Etsi quomodo factum sit, ut in oppidum illud pervenerit Ignatius, a recta ad Troadem via satis distans quidem, hæc res parum liquet, neque vero ex ipsa epistola necessitate quadam consequens est; sed cum nave veheretur Ignatius Seleucia ad Troadem, Smyrnam tantum appulsum esse eum suspicor, quo misissent legatos Ephesini, Magnesiani, Tralliani; in Troade autem recepisse videtur legatos Philadelphenorum, epistolamque rursus ad illos scripsisse." *Diss. de Ignatianarum Epistolarum authentia*, p. 19. Hefele has adopted this explanation in his third edition of the Apostolic Fathers, with the following supposition: "More suo Ignatius ita loquitur, ac si in legatis totam ecclesiam Philadelphensem conspexisset," p. 215. And Dr. Jacobson has copied Hefele's note into the third edition of his work. But even if we were to allow such an explanation to be at all admissible, what feasible explanation will these learned men be able to give to cover the great improbability that the Church at Philadelphia should have received an account of the condemnation of the Bishop of Antioch, a city situated about 400 miles to the south-east of their own, and have so timed their embassy as to meet him at Troas, about 200 miles to the north-west, just as he was passing on his journey to Rome, whither he had been despatched immediately after his condemnation?

In the last chapter, Burrus, the Deacon of the Ephesians, is said to have been the bearer of this Letter; but Philadelphia, which is situated about 90 miles to the east of Smyrna, would lie very considerably out of his way upon his return from Troas to Ephesus, whither I conclude

he is supposed to have returned, as we find that he is made the bearer of the Letter to the Smyrneans, written also from Troas. See Epist. to Smyrn. ch. xii.

The only ground which the Epistle supplies us with, as likely to have afforded any occasion to Ignatius of writing to the Philadelphians, is the circumstance which is alleged in the first chapter, of his having been acquainted with their Bishop, whom he most highly commends and admires in every respect. But still, although the Philadelphians were under the charge of such an able and excellent pastor, the writer of this Epistle is represented as putting himself forward to caution them against heresy and divisions, of which, nevertheless, he states that he had found no trace among them, but the contrary. See ch. iii. Some indeed, he adds, might suspect that he had had previous knowledge of the division of some; but Christ was his witness that no man had given him any information to this effect. But the Spirit cried, saying, without the Bishop do nothing; keep your flesh as the temple of God; love union, avoid divisions. Ch. vii. In this place Ignatius is certainly represented as asserting that a Divine communication had been made to him by the Spirit.

The divisions, want of unanimity and union in the Church, and separation from the Bishop, as mentioned in this Epistle, would seem almost to agree better with the description of the distracted state of Christendom in the fourth or fifth century than with any other previous period of which accounts have reached us.

ON THE EPISTLE TO THE SMYRNEANS.

This Letter is said to have been written from Troas, and to have been sent to Smyrna by Burrus the Deacon, ch. xii. None of the difficulties with respect to time and distance, which suggest themselves so strongly in the three preceding Epistles, occur here. If Ignatius had touched at Smyrna on his journey, and had been kindly received by the Church of that city, and by their Bishop, it would be perfectly natural and probable that, were an opportunity afforded to him, he should have written to them from Troas, the next city at which he stopped. But that he should have written from thence, at the same time, two Epistles, so different from each other in matter and in style as the one to Polycarp and the other to the Smyrneans, is most highly improbable. It is needless for me to point out the wide discrepancies between these Epistles, as it has been commented upon by critics more than two centuries before the new element of criticism supplied by the discovery of the Syriac version was available. They rejected the Epistle to

Polycarp as being very different in style and character from the others which bore the name of Ignatius; and they retained that to the Smyrneans, as being from the same hand as the rest. Among them Archbp. Usher is conspicuous. The following passages are taken from his Dissertation *De Ignatii ad Polycarpum Epistola:* "At ante hos omnes *Augustodunensis Honorius*, in libro de *Luminaribus Ecclesiæ* Epistolam ad *Polycarpum* in censu scriptorum *Ignatii* planè prætermittendum esse judicavit," p. viii. "Nam ad illa, quæ hodie Ignatii nomine ad *Polycarpum* feruntur scripta, quod attinet: *in eâ totâ ferè epistolâ γνήσιον Ignatium desiderare* se, non sine causâ pronuntiavit vir doctissimus, mihique amicissimus, *Abrahamus Scultetus*. Sed et ipse Jesuita *Halloixius*, reliquarum omnium epistolarum propugnator accerimus, in hujus defensione titubanter sanè loquitur: atque *nonnulla esse, quæ non minimam suspicionis ansam afferant, aliqua in eam aliunde irrepsisse*, dissimulare non potuit: integræ quoque epistolæ *γνησιότητα* in quæstionem similiter vocaturus, si non obstitisset, ex jam dictorum verborum *Polycarpi*, *Eusebii* et *Hieronymi* minùs rectè perceptâ sententiâ, obortum illi præjudicium; *constitutum et fixum manere*, adeoque *negari non posse, hanc epistolam saltem ex parte non parvâ, esse Ignatii*," p. ix. Vossius writes respecting the Epistle to Polycarp: "Inter omnes Ignatii Epistolas nulla est, de cujus veritate magis disceptatum sit inter doctos, quam illa ad Polycarpum. Nec inficior, aliqua hic esse, quæ potuerint reddere suspectam: plura tamen, majoraque esse puto, quæ aliud iis debuerant persuadere." See Vossius' Edit. p. 264. All the objections, therefore, which these and other critics have brought against the Epistle to Polycarp, on account of its discrepancy from the other Ignatian Epistles, become so many arguments against that to the Smyrneans, if the genuineness of the Letter to Polycarp be once established.

In ch. iii. the passage Ἐγὼ——*ἐπίστευσαν* has been cited by Eusebius, who says that he does not know from whence Ignatius took the words which he quotes. See p. 162. Jerome, in copying from Eusebius the account respecting Ignatius, says they were taken from the Gospel which he had translated a short time previously—"*de Evangelio quod nuper a me translatum est.*" The Gospel to which he alludes is the Gospel according to the Hebrews: *In Evangelio, quo utuntur Nazareni et Ebionitæ quod nuper in Græcum de Hebræo sermone transtulimus.*" See Com. in Matt. xii. 13, and xxiii. 35. Origen, in his Treatise *de Principiis*, citing the same words as are found in the Epistle to the Smyrneans, "non sum dæmonium incorporeum," says that they are taken from a book called the *Doctrine of Peter*. Redepenning, in his note on this passage of Origen, p. 94, writes: "Eundem ad quem in textu provocatur locum Ignatius in Ep. ad Smyrn. c. iii. exhibet *ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον*; annotat vero Hieronymus in Catal.

p. 108, desumpta esse hæc ex Evangelio Nazaræorum. Itaque aut memoria lapsus est Origenes, aut in utroque apocrypho eadem reperiebantur." These words might indeed have existed in both of the apocryphal works referred to; but if not, and either of these writers has been guilty of a fault of memory, Jerome is far more likely to have erred than Origen. There is however, I think, another passage in this Epistle which proves that the writer of it had before him the book attributed to St. Peter; for in the following ch. iv. we find *ἐγγὺς μαχαίρας, ἐγγὺς Θεοῦ· μεταξὺ θηρίων μεταξὺ Θεοῦ*, which seem plainly to have been suggested by the same words attributed to St. Peter as are thus cited by Gregory of Nazianzum: *κάμνουσα γὰρ ψυχὴ ἐγγύς ἐστι Θεοῦ, φησί που θαυμασιώτατα λέγων ὁ Πέτρος.* See *Epist. ad Cæsarium, Basilii Opera, Edit. Fed Morelli, tom.* i. p. 778. C.

The whole of the passage of Origen from which the words above quoted are taken bears upon the question respecting this Epistle to the Smyrneans: I therefore transcribe it. "Appellatio autem *ἀσωμάτου*, id est, *incorporei*, non solum apud multos alios, verum etiam apud nostras scripturas est inusitata et incognita. Si vero quis velit nobis proferre ex illo libello qui *Petri Doctrina* appellatur, ubi Salvator videtur ad discipulos dicere: 'Non sum dæmonium incorporeum': primo respondendum est ei, quoniam ille liber inter libros ecclesiasticos non habetur; et ostendendum quia neque Petri est ipsa scriptura, neque alterius cujusquam qui spiritu Dei, fuerit inspiratus." See *de Principiis*, Redepenning's Edit. p. 94. From this passage we may very justly infer that the Epistle to the Smyrneans, in which Ignatius is not only made to employ the word *ἀσώματος* himself, but also to cite a passage as of authority from a work which is here condemned as spurious, was either unknown to Origen, or rejected by him. In the Ignatian Epistles the writer speaks of himself as inspired. See Epist. to Philad. ch. vii. Origen must have been ignorant of this fact, or he would not have condemned as being the work of no inspired person a book quoted as authority by one who was himself inspired; or, were he acquainted with this and the other Ignatian Epistles of the Mediccan MS., he must have deemed them too palpably spurious to be deserving of any notice. Moreover, in his remarks respecting the word *ἀσώματος*, it seems hardly probable that he should have omitted any mention of its occurrence in the writings of one who was a disciple of the Apostles, and whose authority, consequently, was secondary only to theirs, if he had known any thing respecting this Epistle to the Smyrneans, or believed it to be genuine.

But there is another objection against this Epistle suggested by the employment of this word. The writer, in speaking against the heresy of the Docetæ, denounces them in the following terms: "And as they think, so shall it befal them, being bodiless and devilish"—*καὶ καθὼς φρονοῦσιν καὶ*

συμβήσεται αὐτοῖς οὖσιν ἀσωμάτοις καὶ δαιμονικοῖς. Could the disciple of St. John have been ignorant of the Christian doctrine of the resurrection of the body, both of the just and the unjust—*that every one may receive the things done in his body according to that he hath done, whether it be good or bad?* The author of the recension B. seems to have been aware of this incongruity, and has consequently removed this passage altogether from his text.

There are numerous other passages in A. which are not found in B. I shall only make observations upon a few.

In ch. i. the words κατὰ θέλημα καὶ δύναμιν Θεοῦ, immediately following υἱὸν Θεοῦ, have been removed. See Daillé, Lib. ii. ch. xvi. p. 336.

In ch. vi. the long passage, ἢ λελυμένου—— ἤγειρεν, in which mention is made of certain heretics abstaining from the Eucharist and prayer, because they did not confess that the Eucharist was the flesh of the Saviour, together with the sentence commencing the next chapter, has been entirely omitted in B. I quote Daillé's words on this passage. "Illud mitto, quod hos non modo Eucharistia, sed etiam *oratione* ideo abstinuisse dicit, quod non confiterentur Eucharistiam carnem esse Salvatoris; quod ineptum est et incredibile. Cur enim *oratione* quisquam idcirco *abstineat*, quod Eucharistiam neget esse Salvatoris carnem? Ista, ut omnes vident, non cohærent. ———Itaque cum nullus Ecclesiæ scriptor hæreticos Ignatianis temporibus extitisse dicat, qui Eucharistiam reprobarent, clarum est hunc epistolæ auctorem qui solus id affirmat, rem dubiam et incertam, pro vera Smyrnæis suis temere venditasse; quod profecto facturus nequaquam erat sanctissimus Martyr Ignatius; Quod probe intellexisse videtur posterior ille Ignatianorum interpolator, qui hanc de hæreticis Docetis eucharistiâ abstinentibus sententiam totam ex suis codicibus erasit, veritus ne ea si retineretur, auctorem alium quam Ignatium fuisse proderet, hæreticorum peregrinum et inauditum apud illius ævi scriptores genus commemorans, quod ipse nusquam apud quemquam aliquid hujusmodi extare cerneret. Eo factum est ut in vulgatis codicibus neque Græcis neque Latinis, qui omnes scilicet ex illius interpolatoris exemplari descripti ac disseminati sunt, ulla relicta sint illius sententiæ vestigia; sed ejus loco substituta longissima quædam ac plane diversa ῥῆσις." Lib. ii. cap. xxii. pp. 366, 368.

The same arguments which are used by Daillé will also apply to the omission of the sentence ἐκεῖ ἡ καθολικὴ ἐκκλησία from B. The term Catholic Church does not seem to have been known till some years after the time when Ignatius wrote his Epistles. The following are the words of De Valois in a note on Eusebius, Hist. Eccl. Lib. vii. 10. Edit. Reading, p. 333: "Cæterum Catholicæ cognomen quando primum adhæserit Ecclesiæ Dei, difficile est dicere. In Epistola quidem Smyrneorum de martyrio B. Polycarpi, mentio fit Ecclesiæ Catholicæ. Item in actis Passionis Pionii

martyris, qui passus est in principatu Decii—Apparet igitur, hoc cognomen Ecclesiæ inditum esse circa primam Apostolorum successionem.

Archbp. Usher assigns the date of Polycarp's martyrdom to A.D. 169. See notes on *Polycarpi acta*, p. 70. Greswell to A.D. 164. See *Dissertation* xxvii. Vol. iv. p. 531. A period, therefore, of full fifty years or more must have intervened between the time when Ignatius wrote and the first trace we find of the term *Catholic Church*. The author of the recension B. was probably aware that there was some incongruity in the use of it by one at the earlier period, and consequently suppressed it.

In ch. ix. we read, "he that doeth any thing without the knowledge of the Bishop *serveth the devil*." These last words have been also omitted in B. apparently as being too strong and improbable.

ON THE OTHER IGNATIAN EPISTLES NOT MENTIONED BY EUSEBIUS.

The text of these Epistles is based upon the edition of Archbp. Usher. That of Aldrich has enabled me to point out the words and passages which are not found in the Medicean manuscript.

These Six Greek Epistles, one of which is attributed to Maria Cassobolita, and the Three which are found only in Latin, have been so generally acknowledged to be spurious since the works of Vedelius and Usher, that it would be quite unnecessary for my present purpose to attempt to adduce any further arguments to strengthen the conclusions at which they have arrived. But while I have the fullest conviction that those conclusions themselves are correct, I cannot rest satisfied with the process of reasoning by which they have been obtained. The assumption has been, that all the Epistles mentioned by Eusebius were genuine, and that those of which he has not spoken either did not exist at the time when he wrote, or were rejected by him as spurious. But there are two elements needed to turn this into an argument of any weight or force; one, that the authority of Eusebius should be decisive as to the genuineness of these Epistles; and the other, that by not mentioning the rest of the Epistles he intended to condemn them. And not only are there good reasons to question the authority of Eusebius on many points, but, further, it is plain that he speaks even doubtingly of the seven Epistles which he does enumerate: and if his own arguments with respect to other ecclesiastical documents are to be applied to the Ignatian Epistles, we must reject, even upon his authority, all but the Three which the Syriac acknowledges. This is treated of more fully in the Introduction.

Again, unless Eusebius, or some other ecclesiastical writer deserving of consideration, had stated that Ignatius wrote no other Epistles than those enumerated—to reject the rest bearing his name, simply and solely because they have not been mentioned by that ecclesiastical historian, is a violation of the true rules of criticism.

The external evidence from the testimony of manuscripts in favour of the rejected Greek Epistles, with the exception of that to the Philippians, is certainly greater than that in favour of those which have been received. They are found in all the manuscripts, both Greek and Latin, in the same form; while the others exhibit two distinct and very different recensions, if we except the Epistle to Polycarp, in which the variations are very few. Of these two recensions the shorter has been most generally received: the circumstance of its being shorter seems much to have influenced its reception; and the text of the Medicean Codex and of the two copies of the corresponding Latin version belonging to Caius College, Cambridge, and Corpus Christi College, Oxford, has been adopted. The Medicean manuscript is unfortunately imperfect, and ends with the words, *ἀνεπίστατοι γὰρ εἰσὶν τοῦ κυ . . .*, of the 8th chap. of the Epistle to the Tarsians. See p. 131, and Aldrich's Edit. p. 120. But it is evident that it corresponded entirely with the Latin version of the two manuscripts just mentioned, as Vossius allows: "Cum vero codex ille quem dixi Florentinus, ad finem esset mutilus; nullis potuissem argumentis adsequi, quænam in eo epistolæ desiderarentur, tam ex genuinis quam spuriis, nisi nuper ad manus venisset versio vetus, edita ab Reverendissimo Hiberniæ Primate Usserio Armachano. Simulatque enim illam videre contigit, non dubitavi, quin easdem plane epistolas continuerint et codex iste, quo vetus Interpres usus est, et Florentinus." See Vossius' Edit. p. 116. In all these there is no distinction whatever drawn between the former and latter Epistles: all are placed upon the same basis; and there is no ground whatever to conclude either that the arranger of the Greek recension or the translator of the Latin version esteemed one to be better or more genuine than another. Nor can any prejudice result to the Epistles to the Tarsians, to the Antiochians, and to Hero, from the circumstance of their being placed after the others in the collection; for they are evidently arranged in chronological order, and rank after the rest as having been written from Philippi, at which place Ignatius is said to have arrived after he had despatched the previous Letters. So far, therefore, as the evidence of all the existing copies, Latin as well as Greek, of both the recensions is to be considered, it is certainly in favour of the rejected Epistles, rather than of those which have been retained.

Neither is there any thing in the matter, style, and composition of these Epistles which could warrant their condemnation as spurious by those who

receive the others as genuine; while there are many circumstances that entitle them to a degree of consideration which the others cannot lay claim to. Tarsus was sufficiently near to Antioch for the intercourse between the Churches of both cities to be frequent. The latter was Ignatius' own flock, over which he had a long time presided; and Hero is represented as being a Deacon of his own Church, and, consequently, as his own personal friend. Surely it is more natural to expect that he should have been ready to avail himself of any opportunity which might have occurred of writing a word of affectionate remembrance to these, than that he should spend the little leisure which his harsh keepers might have afforded him in writing to other parties with whom he seems to have had little or no acquaintance, to admonish them of errors and heresies of which he himself states that he knew they were perfectly guiltless. See Epist. to Philad. ch. iii., &c. &c.

Moreover, there seems to be a great incongruity in admitting that Ignatius should write to two other Churches, to exhort them to send messengers and an Epistle to congratulate the Church at Antioch upon their being at peace, but should himself neglect to write a word to these Antiochians. The same messenger who bore the Letters of those Churches would have carried his. But this incongruity must be charged upon those who admit the Epistles to the Philadelphians (see ch. x.) and Smyrneans (see ch. xi.), and reject that to the Antiochians. I shall quote the words of a few other writers on this head. Whiston writes: "The places to which two of these Epistles are inscribed, Tarsus and Antioch, and the person to whom the third is inscribed, Hero, Ignatius' Deacon, who he earnestly desired might be his successor, are more unlikely to be forgotten by him than almost any of those to which the other Seven Epistles are directed." See *Diss. on the Epist. of Ignatius*, p. 94.

Eman. Schelstrate writes thus: "Ex quibus patet, Ignatium litteras misisse ad Antiochenos, idque per Philadelphienses, quas litteras Polycarpus vel per se, vel per alium quempiam se missurum promisit." *Antiquitas Eccl.* tom. ii. p. 249. J. E. Grabe on the same head: "Ad Antiochenos præcipue eum scripsisse nullus dubito: neque enim proprii gregis oblivisci poterat, qui alias Ecclesias literis cohortabatur ac in fide confirmabat." *Spicilegium SS. Patt.* Vol. ii. p. 8; and Lenain de Tillemont: "Et il n'y a aucun moyen de douter qu'il n'ait écrit au moins à son Eglise d'Antioche, sur ce que Dieu avoit appaisé la persecution. On peut mettre dans la mesme classe les trois autres qu' Usserius et Vossius ont trouvées dans les manuscrits avec celles qu'on reconnoist pour indubitables, savoir celle à Marie de Cassoboles, celles à l'Eglise de Tarse et celle à Heron diacre d'Antioche; et examiner ensuite s'il faut rejetter ces lettres par la seule

Ex earum [illegible] [illegible] [illegible]

raison qu'Eusebe ne les a pas connues, parcequ' elles n'estoient point de celles que S. Polycarpe avoit envoyées aux Philippiens." *Memoires pour servir à l'Hist. Eccl.* Paris, 4to. 1701, tom. ii. p. 581. Dr. Hammond thought well of the Epistle to Hero: "Et licet alias omnes, istam præsertim ad Heronem Diaconum (cui bene se velle profitetur Walo) sanctissimo Martyri abjudicandas esse neutiquam contendamus, statuimus tamen has tantummodo septem, ut ex Mediceo et Anglicano codice prodierunt, a nobis in hac causa defendendas proponere." *Diss. Secund. de Ignatio. Hammond's Works*, Vol. iv. p. 746.

It seems plain, then, that the ground for rejecting these Epistles, simply because there is no mention of them found in Eusebius, is altogether untenable, and that these Epistles ought either to have been all received or all rejected together. The real state of the case seems to have been this—that there were such strong reasons for concluding that this Corpus Epistolarum contained many things which could not have proceeded from the pen of Ignatius, that judicious critics like Vedelius and Usher were willing to seize upon any circumstance which might be used as an argument to diminish the difficulties in the Ignatian question, by reducing it to narrower limits. Indeed I cannot forbear expressing my own conviction that this has also contributed to the general adoption of the Shorter recension of the Seven in preference to the Longer, rather than any peculiar excellence which was discovered in the one over the other.

It is not my intention to offer any critical observations upon these Epistles. I must remark, however, that I have found that the Epistle to the Antiochians commences with the very same words as another Epistle, also addressed to them by Alexander of Jerusalem, who wrote in the first half of the third century. They run thus: Ἐλαφρά μοι καὶ κοῦφα τὰ δεσμὰ ὁ Κύριος ἐποίησε. See Euseb. Hist. Eccl. lib. vi. ch. 11. *Routh's Reliq. Sacr. Edit. sec.* tom. ii. p. 165. Now it is impossible but that one of these writers must have copied from the other. If it be assumed that Alexander of Jerusalem, in writing to the Antiochians, copied the words of Ignatius, their own Bishop, this will not only overthrow the theory of those who reject the Epistle to the Antiochians because it has not been mentioned by name by Eusebius, but it will place the authenticity of that Epistle upon a firmer footing than any other, except the Three found in the Syriac which are quoted by still more ancient authors, by shewing that a citation of this very Epistle is preserved by Eusebius himself in an extract which he gives from an author who lived about a century before his own time. If, on the other hand, it be assumed that the Epistle to the Antiochians is spurious, and that the fabricator of it copied the words which another Bishop, also in bonds, had addressed to the same Church, we must neces-

sarily assign the date of the fabrication to a period subsequent to Alexander's time, if not, indeed, to that of Eusebius.

The Epistle to the Philippians is not found in the collection contained in the ancient Latin version. See Archbp. Usher's Diss. cap. xix. p. cxli. For other satisfactory reasons against its genuineness see *ibid.* cap. xii. p. lxxix. See also the same learned Prelate's refutation of the three Latin Epistles to St. John and the blessed Virgin. *Ibid.* cap. xix. p. cxlii.

The editions of the several works which I have followed in giving the TESTIMONIES RESPECTING IGNATIUS AND EXTRACTS FROM THE IGNATIAN EPISTLES, AS CITED BY VARIOUS AUTHORS, DOWN TO THE TENTH CENTURY, contained in pages 158—189, are all specified at the head of the several Extracts. THE MARTYRDOM OF IGNATIUS, occupying pages 190—195, has been printed after the accurate text of Dr. Jacobson, pp. 550—579, of his third edition of the Apostolic Fathers, printed at the University Press, Oxford, 1847.

ON THE PASSAGES FROM THE IGNATIAN EPISTLES, AND EXTRACTS FROM VARIOUS WRITERS RESPECTING ST. IGNATIUS, IN SYRIAC.

No. 1, p. 197. Translation, p. 232.

This important extract, containing several passages from the Ignatian Epistles, is the only one which has not been drawn from the rich resources of the library in the British Museum. It has been copied from a manuscript in the Royal Library of Paris; and I am indebted to M. Munk, one of the most learned orientalists of Europe, not only for kindly pointing out to me its existence, but also for being at the pains of transcribing it for me, and likewise of furnishing me with an account of the manuscript from which it is taken. Knowing the labour and difficulty which this task must have imposed upon him, in consequence of the extreme weakness of his sight, it is impossible for me to express in too strong terms my sense of gratitude for his kindness in making so great an effort to oblige me by enabling me to render my book more complete than I could have done without his assistance.

The following is his description of the manuscript which has supplied this extract:—

MANUSCRIT SYRIAQUE DU FONDS DE ST. GERMAIN DES PRÉS, N°. 38.

Recueil de Canons d'un grand nombre de conciles et de pièces y relatives; petit in-fol., sur parchemin, 284 feuillets. Ce manuscrit, qui a appartenu à Renaudot, a été légué par lui à l'abbaye de St. Germain des Prés, dont la Bibliothèque, à l'époque de la première révolution, fut réunie à la Bibliothèque nationale.

Le manuscrit, écrit en caractères Chald. ou Estranghelo, paraît être très-ancien, mais comme il manque quelques feuillets à la fin, la date, qui s'y trouvait probablement, a disparu. Selon une note qu'on trouve à la fin de la 1ere pièce (fol. 85 verso) le volume a été vendu l'an 1812 des Séleucides (1501).

Voici les pièces contenues dans ce volume:

1°. *Didascalia Apostolorum*, 26 chapitres.

2°. Extraits des livres 1 à 7 des *Constitutions* de St. Clément. Ces *Constitutions* se trouvent aussi dans quelques recueils arabes et il ne faut pas les confondre avec les 8 livres de *Constitutiones* dans le tome I. des *Conciles*, par Labbe, (pag. 195 et suiv.).

3°. *Extrait du livre de la doctrine de l'Apôtre Adi* ܐܕܝ, (ou Thaddée) *qui instruisit les habitants d'Édesse et de toute la Mésopotamie.*

4°. Recueil de canons des Apôtres et des synodes, 51 titres (ܟܢܘܢܐ).

5°. *Livre* VIII^e^. *des Constitutions de St. Clément.* Sous ce titre nous trouvons ici les *Canones Apostolorum* (Labbe, t. i. p. 26 et suiv.), et il ne faut pas les confondre avec le livre 8^e^ de St. Clément (ib. p. 454).

6°. Les 20 *Canons Ecclésiastiques* du concile de *Nicée*, précédés de la lettre de l'empereur Constantin aux 318 évêques.

7°. Les 24 canons du concile d'*Ancyre.*

8°. Les 15 canons du concile de *Néocésarée.*

9°. Les 20 canons du concile de *Gangra.*

10°. Les 25 canons du concile d'*Antioche.*

11°. Lettre adressée par le synode d'Antioche à Alexandre, évêque de Constantinople.

12°. Les 59 canons du concile de *Laodicée.*

13°. Les 4 canons du 1^er^ concile de Constantinople (correspondant aux 6 premiers canons du texte grec, Labbe, t. ii. p. 1124—1129), suivis du *symbolum fidei* des 150 pères de ce concile et de l'*adresse* (ܐܣܦܪܐ, *ἀναφορὰ*) envoyée par eux à l'empereur Théodose pour lui annoncer leur réunion et lui demander ses ordres.

14°. Deux canons du concile d'*Éphèse.*

15°. Actes du 3^e^ concile de *Carthage* (ann. 258), précédés de l'*Épître*

synodique (Epistola synodica) de St. Cyprien etc., aux évêques de Numidie, et suivis de deux épîtres de St. Cyprien, l'une à Quintus, l'autre à Fidus*; le tout traduit d'abord du latin en grec et ensuite du grec en syriaque l'an 998 des Séleucides (687).

16°. Seize canons extraits d'une épître envoyée d'Italie aux évêques d'Orient.

17°. Extraits des Épîtres de St. Ignace (fol. 173° *recto* à fol. 175 *verso* selon la pagination syriaque, ou pages 352 à 357 selon la pagination européenne qui y a été mise par une main plus récente).

18°. Épître de St. Pierre le martyr, évêque d'Alexandrie, *sur ceux qui sont tombés pendant la persécution.*

19°. Réponse de Timothée, patriarche d'Alexandrie, à quinze questions qui lui avaient été adressées.

20°. Les 20 canons du concile de *Sardica*, précédés de la *Profession de foi.*

21°. Épître de St. Athanase à Ammon.

22°. Épître de St. Basile à *Paregorius.* (La même qui, dans les diverses éditions grecques-latines, porte l'inscription *ad Gregorium.* Labbe, t. ii. p. 1547).

23°. Épître du même *aux Évêques* (*ad Episcopos ipsi subjectos, ne pecuniis ordinent*).

24°. Épître du même à Diodore.

25°. Les trois *Épîtres canoniques* de St. Basile à Amphilochius, évêque d'Iconium.

26°. Les 27 canons du concile de *Chalcedoine.*

27°. Diverses sentences tirées des écrits de Philoxenus, évêque de Maboug (Hierapolis), de St. Basile, de Gregorius Theologus et du pape Damasus.

28°. Epître de St. Grégoire, évêque de Nysse, à *Letoïus.*

29°. 87 canons de *Mar Rabula*, évêque d'Édesse.

30°. 45 canons des Pères.

31°. Profession de foi et choix de canons du synode des évêques de Perse, réunis à Séleucie et à Ctesiphon, dans la 11ième année de Jezdegerd, fils de Sapor, lors de l'ambassade de *Maroutha*, évêque de Mifarakt, ou Miafarkîn.

32°. Lettre de Jean, évêque égyptien, envoyée de Chypre (où il était en mission) aux abbés des monastères d'orient (à l'époque du concile de Chalcedoïne).

33°. Canons ecclésiastiques, ou Reponses canoniques faites par les Pères

* Dans le manuscrit on lit. ܩܠܩܣ.

d'Alexandrie à l'époque de la persécution, du temps du patriarche Sévère.

34°. Extrait d'une lettre des saints Pères aux abbès des monastères de Cilicie.

35°. Extrait d'une lettre de Constantin, métropolitain de Laodicée, à Marcus Isaurius.

36°. Extrait d'une lettre écrite par un évêque à son ami, sur diverses règles ecclésiastiques.

37°. Lettre adressée de Constantinople à Martyrius, évêque d'Antioche, sur les hérétiques qui reviennent à l'orthodoxie.

38°. Extraits de diverses épîtres de St. Sévère.

39°. Épître adressée par Anthimus, évêque de Constantinople, à Jacques d'Édesse.

40°. Divers canons de St. Basile, concernant les moines.

41°. Une épître de St. Cyrille d'Alexandrie *ad Monachos* (ܐܓܪܬܐ ܕܩܘܕ ܐܢܐ ܠܡܢܙܚܐ).

42°. Extraits de diverses épîtres du pape Célestin.

43°. Extraits des actes du concile d'Éphèse.

44°. Divers canons de Mar Sergius, évêque . . . (ܩܢܘܢ̈ܐ ܕܡܪ ܣܪܓܝ ܐܦܣ̈ܩܦܐ ?).

45°. Canons de Jean, évêque de ܬܠܐ ܕܡܥܘܐܠ (*Tella de-Mauzalt*).

46°. Questions proposées par un prêtre nommé Sergius au dit Jean de *Tella de-Mauzalt* et les réponses de celui-ci.

47°. Épître du patriarche Athanase (de l'an 995 des Séleucides).

48°. Questions proposées, l'an 998 des Séleucides (687), par un prêtre nommé Adi, à Jacques d'Édesse, et réponses de celui-ci (incomplet).

It is evident that this is the work to which Renaudot refers in the following passages of his *Liturgiarum Orientalium Collectio*: "Genuina Ignatii Martyris scripta apud Syros vulgari sua lingua olim extitisse docent nos multa ex illis testimonia, quæ in libris Theologicis occurrunt; sed præ cæteris excerpta ex ejus genuinis Epistolis non pauca, quæ Conciliorum Canonibus adjuncta reperiuntur in vetusta versione Syriaca, quam Codex Mediceus membranaceus repræsentat. Addidit interpres, illas sententias vulgo inter Canones non referri, verum ex nomine tanti viri, æqualem quodammodo habere auctoritatem. Factam esse ex optimis Codicibus interpretationem illam agnovimus, et ab autore quicumque fuerit non imperito: tum illud etiam animadversione dignum observavimus, codices illum, similes Florentino illi celeberrimo quo Latinus interpres usus fuerat, secutum fuisse, nec alias nisi veras Epistolas agnovisse." Vol. ii. p. 226. And again, "In ista primum merito locum tenet Ignatius, ut Antiochenus quondam Episcopus, cujus etiam testimoniis abuti, ad errores sui patrocinium solent, ut ex variis Collectaneis et Tractatu de Fide Patrum intelligitur. Præterea tantum honorem illi tribuunt, ut in antiquissa Canonum Collectione Syriaca ex ejus Epistolis

capita quædam ad Ecclesiasticam disciplinam spectantia referantur, quia, inquiunt interpretes, ob summam Ignatii sanctitatem æquam cum Canonibus dignitatem habent."—*Ibid.* p. 491.

The age of this collection, which Renaudot denominates *Antiquissa*, cannot reach to an earlier period than the end of the seventh century; for we find included in it questions proposed by a Priest named Adi, to Mar Jacob, Bishop of Edessa in the year of our Lord 687. See No. 48. The manuscript, therefore, containing them cannot be earlier than the end of the seventh century, and although ancient, probably is considerably later.

That the genuine writings of Ignatius were anciently in use among the Syrians in their vernacular tongue is incontestably proved by the discovery of the Syriac version of the Three Epistles; but the learned Renaudot has gone too far in inferring that fact from the simple circumstance of finding these extracts from the Ignatian Epistles in a collection of canons and other ecclesiastical documents. It is plain that the whole collection has been translated from the Greek; and from the place which these Ignatian extracts occupy, it seems almost certain that they formed a part of the original Greek collection, which was afterwards translated into Syriac. There is no ground to conclude that these extracts were taken from a Syriac version of the Ignatian Epistles previously existing, and were then inserted among the others when the rest was translated into that language. Moreover, the date of one of the articles in this collection shews that it must have been made subsequently to the time when the Syrian schools, abandoning the antiquity of their own literature, had acquired the taste of accommodating every thing to the Greek, even so far as to adopt fresh versions of the New Testament, and in a good measure to accommodate their venerable Peshito to the readings of the Greek copies. At any rate it is evident, from a comparison of the passage from the Epistle to Polycarp, and from that of the Epistle to the Trallians containing a part belonging to the genuine Letter to the Romans, at p. 198, that these extracts do not belong to the same version as the Three Genuine Epistles. And further, I should not omit to remark, that all the Extracts which I have given are taken from works written originally in Greek, such as those of Severus and Timotheus, and afterwards translated into the Syriac. They therefore supply no evidence whatever of the existence of any independent Syriac version of the Ignatian Epistles; they only shew what passages were cited from them in Greek by the several authors in whose writings they are found.

These extracts contain passages from the Epistles to the Ephesians, Magnesians, Trallians, Polycarp, Philadelphians, and Smyrneans, which are similar indeed, as Renaudot observes, to those of the Medicean manuscript, but they are far from exactly coinciding with them, as the comparison will shew.

l. 12. ܘܒܛܠ ܐܝܟ ܕܫܘܠܛܢܗ "and his *dominion* is dissolved." The Greek reads καὶ λύεται ὁ ὅλεθρος αὐτοῦ *Epist. to Ephes.* ch. xiii. p. 31. This variation seems to have arisen from the scribe confounding ܫܘܠܛܢܗ with ܐܒܕܢܗ "his destruction."

l. 15. ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ. The Syriac at p. 32 is ܐܝܟ ܐܝܬ ܠܗ.

l. 16. ܐܝܬ ܕܐܢ ܛܒ "*For* it is good," as if the translator had read γὰρ after καλὸν.—*Ibid.* ch. xv. p. 31.

l. 19. ܕܐ—ܕܒܥܠܡܐ "are of the *ruler* of this world, and those who are faithful in love, are the *image* of God the Father." This does not correspond accurately either with the recension A. or B., but seems almost as if it were taken from both.—*Epist. to Magnes.* ch. v. p. 63.

l. 22. ܗܝ ܕܐܡܪ ܐܦܣܩܘܦܐ—ܘܩܫܝܫܐ "That is to say, the Bishops, Presbyters, and Deacons." This sentence does not belong to the Epistles, and is only inserted by way of explanation.

l. 25. ܘܒܟܪܘܙܐ—ܘܫܡܫܢܐ "And the Presbyters in the place of the angels of the council, and the Deacons in the place of the Apostles." This varies considerably from καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρίου τῶν ἀποστόλων, καὶ τῶν διακόνων, τῶν ἐμοὶ γλυκυτάτων, πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ, which is common both to A. and B.—*Ibid.* ch. vi. p. 65.

P. 198. *l.* 1. ܛܛܝܠܝܐ, and again p. 200, *l.* 8, ܛܛܝܠܝܐ "*Titilians*," instead of "Trallians."

l. 3. ܒܒܣܪܐ "in the flesh," or "according to the flesh," for κατὰ ἄνθρωπον. This is rendered, in the extract from Severus, p. 213, by ܐܝܟ ܒܢܝ ܐܢܫ "like men," which is nearer the Greek.—*Epist. to Trall.* ch. ii. p. 75.

l. 6. ܘܟܘܢܘ ܥܠ ܟܠ ܡܕܡ "and be ye subject," with ὑποτάσσεσθε of B., not ὑποτάσσεσθαι of A.—*Ibid.* See note p. 306.

l. 7. ܕܢܫܬܟܚ—ܕܢܫܬܟܚ "so that we may be found living in the same," seems nearer to ἐν ᾧ διάγοντες, ἐν αὐτῷ εἱρεθησόμεθα of B. than A., which omits ἐν αὐτῷ.—*Ibid.*

l. 8. ܕܐܢܘܢ ܒܢܝ ܪܙܐ ܕܡܫܬܬܦܝܢ "who are the sons of the mysteries," agrees with ὄντας μυστηρίων of B., or "ministros existentes mysteriorum" of Latin A., rather than μυστήριον of A.—*Ibid.*

l. 9. ܕܐܬܬ ܕܐܠܗܐ ܐܠܐ "but of the Church of God," simply, without any thing to correspond with ὑπηρέται of both the Greek recensions.—*Ibid.*

l. 11. ܗܘ ܕܐܒܐ ܡܫܬܠܚ—ܐܦܣܩܘܦܐ "The Bishop who is in the place of the Father." The word ܡܫܬܠܚ seems to stand both for the Greek τόπος and τύπος. This passage then seems to come nearer to ὁ ἐπίσκοπος τοῦ Πατρὸς τῶν ὅλων τύπος ὑπάρχει of B. than to τὸν ἐπίσκοπον, ὄντα υἱὸν τοῦ Πατρὸς of A.—Ch. iii. *ibid.*

l. 14. ܐܦ ܐܢܐ—ܕܐ ܐܝ. This is a passage belonging to the genuine Epistle to the Romans, which has been inserted in this place of the Epistle to the Trallians. The variations between the Syriac text here and at p. 56, shew that they belong to two altogether different versions.—*Ibid.* ch. v. p. 77.

l. 16. ܠܗܕܐ ܥܠ ܗܢܐ—ܠܗܕܐ ܥܠ ܗܢܐ "On this account be ye disciples to me," varies from the Greek *παρὰ τοῦτο ἤδη καὶ μαθητής εἰμι.*—*Ibid.*

l. 18. ܕܠܒܘܫܐ ܒܠܚܡ ܕܛܥܡܐ—ܠܚܡ ܕܛܥܡܐ ܕܠܒܘܫܐ "That ye use only the *food of gratitude.*" The Greek of A. is *μόνῃ τῇ Χριστιανῇ τροφῇ χρῆσθαι.*—*Ibid.* ch. vi.

l. 19. ܒܝܫܘܥ ܡܫܝܚܐ—ܕܡܫܬܘܬܦ ܒܝܫܘܥ ܡܫܝܚܐ "of those who mix themselves up in Jesus Christ." The Greek of A. is *οἱ καιροὶ παρεμπλέκουσι Ἰησοῦν Χριστὸν.* This and the preceding are omitted in B.—*Ibid.*

l. 21. ܕܠܐ ܝܕܥ ܠܗ "who is ignorant." There follows nothing here as an equivalent of *ἡδέως* of A.—*Ibid.*

l. 24. ܕܡ. There is nothing to correspond with this particle in the Greek, nor in the Syriac version, p. 6. The variations in the Syriac here also shew that the two translations are altogether independent of each other.—*Epist. to Polycarp*, ch. iii. p. 6.

l. 25. ܐܝܟ ܓܒܪܐ ܕܡܫܟܚ ܐܝܟ ܓܒܪܐ "Like a valiant man." The Greek has *ὡς ἄκμων.* The Syriac at p. 6, ܐܝܟ ܓܒܪܐ ܠܡܓܝܪ ܐܝܟ ܓܒܪܐ "as a combatant." See also note, p. 270.

P. 199. *l.* 1. ܒܟܦ ܢܦܫܬܟܘܢ "in the stead of *your* souls"; as if *ὑμῶν* were found in the Greek, and the passage had run thus: *ἀντίψυχον ἐγὼ ὑμῶν, τῶν ὑποτασσόμενων.*—*Ibid.* ch. vi. p. 11.

l. 9. For ܒܗܕܐ "in this," read ܒܚܕ "in one." It is an oversight of mine in reading בהדא instead of בחדא in M. Munk's copy, which he had transcribed in Hebrew characters.—*Epist. to Philad.* ch. vi. p. 91.

l. 11. ܗܫܟܚ ܠܗܟܐ "I cried therefore," as if the reading had been *ἐκραύγασα οὖν*, not simply *ἐκραύγασα*, as in A. *Γὰρ* is added in B., which comes nearer.—*Ibid.* ch. vii. p. 97.

l. 12. ܒܩܠܗ ܕܐܠܗܐ ܡܠܐ "with the voice of God." This is omitted in A., but exists in the Latin version A. "Dei voce." B. reads *οὐκ ἐμὸς ὁ λόγος, ἀλλὰ Θεοῦ.*—*Ibid.*

l. 16. ܐܡܪ ܠܟܘܢ ܕܝܕܥ ܐܢܐ—ܐܡܪ ܠܟܘܢ "I tell you that I am informed." The Greek reads *ἐπειδὴ κατὰ τὴν προσευχὴν ὑμῶν, καὶ κατὰ τὰ σπλάγχνα, ἃ ἔχετε ἐν Χριστῷ Ἰησοῦ, ἀπηγγελή μοι.*—*Ibid.* ch. x. p. 99. ܒܟܢܝܫܬܐ ܕܣܘܪܝܐ "in the Church of Syria." The Greek has "the Church *in Antioch* of Syria."—*Ibid.*

l. 18. ܒܫܡܗ ܕܡܪܢ "the name of *the Lord.*" A. has only *τὸ ὄνομα*; B. *τὸ ὄνομα τοῦ Θεοῦ.*—*Ibid.*

l. 21. ܒܟܢܝܫܬܐ ܩܕܝܫܬܐ "*Holy* Churches." The Greek is *αἱ ἔγγιστα ἐκ-*

κλησίαι.—*Ibid.* Probably there is an error in the Syriac in reading ܒܝܥܐ for ܒܝܫܘܥ.

l. 22. ܠܐܣܝܐ ܕܒܝܬ ܥܕܬܐ "To the Church of *Asia*." The extract shews that the same Epistle is meant as that addressed in the Greek "*to Smyrna of Asia*, p. 101.

l. 25. ܕܒ ܐܝܬ ܠܢ "while we have," without καὶ, as in B.—*Epist. to Smyrn.* ch. ix. p. 111.

P. 200. *l.* 4. ܠܐ ܥܒܕ ܡܕܡ "does nothing." There is no equivalent here for ἡνωμένος ὢν of A., which, with the words following, is also omitted from B.—*Epist. to Magnes.* ch. vii. p. 65.

l. 10. ܒܗܝܡܢܘܬܐ—ܕܕܡܐ "In faith which is in the hope and the enjoyment of the blood of Jesus Christ." This varies considerably from A., which has ἐν πίστει, ὅς ἐστιν σάρξ τοῦ Κυρίου, καὶ ἐν ἀγάπῃ, ὅς ἐστιν αἷμα Ἰησοῦ Χριστοῦ.—*Epist. to Trall.* ch. viii. p. 79.

l. 24. ܕܡ—ܒܨܠܒܐ ܕܡܪܟ "In the passion of the cross of your Lord, whose members ye are." This is different from the Greek, δι' οὗ ἐν τῷ πάθει αὐτοῦ προσκαλεῖται ὑμᾶς, ὄντας μέλη αὐτοῦ.—*Ibid.* ch. xi. p. 85.

P. 201. *l.* 2. ܢܫܒܚܘܢ "and they shall praise." The Greek is δοξάσῃ.—*Epist. to Polycarp*, ch. vii. p. 13.

ܠܫܘܒܚܐ ܕܐܠܗܐ "for the glory of God," with εἰς δόξαν Θεοῦ of B. A. reads Χριστοῦ.—*Ibid.*

II.

P. 201. Translation, p. 235.

This extract, containing passages from several of the Ignatian Epistles, is written on the vellum lining of the cover, and on the blank page of the first leaf of the volume in which it is found. It is in a large thick character, apparently of about the eleventh or twelfth century. Several other extracts in the same hand are written in the margin of the following leaves. The one immediately succeeding the Ignatian extracts commences thus: ܠܥܠܡ ܡܢ ܕܠܐ ܫܡܥ ܐܢܐ ܒܥܢܝ. ܒܐܬܪ ܕܐܬܒܪ ܡܪܢ ܡܢ ܒܝܬ ܐܒܗ ܘܐܬܝ ܠܘܬ ܫܠܝܚܘܗܝ ܘܐܡܪ ܠܗܘܢ ܫܠܡ ܠܟܘܢ ܟܕ ܦܚܕܝܢ ܘܡܬܕܡܪܝܢ ܗܘܘ ܠܗ ܠܬܠܡܝܕ

The volume itself is rather more ancient than the extracts in the margin. It bears the following title in red letters: ܗܕܐ ܣܦܪܐ ܕܡܢ ܐܒܗܬܐ (ܘܒܪܝܐ) ܘܪܘܚܐ ܩܕܝܫܐ: ܣܦܪ ܐܝܣܝܐ ܩܕܡ ܟܠ ܡܕܡ: ܐܡܪ ܐܒܐ ܠܒܪܗ ܘܠܪܘܚܐ ܩܕܝܫܐ: ܘܒܪܝܫ ܐܝܣܝܐ ܟܬܒ ܐܝܟ ܗܘ ܕܡܫܬܟܚ ܒܟܬܒ ܐܒܗܬܐ: "In the name of the Father, and of the Son, and of the Holy Ghost, we begin to write the Book of the Fathers. First then Father Esaias."

This volume was brought from the Monastery of St. Mary Deipara in Nitria, by Dr. Tattam, in the year 1842. Several additional leaves were obtained by M. Pacho in 1847. Quarto, in two columns, on vellum. Brit. Mus. Add. MS. 14,577.

l. 7. ܠܟܠ ܥܕܬܐ "to all the Churches," with the Syriac version, and B. Πάσαις is omitted in A.—*Epist. to Rom.* ch. iv. p. 45.

l. 8. ܐܢܐ ܡܝܬ "I die." This is followed by nothing to correspond with ἔανπερ ὑμεῖς μὴ κωλύσητε.—*Ibid.*

l. 10. ܠܚܡ ܐܠܗܐ "pure bread of *God*," with the Syriac version, and B. The reading of A. is τοῦ Χριστοῦ.—*Ibid.*

l. 12. ܡܕ ܕܦܩܕ ܠܝ "what is *commanded* me." ܦܩܕ is probably an error for ܣܦܩ "expedient," as it is in the Syriac version of this Epistle, p. 50, ܐܢܐ ܗܫܬ ܕܬܠܡܝܕ—"I know *that* now I begin to be a disciple." The Greek reads otherwise: ἐγὼ γινώσκω νῦν· ἄρχομαι μαθητὴς εἶναι.—*Ibid.* ch. v. p. 49.

l. 14. ܘܠܚܝܬܐ ܕܡܬܬܩܢܝܢ ܠܝ ܐܝܬ "and the beasts which are *prepared* for me." The Syriac at p. 50 is the same, omitting ܠܝ "to me." Both Greek recensions have θηρίων τε συστάσεις.—*Ibid.* I have observed upon these and the variations of the following line in my notes, p. 301.

l. 17. ܬܚܘܡܝ ܥܠܡܐ "The boundaries of the world," with τὰ πέρατα τοῦ κόσμου of B., not τὰ τερπνὰ of A. And so, also, ܛܒ ܗܘ "it is good:" as likewise Timotheus of Alexandria, p. 211, *l.* 4, with καλὸν of B., not μᾶλλον of A.—*Ibid.* ch. vi.

l. 19. ܘܚܒܠܝ ܕܡܘܬܐ ܬܩܦܝܢ "and the pains of *death* stand," for ὁ δὲ τοκετός μοι ἐπίκειται. ܕܡܘܬܐ "of *death*," seems to be a blunder for ܕܝܠܕܐ "of *birth*," as it is in the Syriac at p. 50.

l. 21. ܕܐܬܪܥܝܬ—ܕܐ. This passage (see English translation, p. 235, lin. penult.) varies considerably from the Greek τὸν τοῦ Θεοῦ——ἔσομαι.—*Ibid.*

l. 25. ܗܝܟܠܝ ܐܠܗܐ "temples *of God*." The Greek reads αὐτοῦ ναοὶ. There is no equivalent here for the next sentence, ὅπερ——ἡμῶν, of A., which has also been omitted in B., together with the next, ἐξ ὧν——αὐτόν.—*Epist. to Ephes.* ch. xv. p. 33.

P. 202. *l.* 3. ܕܡܐܡܢ——ܡܢ "In which every one who believeth." A. has

ὡς πᾶσα γλῶσσα πιστεύσασα, and B. reads εἰς ὃν πᾶν ἔθνος πιστεῦσαν, καὶ πᾶσα γλῶσσα ἐξομολογησαμένη.—*Epist. to Magnes.* ch. x. p. 69.

l. 6. ܠܡܟܒܫܐ "and to *mocking*." The Greek reads πρὸς πῦρ.—*Epist. to Smyrn.* ch. iv. p. 105.

l. 8. ܕܡܝܬ ܥܠܢ ܡܫܝܚܐ ܐܝܟ "who died for us." This has no equivalent in the Greek.—*Ibid.*

l. 9. ܘܐܠܗܐ ܡܫܝܚܐ ܢܚܝܠ ܠܝ "and God Jesus Christ strengtheneth me." The Greek is αὐτοῦ με ἐνδυναμοῦντος; A. adding τοῦ τελειοῦ ἀνθρώπου γενομένου, and B. οὐ γάρ μοι τοσοῦτον σθένος, *ibid.*; neither of which is found here in the Syriac.

l. 10. ܐܦܬܟ—ܐܦܝܣ "I persuade—thyself." See translation, p. 236. In the foot-note there I have referred this passage to the Epistle to Polycarp, ch. i. It is not, however, taken thence, but from the Epistle to Hero the Deacon, ch. i. (see p. 141), which, besides several of the expressions found in this passage, has otherwise borrowed largely from the Epistle to Polycarp.

III.

P. 202. Translation, p. 236.

These passages are taken from a Syriac translation of Eusebius. The volume contains only the five first Books. The date of the transcription has been erased; but it seems evidently to belong to the sixth century. The name of Elias the scribe is still legible. On the last page there is the note common to many books of this collection, in the handwriting of Moses, the Abbot of the monastery, stating that this was one of the two hundred and fifty volumes which he procured during his journey to Bagdad, and deposited in the library of the monastery upon his return in the year of the Greeks 1243, A.D. 932. The volume came to England in 1842. A few leaves had been lost, but three of them were recovered in 1847. Quarto, written in two columns on vellum. Brit. Mus. Add. MS. No. 14,639.

I have given this extract in accordance with the plan which I had proposed to myself, to insert in this work every notice respecting Ignatius, and all the passages from the Ignatian Epistles which I have found in the Syriac manuscripts in the British Museum. It serves, however, rather as a specimen of the Aramaic version of Eusebius, than to supply any additional materials of criticism on the subject of the Epistles of Ignatius. I have made a few observations upon the passages cited here from the Epistle to the Romans in my notes upon that Epistle.

IV.

P. 205. Translation, p. 239.

The text of this extract has been printed from a manuscript obtained by

Dr. Tattam when he first visited the monastery of St. Mary Deipara, in 1839. Brit. Mus. Add. MS. 12,170 (fol. 211.) A thick quarto on vellum in its present state, made up of two volumes bound into one; the former containing some ascetic works by Esaias the Monk, written in a large bold character, in three columns, and dated the year 915 of the era of Alexander, or 604 of our era. The latter comprises numerous treatises by John the Monk, is written in a somewhat rude hand, in two columns, and appears to be of about the eight century.

It has been compared with another copy procured by Dr. Tattam in 1842. Brit. Mus. Add. MS. 14,580. fol. 17. b. This volume appears to be about two centuries later than the preceding, and contains various works by John the Monk, Philoxenus, Mar Jacob, &c. I have sometimes preferred the reading of this latter copy in my translation, which will account for some slight variations from the printed Syriac text.

There are several volumes containing treatises by John the Monk in this Nitrian collection. Of these one manuscript, Brit. Mus. Add. MS. 17,169, containing several letters and treatises, was transcribed as early as the year of the Greeks 892, or A.D. 581.

One of the volumes procured by M. Pacho (Brit. Mus. Add. MS. 17,172), contains various works of ascetic writers under this general title: ܒܫܡ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܫܪܝܪܐ ܕܟܬܒܐ ܕܢܓܕ ܩܕܝܫܐ ܐܒܗܬ̈ܐ ܩܕܝ̈ܫܐ ܕܡܬܟܢܫ ܐܝܟ ܕܐܬ̈ܚܠ ܠܡܟܬܒ "In the strength of our Lord Jesus Christ, we begin to write the *Book of Collections of the Holy Fathers.*" Amongst these are several treatises by John the Monk, having a life prefixed, with this title: ܒܫܡ ܬܪ̈ܝܨܝܬܐ ܕܬܠܬ ܩܢ̈ܘܡ̈ܐ ܕܐܠܗܘܬܐ ܕܢܫܪܐ ܠܡܟܬܒ ܣܦܪܐ ܕܝܘܚܢܢ ܕܢܣܝܐ ܘܚܙܝܐ ܕܐܬܒܝܣ ܕܡܢ ܩܕܡ ܐܦ ܡܠܬܐ ܕܢܣܒ ܥܠ ܗܘ ܓܒܪܐ ܕܐܬ̈ܝ ܡܢ ܓܠܝܠܐ ܠܐܬܪ̈ܐ ܕܓܠܝܐ ܘܥܠ ܡܠܬܐ ܕܢܣܒ ܥܠ ܐܘܓܢܝܘܣ "By the strength and help of the Holy Trinity we begin to write the book of the Holy John, the Monk and Seer of Thebais. But first, an account respecting him by Palladius, Bishop of Jerusalem." (Read Helenopolis.)

This account, which is the same as that given by Palladius in his *Historia Lausiaca*: περὶ Ἰωάννου τοῦ Λυκοπολίτου (see *Meursius' Edition*, p.97), assigns the period at which he lived to the age of the Emperor Theodosius: ܐܦ ܥܠ ܗܕܐ ܓܒܪܐ ܐܘܕܝܣ ܩܕܝܫܐ ܕܐܬ̈ܝ ܠܗ ܒܪ̈ܝ̈ܫ ܡ̈ܠܝ̈ܐ ܥܡ ܬܐܘܕܘܣܝܘܣ ܡܠܟܐ ܩܕܡ

After this notice of John the Monk there follows "The first Epistle to Eutropius and Eusebius, composed by my Lord John the Monk:" ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܐܦܣܛܘܦܝܘ ܘܐܘܣܒܝܘ ܕܚܒܪ ܡܪܝ ܝܘܚܢܢ ܣܗܕܐ. At the end is written ܗܟܢܐ ܣܘܦ ܓܒܪ ܐܓܪܬܐ ܕܡܪܝ ܝܘܚܢܢ ܣܗܕܐ ܘܚܙܝܐ ܕܬܒܝܣ ܕܐܦܣܛܘܦܝܘ ܘܐܘܣܒܝܘ. "Here ends the Epistle of my Lord John the Monk and Seer of Thebais, to Eutropius and Eusebius." This identifies the author of the letter with the John the Monk of whom the account preceding it is given. But the writer of this is also the author of the Epistle addressed to Eutropius and Eusebius, from which our Syriac extract is taken, and of the *Sermones de animi et corporis affectibus*, addressed to the same Eutropius and Eusebius, mentioned by Assemani, *Bibliotheca Orient.*, tom. i. p. 431. Hence we gather that Assemani has erred in attributing these Sermons to John of Apamea, whom he supposes to have lived in the sixth century: see *ibid.* p. 430; and that these are the work of John the Monk, the contemporary of Evagrius, spoken of by Ebedjesu, see *ibid.* tom. iii. p. 45; not of John of Apamea, who is also mentioned by the same writer in his catalogue: *ibid.* p. 50. His having been contemporary with Evagrius would bring the age of John the Monk to the latter half of the fourth century; and the circumstance given in the account of him above mentioned, that he foretold the defeat of Maximus, would fix his date to the same period. The army of Maximus was vanquished, and himself taken prisoner, A.D. 388. See *Clinton's Fasti Romani*, p. 516.

I have already made some observations upon the passages from the Epistle to the Romans, cited by this author, in my notes at p. 291.

V.

P. 210. Translation, p. 242.

This is taken from a Syriac translation of the works of the Pseudo-Dionysius the Areopagite, of which there are two copies in the British Museum, both acquired by Dr. Tattam in 1839, of Quarto size, and written in two columns. The one, Brit. Mus. Add. MS. 12,151 (fol. 70. b.,) was transcribed in the year of the Greeks, or Seleucidæ, 1115, A.D. 804; and the other, 12,152 (fol. 152,) in the year 1148 of the same era, or A.D. 837.

VI.

P. 210. Translation, p. 243.

This extract is taken from a work by Timotheus, Patriarch of Alexandria, against the Council of Chalcedon. The same volume contains also the Apology of Cyril of Alexandria for the Twelve Chapters against the Oriental Bishops, a Treatise attributed to Gregory Thaumaturgus, on the Passibility

and Impassibility of our Lord, and a Summary of Heresies, by Epiphanius. A note at the end, indicating the monastery to which the book belonged, has been partly erased; but what remains states that it was presented in the year of the Grecks 873, A.D. 562, about which period it seems to have been written by a scribe of Edessa. One or two leaves have been lost from the beginning; and consequently the work of Timotheus is imperfect. This volume is a large Quarto, written in three columns, and is one of those obtained in 1839. Brit. Mus. Add. MS. 12,156, fol. 1, and fol. 69.

l. 17. ܕܐܠܗܐ — ܕܡܫܝܚܐ "In the blood of Christ, that it is of God," or "which is of God." The Greek has only εἰς τὸ αἷμα Χριστοῦ.—*Epist. to Smyrn.* ch. vi. p. 107.

l. 21. ܗܘܝܐ — ܠܝܬ "There is nothing which is seen that is *becoming*."—*Epist. to Rom.* ch. iii. p. 43. See the note on this passage at p. 294.

l. 22. ܕܣܝܡܘܬܐ "of persuasion," as in the Syriac, p. 44, and with πεισμονῆς of B., while A. reads σιωπῆς μόνον.—*Ibid.* See note at p. 295.

l. 23. ܕܡܫܝܚܝܐ "the Christian," with B. ܠܟܠ ܥܕܬܐ "to *all* the Churches," with the Syriac version and B.—*Ibid.* See note, p. 296.

P. 211. ܛܒ ܠܝ "It is good for me," with καλὸν μοι of B.—*Ibid.* ch. vi. p. 49. See note, p. 349.

ܒܫܡ ܝܫܘܥ "for the sake of Jesus," with διὰ Ἰησοῦν, also of B., while A. reads εἰς. The quotation from Matth. xvi. 26 immediately following in both the Greek recensions is not found in this passage as cited by Timotheus; nor does it exist in the Latin version A. It is probably a marginal addition, which has found its way into the text subsequently to the time of Timotheus, and to the transcription of the copy from which that Latin version was made.

l. 8. ܐܠ ——— ܒܫܘܠܡ ܕܓܫܡ "Neither entice me by any thing material." This is not found in the Greek recensions, but is equivalent to "neque per materiam seducatis," of the Latin A.—*Ibid.*

l. 9. ܐܢܐ ܐܢܫ ܐܬܒܪܐ ܐܢܐ "I shall be a man," with "homo ero" of Latin A. Both Greek copies have ἄνθρωπος θεοῦ ἔσομαι.—*Ibid.* p. 49.

l. 20. ܕܢܕܟܐ ܡܝܐ ܕܡܬܚܙܝܢ ܕܢܕܟܐ "that he might purify the passible waters." A. reads ἵνα τῷ πάθει τὸ ὕδωρ καθαρίσῃ. The passage is altogether omitted in B.—*Epist. to Ephes.* ch. xviii. p. 35.

P. 212. *l.* 3. ܕܦܘܠܩܪܦܣ "of Polycarp." This passage from the Epistle of St. Polycarp, and the following from the Epistle attributed to St. Clement, although they do not bear upon the question of Ignatius, I have transferred to these pages, because it is interesting to know how any of the writings of the Apostolic Fathers were received and cited by early

Christian authors. The passage from Polycarp is taken from the twelfth chapter, which part has been lost in the Greek, and exists only in the Latin version. "Deus autem——mansuetudine." See Dr. Jacobson, Patt. Apostl. Edit. Tert. p. 527. The only variation here is, that the Syriac has, *l.* 5, ܡܫܝܚܐ ܝܫܘܥ ܐܠܗܐ "God Jesus Christ," which is also supported by the quotation made by Severus, p. 215. *l.* 1, while the Latin version reads, "Dei Filius, Jesus Christus." The first passage, cited as from St. Clement, is said to be from "the First Epistle, which is on Virginity," *l.* 6. It is taken from the first of the two Epistles on Virginity, attributed to St. Clement, discovered in a Syriac version by Jo. Jac. Wetstein, and published by him, with a Latin Translation, at the end of his edition of the New Testament. 2 vols. fol. Leyden, 1752. This Latin Translation, with a French version accompanying it, was reprinted in octavo in the year 1763. Concerning these Epistles see Wetstein's Preface, and Dr. Nathaniel Lardner's *Dissertation upon the two Epistles ascribed to Clement of Rome, lately published by Mr. Wetstein*, in Vol. xi. p. 197, of "The works of Dr. Nathaniel Lardner." The following is the text of this passage in Wetstein's edition, p. 4, and also his translation of the same into Latin:

ܐܘ ܠܐ ܬܕܥ ܐܢ ܐܝܬ ܠܟ ܡܕܥ ܕܟܝ ܐܝܬ ܠܗ ܡܢ ܩܕܝܫܘܬܐ ܘܡܢ ܫܦܝܪ ܗܘ ܫܦܝܪ ܘܡܢ ܛܒ ܗܘ ܛܒ ܘܡܢ ܫܦܝܪ ܗܘ ܫܦܝܪ ܘܡܢ ܣܓܝ ܗܘ ܣܓܝ ܘܡܢ ܩܠܝܠ ܗܘ ܩܠܝܠ ܘܡܢ ܪܒ ܗܘ ܪܒ ܘܡܢ ܫܘܒܚܐ ܗܘ ܫܘܒܚܐ ܘܡܢ ܫܘܒܚܐ ܗܘ ܫܘܒܚܐ ܘܡܢ ܬܫܒܘܚܬܐ ܗܘ ܬܫܒܘܚܬܐ ܘܡܢ ܬܫܒܘܚܬܐ ܗܘ ܬܫܒܘܚܬܐ ܘܡܢ ܡܫܝܚܐ ܗܘ ܡܫܝܚܐ ܘܡܢ ܐܠܗܐ ܗܘ ܐܠܗܐ ܘܡܢ ܡܫܝܚܐ ܗܘ ܡܫܝܚܐ ܘܡܢ ܡܠܟܐ ܗܘ ܡܠܟܐ ܘܡܢ ܡܠܟܐ ܗܘ ܡܠܟ

VII.

P. 212. Translation, p. 245.

Severus, from whose works the following extracts have been taken, succeeded Flavian as Patriarch of Alexandria A.D. 513, and was expelled A.D. 519 on account of his opposition to the Council of Chalcedon. He was a man of great learning and ability, and the author of numerous theological and polemical writings, which appear to have been so industriously suppressed by his opponents, that little more than the titles of his works, and not even all of these, have been preserved in the Greek. See *Fabricius, Bibl. Græc.*, Vol. ix. p. 343. The greater portion of them, however, is now recovered in the Syriac, and forms a most important accession to the ecclesiastical documents of the early part of the sixth century.

The volume from which these passages are taken is a thick quarto, written in two columns imperfect at the beginning, and without date at the end. It can hardly have been transcribed later than the commencement of the eighth century, and might have been written about the end of the sixth. It is one of the first acquisitions made by Dr. Tattam in 1839. Brit. Mus. Add. MS. 12,157. fol. 198.

P. 213. *l.* 5. This passage of the Epistle to Polycarp, ch. iii. p. 7, is translated here much more literally than in the Syriac version at p. 8. There is no variation, however, in the sense.

l. 15. ܕܫܠܝܚܐ — ܕܡܫܝܚܐ "Of the Apostles, who are entrusted with the ministry of Jesus Christ." The Greek inserts after Apostles, *καὶ τῶν διακόνων, τῶν ἐμοὶ γλυκυτάτων.*—*Epist. to Magnes*, ch. vi. p. 65.

l. 21. ܕܐܡܪ — ܡܠܬܗ ܕܡܢ "who is his Word who proceedeth from silence." The Greek of A. is *ὅς ἐστιν ἀυτοῦ λόγος ἀΐδιος, οὐκ ἀπὸ σιγῆς προελθών.* B. reads only *ὅς ἐστιν ἀυτοῦ λόγος οὐ ῥητὸς, ἀλλ' ὐσίωδης, ibid.* ch. viii. p. 67. The note appended to the Syriac precludes the supposition of any error in the text from the omission of the negative; but in this passage, as cited by Timotheus of Alexandria above, p. 211. *l.* 26, we find the negative, and ܠܐ ܐܝܬ to correspond with *ἀΐδιος.*

l. 24. ܗܠܝܢ — ܠܐ ܡܬܚܙܝ ܠܗ "Therefore it is just that he should be honoured in silence, and not that his divine and unprecedented birth should be inquired into." I find a similar notion to this of Severus expressed in the Treatise, *Adversus eos qui per calumniam dicunt dici à nobis Deos tres*, attributed to St. Basil: *ἡ τοῦ μονογενοῦς ἐκ Πατρὸς γέννησις, σιωπῇ τισάσθω*: and again, a few words below, *ἐκείνην μὲν οὖν γέννησιν ἄῤῥητον οὖσαν σιωπῇ τιμήσωμεν.*—*Basilii Opera*, Edit. Jul. Garnier, tom. ii. p. 612. B.C.

P. 214. *l.* 6. ܒܣܒܪܐ "that *in* supposition," with *τῷ δοκεῖν* of B., not *τὸ δοκεῖν* of A.—*Epist. to Trall.* ch. x. p. 83.

l. 7. ܠܡܢܐ ܐܦ ܐܢܐ ܡܨܠܝ "Why, then, do I also pray," as though the reading had been τί δὲ καὶ ἔυχομαι, partly with A. and partly with B.

l. 8. ܐܡܪ ܐܢܐ ܕܟܕܒ ܒܡܪܝܐ "I belie, therefore, the Lord," with ἄρα καταψεύδομαι of B., omitting, however, τοῦ σταυροῦ with A.—*Ibid.*

l. 11. ܐܦ ܐܢܐ ܡܫܒܚ "I praise," with δοξάζω of B.—*Epist. to Smyrn.* ch. i. p. 103.

l. 25. This passage from the Epistle of Polycarp is from ch. v. ὁμοίως—ἀνθρώπων: see Jacobson's Patt. App. p. 512. The Syriac has no equivalent for ὡς before Θεοῦ.

l. 28. This is the same passage from Polycarp's Epistle, ch. xii., as is cited above by Timotheus, with the additional words to castitate.

P. 215. *l.* 4. ܡܢ ܐܓܪܬܐ ܕܬܪܝܢ—ܡܢ "From the second Epistle to the Corinthians." This is the same passage as that cited by Timotheus above.

VIII.

P. 215. Translation, p. 247.

The following passages are cited from the Sermons of Severus called *Epithronian*, that is, sermons preached whilst he sat upon the Episcopal throne, ܡܐܡܪܐ ܕܡܪ ܣܘܝܪܘܣ ܕܒܟܘܪܣܝܐ ܕܐܦܣܩܘܦܐ. They seem to have been otherwise called in Greek ἐνθρονιαστικοὶ λογοί. See *Fabricius' Bibl. Græca.* tom. ix. p. 344. The number of sermons in the whole collection amounts to 125. They have been translated from the Greek. In cases of proper names, or of other words respecting which any difficulty may occur, the Greek terms are added in the margin. There are also a few glosses and notes in the margin, of which that printed at p. 216 may serve as a specimen. The first part of the volume, or 181 leaves, was obtained by Dr. Tattam in 1839; the remaining part, consisting of 101 leaves, was procured by M. Pacho in 1847, and now renders the work nearly complete. This manuscript is a large Quarto, written in two columns, in a bold hand, by one Adæus, a presbyter of the city of Amida, ܐܕܝ ܫܡܫ ܩܫܝܫܐ ܐܘܕܝ ܒܪ ܐܡܝܕܐ, and it was collated and corrected by one Barhadbeshaba, (son of Sunday), from the Monastery of St. Matthew: ܒܫܢܬ ܬܫܥ ܡܐܐ ܘܫܬܝܢ ܠܡܪܝܐ ܕܥܠܡܐ ܡܪ ܫܡܫ ܒܪ ܐܕܝ ܩܫܝܫܐ ܕܒܝܬ ܡܪܝ ܡܬܝ ܕܒܛܘܪ ܛܘܪܐ ܕܙܝܬܐ ܘܒܝܬ ܡܕܪܫܐ ܕܐܚܘܗܝ ܕܡܪ ܝܘܚܢܢ ܘܫܡܥܘܢ ܟܐܦܐ: ܒܗܝ ܕܒܥܝܢ ܒܫܡ ܡܪ ܝܫܘܥ ܡܫܝܚܐ ܘܒܫܡ ܟܠ ܩܕܝܫܝ ܡܫܝܚܐ ܐܡܝܢ. A note on the last leaf, relative to the original donation of the volume to the Monastery of ܙܘܥܒܐ ܕܐܦ, has been so far erased as to be in a great measure illegible. Another note, in a later hand, on the last page, states that the volume was presented by its owners of the monastery of ܙܘܥܒܐ ܕܐܦ, of their own good will, to the monastery of St. Mary Deipara of the Syrians

of Egypt; and that it arrived at the monastery in the year of the Greeks 1206, A.D. 895. The manuscript itself seems to have been transcribed about a century or two earlier. Brit. Mus. Add. MSS. 12,159.

l. 19. ܘܠܡܩܘܡ ܒܡܫܝܚܐ "and to rise in Christ."—*Epist. to Rom.* ch. ii. p. 43. Severus seems here to allude only to the words of Ignatius, without making a direct quotation.

P. 216. *l.* 5. ܕܝܕܥ ܗܘ ܒܢܘܪܘܢܐ "knows that Nurono." See Translation. This passage of Severus determines the meaning of this term. W. E. Tentzel, from the words of Gregory Abu'l-Faraj, ايغناطيوس النوراني, *Ignatius Al-Núráni*, which Pocock, in his edition of the *Historia Dynastiarum*, p. 75, had translated 'Ignatius Nuraniensis,' first conjectured that Ignatius was a native of Nura, in Sardinia. See *Exercitt. Selectt.* Pars. i. Exercit. iii. §. 1. Others have supposed Nora in Cappadocia. Bishop Pearson rightly conjectured the signification of this term. See his note 1, on the Epistle to the Smyrneans in Dr. Smith's edition. See also Assemani, *Bibl. Orient.* tom. iii. p. 16, not. 4.

l. 9. ܘܥܣܪ ܐܠܦܝ ܒܝܫܐ "and ten thousand kinds of torments." The Greek is *κακαὶ κολάσεις τοῦ διαβόλου.*—*Epist. to Rom.* ch. v. p. 49.

l. 12. ܐܒܝ "*my* Father." Both Greek copies have *τὸν Πατέρα* only.—*Ibid.* ch. vii. p. 51.

P. 217. *l.* 7. The Syriac version of this passage, cited here from ch. v. of the *Epist. to Trall.*, *καὶ γὰρ ἐγὼ*——*λειπώμεθα*, varies considerably from the translation of the same passage at p. 198, and also from the rendering of it in its true place in the Epistle to the Romans, p. 56.

IX.

P. 217. Translation, p. 248.

This is taken from a fragment of six leaves, which contains the latter part of a work bearing, as it appears from the subscription at the end, the title of "*The Book of the Demonstrations of the Fathers against the wicked Grammaticus.*" A note following states that it belonged to Baryeshu, Bishop of the Arabs of Gezirah, ܐܠܗܝܐ ܒܝܫܥ ܒܪ ܐܣܛܦܢ ܥܠ ܓܙܪܬܐ ܕܥܪܒܝܐ. Mus. Brit. Add. MS. 14,629.

l. 22. It appears most probable that, by a mistake of the copyist, the particle ? has been omitted before ܐܠܗܝ; and I have rendered the passage at p. 248 as if such were the case, as in the other instances where it has been cited. I have, however, translated, by an oversight, *Permit ye*, instead of *Permit*, in the singular, as it is read here. If we assume that there is no error here, the passage should be rendered, "*Permit thou* me to be an imitator of the passion, my God."—*Epist. to Rom.* ch. vi. p. 49.

l. 24. "When ye were inflamed." The Greek, ἀναζωπυρήσαντες.—*Epist. to Ephes.* ch. i. p. 15.

X.

P. 218. Translation, p. 249.

These passages are taken from an imperfect volume containing Letters of Julian of Halicarnassus and Severus. The greater part of the volume was obtained by M. Pacho in 1847. But one fasciculus of ten leaves, in which the second passage is found, was brought from Egypt by Dr. Tattam in 1842. This fasciculus was formerly arranged with No. 14,629: it is now added to the rest of the volume. Brit. Mus. Add. MSS. 17,200. It is written in two columns, and appears to be of about the eighth century. 17, 200

l. 11. ܕܠܐ ܒܪܝܬ ܐܠܐ ܒܪܝܬ "*made* and not *made*," as in the passage said to have been cited by Athanasius, γενητὸς καὶ ἀγένητος. See p. 164. The Greek is γεννητὸς καὶ ἀγέννητος.—*Epist. to Ephes.* ch. vii. p. 23. Gelasius also reads *factus et non factus.* See p. 173. Theodoretus, γεννητὸς ἐξ ἀγεννήτου. See p. 172.

l. 12. ܐܢܫܐ ܐܠܗܐ — ܒܡܘܬܐ ܚܝܐ ܫܪܝܪܐ "with man God, in death true life." This also agrees with the citation attributed to Athanasius—ἐν ἀνθρώπῳ Θεὸς, ἐν θανάτῳ ζωὴ ἀληθινὴ, *ibid.*, and with *in homine Deus, in morte vita æterna* of Gelasius.—*Ibid.* The Greek text of it is ἐν σαρκὶ γένομενος Θεὸς, ἐν ἀθανάτῳ ζωὴ ἀληθινὴ.

XI.

P. 218. Translation, p. 249.

This extract is from a work against the heresy of Julian of Halicarnassus. The author is probably Severus. It contains the same passage from the Epistle to the Ephesians as the preceding, and in the very same terms. The manuscript in which it is found is in Quarto, written in two columns, apparently of the end of the sixth or the seventh century. Brit. Mus. Add. MS. 14,529. fol. 37. b. 14,529

XII.

P. 218. Translation, p. 249.

These passages are found in a controversial work written by a Monophysite, containing numerous citations from the Fathers, from the earliest period down to the time of Severus of Antioch. The volume was procured by Dr. Tattam in 1839. The first quire was then lost; but it has been recovered by Mr. Pacho, and supplies the following as the title of the work: ܟܬܒܐ ܕܡܫܟܚܐ ܒܟܬܒܐ ܕܐܒܗܬ ܩܕܝܫܐ ܕܥܠ ܟܠ ܗܪܣܝܣ "A Table of the Demonstrations of the Holy Fathers against various heresies." It is a thick Quarto volume, in two columns. The date has been erased,

but it appears to be of about the eighth century. Mus. Brit. Add. MS. 12,155. foll. 111, 168. b. 262.

l. 22. ܕܢܨܚ ܕܐ "he who cleaveth," as if the reading were ὅς τις, instead of εἴ τις of the Greek.—*Epist. to Philad.* ch. iii. p. 89.

P. 219. *l.* 1. ܕܒܐܣܝܐ — ܠܐܬ "To the Church which is in *Asia;*" that is, to the Smyrneans. Compare note, p. 348 above.

l. 3. ܐܠܗܐ — ܕܒܕܡܐ "In the blood of Christ, who is God," or, "that is God." These last words are not in the Greek.—*Epist. to Smyrn.* ch. vi. p. 107. Compare this passage quoted by Timotheus of Alexandria, p. 210.

l. 5. This is the same passage from the *Epistle to the Ephesians*, ch. vii., as is quoted above, although not in exactly the same words; but the variations are very slight.

l. 10. ܕܚܛܝܐ — ܚܛܝܐ "From evil men, who are beasts, and have only the form of men." The Greek is simply ἀπὸ τῶν θηρίων τῶν ἀνθρωπομόρφων.—*Epist. to Smyrn.* ch. iv. p. 105.

XIII.

P. 219. Translation, p. 250.

From an imperfect controversial work by a Monophysite. The first passage, cited as from Ignatius, is taken from a chapter, fol. 6. b. The second from ch. vi. fol. 15, ܡܫܬܟܚ ܕܐܠܗܐ ܒܒܣܪܐ ܡܢ ܩܕܝܫܐ ܐܒܗܬܐ ܥܠ ܟܠ ܚܕ ܡܢ ܢ̈ ; "A chapter that sheweth, by testimonies from the Holy Fathers, that God was crucified for us in the flesh." The third from the seventeenth chapter, ; "that it is right to honour the Priests," fol. 22. A manuscript in Octavo. The greater part was acquired in 1842; but several additional leaves arrived in 1847. Brit. Mus. Add. MS. 14,535.

l. 16. ܐܠܐ ܕܐܦ "*But* there deceived," as if the reading had been ἀλλὰ, not καὶ, as in both Greek recensions.—*Epist. to Ephes.* ch. xix. p. 35.

l. 20. ܪܘܚܗ — ܠܨܠܒܗ "Thy spirit boweth down to *thy* cross." The same terms are used here for περίψημα as in the version, p. 34. There is nothing in the Greek to represent *thy*.—*Ibid.* ch. xviii. p. 33.

l. 22. ; ܡܟܪܟ — ܡܟܪ "He that honoureth the priest honoureth Christ." These precise words are not found in any of the Ignatian Epistles in their present form.

XIV.

P. 220. Translation, p. 250.

This passage is taken from an apology for the Jacobites against their calumniators, bearing the title *Plerophoria*. The manuscript containing

it was obtained by Dr. Tattam during his first visit to Egypt in 1839. It is a thick Quarto volume, on vellum, and appears to be of the eighth century. Brit. Mus. Add. MSS. 12,154. f. 13. 12,154

XV.

P. 220. Translation, p. 251.

These words are found in a Letter of Philoxenus, Bishop of Mabug, bound up with a volume containing the lives of Saints. The manuscript is a thick Quarto, on vellum, written apparently about the ninth or tenth century. It was obtained by Dr. Tattam during his second visit to Egypt. Brit. Mus. Add. MS. 14,649. f. 188. b., and 14,580. f. 116. b. 14,649 14,580

XVI.

P. 220. Translation, p. 251.

The passages contained in this extract are taken from a work entitled *The Bee* compiled by Solomon, Metropolitan of Perat Maisan, or Bassora, about the beginning of the thirteenth century. Respecting him and his book see *Assemani*, *Bibliotheca Orientalis*, Vol. iii. p. 309. The manuscript from which I have copied them was obtained by Col. Chesney during his expedition to the Euphrates. It is a very thick volume in Quarto, upon paper, in the Chaldee character, transcribed in the year of the Greeks 2020, or A.D. 1708. In the same volume is contained the passage from the book called ܥܡܩ ܓܙܐ "Cave of Treasures," which I have quoted at p. 286 above. Concerning the other John mentioned here the reader may refer to the account given by Papias, cited by Eusebius, and to Eusebius' own remarks thereon. Eccl. Hist. Book iii. ch. 39.

Archbishop Usher, in his notes upon the Acts of Ignatius, p. 37, refers to two other Syriac writers who mention the story of his being the infant whom our Saviour took up in his arms: "Atque ex hâc posteriore vocis hujus (Θεόφορος) significatione prognatum est illud, de Ignatio puerulo manibus Christo *Dei sublato*, figmentum; non à recentioribus solùm Græcis, sed etiam à duobus Syris, qui penès me sunt, scriptoribus (Gregorio, qui in utrumque Testamentum annotationes, et anonymo altero, qui uberiora in quatuor Evangelia Collectanea edidit) commemoratum." One of the first Greek writers who mention this is Simeon Metaphrastes; and after him Nicephorus. Book ii. ch. 35.

The story of the institution of chaunting in churches by Ignatius occurs first in the Ecclesiastical History of Socrates. See p. 172 above, and note at p. 293.

XVII.

P. 221. Translation, p. 251.

This passage is written on the lower margin of a leaf on which is found an extract from the Ecclesiastical History of Eusebius: ܡܢ ܣܝܡܐ ܕܫܠܝܚܐ ܩܕܝܫܐ ܘܐܘܢܓܠܝܣܛܐ ܘܡܢ ܒܬܪ ܗܢܘܢ ܕܐܬܝܢ ܒܬܪ ܫܠܝܚܐ ܘܡܢ ܗܢ ܕܥܒܕܘ ܒܝܫ ܠܡܚܝܐ ܦܘܪܩܢܗ ܕܥܠ ܟܠ ܡܕܝܢܬܐ ܕܝܢ ܕܐܬܚܙܝ ܠܗ ܡܢ ܣܝܡܐ ܕܫܠܝܚܐ ܕܐܘܣܒܝܘܣ. "Concerning the Holy Apostles and the Evangelists and their successors; and what evils those who used violence against our Saviour justly suffered. From the Ecclesiastical History of Eusebius."

This extract is comprised in the two last leaves of the volume: the rest contain an anonymous Catena upon the Holy Scriptures. The manuscript is in large Quarto, written in two columns, apparently of about the eighth century. It was obtained by Dr. Tattam in 1839. One additional quire arrived in 1847. Brit. Mus. Add. MSS. 12,168.

XVIII.

P. 221. Translation, p. 251.

The two passages contained in this extract are taken from an imperfect Ecclesiastical Chronicle. In its present state it consists only of several loose leaves, part of which were procured by Dr. Tattam in 1842, and part by M. Pacho in 1847. The manuscript is a Palimpsest of an ancient Greek Codex, containing, among other things, part of Chrysostom's Homilies upon the Gospel of St. Luke, as it is apparent from the following words still legible in large uncial characters: Εκ Λουκα ευαγγελιου ερμηνιαι Χρυσοστομου. The Syriac seems to be of about the eighth century. Brit. Mus. Add. MS. 14,642.

XIX.

P. 221. Translation, p. 252.

This is also taken from another imperfect Ecclesiastical Chronicle, brought down to A.H. 105, A.D. 723. The manuscript is on vellum, in Quarto, and appears to have been transcribed about the period of the last event which it records. The greater part was procured by Dr. Tattam in 1842. A few leaves were added from M. Pacho's acquisition in 1847. Brit. Mus. Add. MS. 14,643.

MARTYRDOM OF IGNATIUS.

P. 222. Translation, p. 252.

This fragment of the Martyrdom of Ignatius, and of the Epistle to the Romans contained therein, is taken from a manuscript which was obtained in the East by the late Claudius J. Rich, English Resident at Bagdad, and

purchased with the rest of his collection for the British Museum. The volume, which is in a very imperfect state, contains the Acts of Martyrs and Lives of Saints. It is written upon oriental paper in the Chaldee character. See *Catalogus Codicum Manuscriptorum Orientalium qui in Museo Britannico asservantur*, Par. i. p. 92. The writer of that Catalogue attributes the date of the manuscript to the thirteenth century. It appears to me to be rather more ancient. Brit. Mus. Add. MS. 7200.

There is a copy of the Acts of Martyrdom of Ignatius in Syriac in one of the manuscripts procured by J. S. Assemani in the East, and described by him as *very ancient*. See *Bibliotheca Orientalis*, Vol. i. p. 606, Cod. 1, No. 28, and *Acta Martyrum Orientalium et Occidentalium a Step. Evod. Assemani*, Vol. ii. p. 5, No. 15. I have long since endeavoured to obtain a transcript of this, but have hitherto been unable to do so.

These Acts have also been translated into Coptic, copies of which are still extant. See Assemani, *Bibliotheca Orient.* Vol. i. p. 618, No. xv. Peyron, in the Preface to his *Lexicon Linguæ Copticæ* 4*to. Taurini* 1835, p. xxv., speaks of one on papyrus at Turin in the following terms:—

"*Papyrus Primus Taurinensis, foliorum* 63, tenet 1°, Martyrium S. Ignatii Antiochiæ Episcopi spurium, et fabellis scatens: præter cetera absurda, refert longos sermones, qui Ignatium inter et Trajanum Roma intercesserunt, tum varia tomentorum genera, quibus Imperator Martyris constantiam vincere ante extremum supplicium confidebat. Nihil tale habet ejus acta sincera a Cottelerio (*Patres Apostolici*) edita; constat enim Trajanum post Parthicam expeditionem nunquam Romam rediisse."

I have seen some small fragments in a manuscript catalogue of Egyptian papyri belonging to Mr. Harris of Alexandria.

I am indebted for additional information respecting Coptic manuscripts relative to Ignatius to Dr. Tattam, Archdeacon of Bedford, whose Letter on this subject I transcribe:

"I trouble you with a line or two in consequence of our conversation the other day, to confirm your statement of the Coptic manuscript of the martyrdom of St. Ignatius being at Rome. It is marked Cod. xviii. of Vol. lxvi. Vatic. in Zoega's Catalogue of the Borgian MSS.; and it commences thus: ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲓⲅⲛⲁⲗⲓⲟⲥ ⲫⲏⲉⲧⲟⲩⲙⲟⲩⲧ ⲉ̀ⲣⲟⲥ ⲭⲉ ⲑⲉⲟⲫⲟⲣⲟⲥ ⲉ̀ⲧⲉⲫⲁⲓ ⲡⲉ ⲉⲧⲉⲣⲫⲟⲣⲓⲛ ⲙ̀ⲙⲟⲧ ⲫⲏⲉⲧⲁϥⲉⲣ ⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̀ⲁⲛⲧⲓⲟⲭⲓⲁ ⲙⲉⲛⲉⲛⲥⲁ ⲡⲓϩⲱⲱ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲁϥϫⲉⲛ ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ ⲉ̀ⲃⲟⲗ ϩⲓⲛ ⲣⲱⲙⲏ ⲛ̀ⲥⲟⲩ ϛ̄ ⲙ̀ⲡⲓⲁⲃⲟⲧ ⲉⲡⲏⲏ ϩⲓⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲫⲧ ⲁⲙⲏⲛ.

Martyrium Sancti Ignatii dicti Theophori *i. e.* qui fert Deum, qui Episcopus fuit Antiochiæ post prædicationem Apostolorum, et consummavit Mar-

tyrium suum Romæ die 7 mensis Epèp. In pace Dei Amen.' Auctor videtur esse Heron quidam, nam circa finem inter alias invocationes S. Ignatii legitur: ⲁⲣⲓⲫⲙⲉⲩⲓ ⲙⲡⲉⲕϣⲏⲣⲓ ⲏⲣⲱⲛ 'Memento filii tui Heronis.'

"Num. ccxlviii. of the same collection of Sahidic manuscripts contains, 'Postrema pars Epistolæ Primæ S. Ignatii Martyris, quæ Philippis scripta ad Heronem. Deinde pag. 6 prostat Titulus Ⲃ̅. ϩⲟⲙⲟⲓⲱⲥ ⲕⲉⲉⲡⲓⲥⲧⲟⲗⲏ ⲛ̅ⲧⲉ ⲡ̅ⲡⲉⲧⲟⲩⲁⲁⲃ ⲓⲅⲛⲁⲧⲓⲟⲥ ⲡ̅ⲙⲁⲣⲧⲩⲣⲟⲥ ⲡⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉ̅ⲣⲟϥ ⲭⲉ ⲑⲉⲟⲫⲟⲣⲟⲥ ⲉⲧⲉ ⲡⲉⲧⲫⲟⲣⲉⲓ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲉⲁϥϩⲁⲓⲥ ϣⲁ ⲡ̅ⲣ̅ⲙ̅ⲥⲙⲩⲣⲛⲏ. '2. Pariter alia Epistola Sancti Ignatii Martyris, quem vocant Theophorum, *i.e.* qui Deum fert; quam scripsit ad Smyrnæos.'"

ON THE IGNATIAN EXTRACTS IN ETHIOPIC.

P. 256.

I am indebted for these extracts to the kindness of Dr. A. Dillman, under whose notice they fell while he was compiling a catalogue of the Ethiopic and Amharic manuscripts, presented to the British Museum by the Church Missionary Society. They are taken from Brit. Mus. Add. MS. 16,219. See *Catalogus Codicum Manuscriptorum Orientalium qui in Museo Britannico asservantur*. Pars. iii. p. 14, and collated with another manuscript in the Library of the East-India Company.

They are of no value in supplying additional means of criticism for the text of any part of the genuine Letters of Ignatius, but they are curious and important, as shewing how very extensively his name was applied to almost numberless forgeries through various branches of the Christian Church, extending even to that of Ethiopia.

The following passage from the Epistle to the Tarsians I have taken from one of the manuscripts obtained in 1847 by M. Pacho since the earlier part of this volume was printed. The work in which it is found is imperfect both at the beginning and at the end, and contains numerous extracts from ecclesiastical authors. The manuscript containing it is a Syriac Palimpsest: the later text was transcribed about the tenth century of our era. British Museum Additional MSS., 17,191.

ܕܒܝܡܐ ܗܘ ܕܐܬܩܛܠ ܒܗ ܠܐ ܡܫܬܟܚ ܐܠܐ ܚܕ ܡܢ ܐܠܦ ܕܒܝܡܐ ܗܘ ܕܐܬܩܛܠ ܒܗ ܠܐ ܡܫܬܟܚ ܐܠܐ ܚܕ ܡܢ ܐܠܦ.

ܕܒܝܡܐ ܗܘ ܕܐܬܩܛܠ ܒܗ ܠܐ ܡܫܬܟܚ ܐܠܐ ܚܕ ܡܢ ܐܠܦ. ܕܒܝܡܐ ܗܘ ܕܐܬܩܛܠ ܒܗ ܠܐ ܡܫܬܟܚ ܐܠܐ ܚܕ ܡܢ ܐܠܦ.

ܐܟܬܒ ܒܗ ܡܢ ܕܐܝܬ ܠܗ ܐܘܕܢ ܕܫܡܥ ܢܫܡܥ. ܒܗ ܕܐܝܬ ܠܗ ܥܝܢ ܕܚܙܝ ܢܚܙܐ. ܒܗ ܕܐܝܬ ܠܗ ܠܒ ܕܡܬܒܝܢ ܢܒܝܢ. ܒܗ ܕܐܝܬ ܠܗ ܪܓܠ ܕܡܗܠܟ ܢܗܠܟ. ܒܗ ܕܐܝܬ ܠܗ ܦܘܡ ܕܡܡܠܠ ܢܡܠܠ. ܒܗ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܕܢܫܠܛ ܒܟܠ ܡܕܡ.

Of Saint Ignatius, Archbishop and Martyr, from the Epistle to those at Tarsus.

I have learned that some, ministers of Satan, have desired to trouble you; there being some of them who say that Jesus was born in imagination, and was crucified in imagination; but others, that he is not the son of the Creator; and others, that he is God the Father who is over all; and others, that he is a mere man; and others, that this flesh will not rise again.—See *Epist. to Tarsians*, ch. ii. p. 126.

This is preceded by an extract from St. Julius of Rome, ܡܪܝ ܝܘܠܝܣ ܐܦܝܣ, and followed by one from the Letter of Dionysius the Arcopagite to Timothy, Bishop of Ephesus, ܡܪܝ ܕܝܢܝܣܝܘܣ ܐܪܝܦܓܝ ܠܬܝܡܬܝܘܣ ܐܦܣܩܦܐ ܕܐܦܣܘܣ ܕܫܠܝܚ ܠܗ ܡܢ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. After this comes an extract from the Second Epistle of St. Clement to the Corinthians, which I transcribe.

ܘܠܐ ܢܐܡܪ ܐܢܫ ܡܢܟܘܢ ܕܠܐ ܕܝܢܐ ܗܕܐ ܒܣܪܐ ܕܢܬܕܝܢ ܘܠܐ ܢܩܘܡ. ܐܝܟ ܕܒܗ ܐܬܝܬ ܦܪܝܩ ܘܒܗ ܚܙܝܬ ܕܠܐ ܐܢ ܒܣܪܐ ܗܕܐ ܐܢ ܠܐ ܗܘܝܬ. ܒܟܝ ܐܦ ܥܠ ܗܕܐ ܐܡܪ ܐܢܐ ܕܢܛܪ ܠܟܘܢ ܕܬܗܘܘܢ ܛܪܝܨܝܢ ܒܣܪܟܘܢ ܐܝܟ ܗܝܟܠ ܐܠܗܐ. ܕܐܝܟ ܕܒܗ ܐܬܩܪܝܬ ܒܗ ܐܦ ܒܗ ܬܐܬܘ. ܐܢ ܗܘ ܕܡܫܝܚܐ ܡܪܢ ܕܦܪܩܢ ܐܦ ܗܘ ܕܒܪܫܝܬ ܗܘܐ ܪܘܚܐ ܗܘܐ ܒܣܪܐ ܘܗܟܢܐ ܩܪܐ ܠܢ ܐܦ ܒܗ ܒܣܪܐ ܢܩܒܠ ܐܓܪܐ.

Of Clement, Archbishop of Rome, from the Second Epistle to the Corinthians.

And let no one of you say that this flesh is not judged nor riseth again. Know by what ye have been saved, and by what ye have seen, if it be not when ye are in this flesh. Therefore it is right for you that you should keep your flesh as the temple of God. For as ye were called when ye were in the flesh, so also in this flesh shall ye come. If it be, that Christ our Lord, who saved us, who at first indeed was spirit, became flesh, and thus called us; so we also in the same flesh receive the reward.—*Second Epist. to the Corinthians*, ch. ix.

These two extracts, from the Epistle to the Tarsians and from the Second Epistle of Clement to the Corinthians, I have also found in another frag-

ment, which seems to have been transcribed in the sixth century. To the former is prefixed ܗܕܐ ܡܐܡܪܐ ܕܐܓܢܛܝܘܣ ܐܦܣܩܘܦܐ ܕܐܢܛܝܟ̈ܝܐ ܕܡܢ ܣܘܪܝܐ ܥܕ ܠܘܡܝ ܩܪܒ ܠܚܝܬ̈ܝܢ. ܕܡܢ ܒܬܪ ܣܠܘܬܐ ܗܘ ܫܪܝܐ ܐܝܟ ܗܟܢܐ ܕܐܡܪ ܒܗ ܣܘܦܪܘܣ ܩܣܪ̈ܝ ܒܟܬܒ ܬܪܝܢ ܕܗܝܣܛܘܪ̈ܝܐ ܕܒܪ ܐܘܣܒܝܘ ܩܣܪ̈ܝ ܕܐܬܐ ܒܬܪ ܐܢܟܠܛܘ ܕܗܘ ܒܬܪ ܦܛܪܘܣ ܫܠܝܚܐ ܕܫܪܝܪܐ ܕܟܢܝܫܬܐ ܕܐܢܛܝܟ̈ܝܐ ܕܐܬܐ ܠܬܪܣܘܣ ܥܠ ܗܕܐ ܐܓܪܬܐ ܕܐܡܪ ܒܗ ܐܝܟ ܕܡܢ ܣܘܪܝܐ ܥܕ ܠܘܡܝ ܐܢܐ ܡܩܪܒ ܥܡ ܚܝܬ̈ܐ ܒܝ ܫܪܝܪܐ ܐܝܟ ܗܟܢܐ ܐܬ ܒܗ ܒܐܓܪ̈ܬܐ ܕܫܒܥ ܕܟܬܒ ܠܗܘܢ ܐܦ ܒܐܓܪ̈ܬܐ ܕܐܦܣܛܠܝܣ ܠܐ ܫܒܩ ܠܗ ܠܘܩܐ ܒܗ ܒܫܡ ܡܫܝܚܐ ܐܝܟ ܕܐܠܗܐ ܘܐܝܟ ܕܕܝܢܐ ܕܚܝ̈ܐ ܘܡ̈ܝܬ̈ܐ. ܕܡܢ ܐܓܪ̈ܬܐ ܕܬܪܝܢ ܕܐܡܪ ܒܗ ܐܝܟ ܕܡܢ ܣܘܪܝܐ ܥܕ ܠܘܡܝ ܩܛܠ ܥܡ ܚܝܬ̈ܐ.

Of Saint Ignatius, the God-clad Archbishop of Antioch, from the Epistle to those at Tarsus, the beginning of which, after the Salutation, is, "From Syria even to Rome I fight with beasts."

The latter has the following title prefixed: ܗܕܐ ܡܐܡܪܐ ܕܐܓܢܛܝܘܣ ܐܦܣܩܘܦܐ ܕܐܢܛܝܟ̈ܝܐ ܕܒܪ ܐܘܣܒܝܘ ܩܣܪ̈ܝ ܒܟܬܒ ܬܪܝܢ ܕܗܝܣܛܘܪ̈ܝܐ ܕܒܪ ܐܘܣܒܝܘ ܩܣܪ̈ܝ ܕܐܬܐ ܠܬܪܣܘܣ ܥܠ ܗܕܐ ܐܓܪܬܐ ܕܐܡܪ ܒܗ ܐܝܟ ܕܡܢ ܣܘܪܝܐ ܥܕ ܠܘܡܝ ܩܛܠ ܥܡ ܚܝܬ̈ܐ. ܗܘ ܒܫܡ ܡܫܝܚܐ ܐܠܗܐ ܘܐܝܟ ܕܕܝܢܐ ܕܚܝ̈ܐ ܘܡ̈ܝܬ̈ܐ. ܗܘ ܒܬܪ ܐܢܛܝܟ̈ܘܣ ܕܗܘ ܒܬܪ ܦܛܪܘܣ ܫܠܝܚܐ ܕܫܪܝܪܐ ܕܟܢܝܫܬܐ ܕܐܢܛܝܟ̈ܝܐ ܕܐܬܐ ܠܬܪܣܘܣ ܥܠ ܗܕܐ ܐܓܪܬܐ ܕܐܡܪ ܒܗ ܐܝܟ ܕܡܢ ܣܘܪܝܐ ܥܕ ܠܘܡܝ ܩܛܠ ܥܡ ܚܝܬ̈ܐ. ܗܘ ܒܫܡ ܡܫܝܚܐ ܐܠܗܐ ܘܐܝܟ ܕܕܝܢܐ ܕܚܝ̈ܐ ܘܡ̈ܝܬ̈ܐ. ܗܘ ܒܬܪ ܐܢܛܝܟ̈ܘܣ ܕܗܘ ܒܬܪ ܦܛܪܘܣ ܫܠܝܚܐ ܕܫܪܝܪܐ ܕܟܢܝܫܬܐ ܕܐܢܛܝܟ̈ܝܐ ܕܐܬܐ ܠܬܪܣܘܣ ܥܠ ܗܕܐ ܐܓܪܬܐ ܕܐܡܪ ܒܗ ܐܝܟ ܕܡܢ ܣܘܪܝܐ ܥܕ ܠܘܡܝ ܩܛܠ ܥܡ ܚܝܬ̈ܐ. ܗܘ ܒܫܡ ܡܫܝܚܐ ܐܠܗܐ ܘܐܝܟ ܕܕܝܢܐ ܕܚܝ̈ܐ ܘܡ̈ܝܬ̈ܐ. ܗܘ ܒܬܪ ܐܢܛܝܟ̈ܘܣ ܕܗܘ ܒܬܪ ܦܛܪܘܣ ܫܠܝܚܐ ܕܫܪܝܪܐ ܕܟܢܝܫܬܐ ܕܐܢܛܝܟ̈ܝܐ ܕܐܬܐ ܠܬܪܣܘܣ ܥܠ ܗܕܐ ܐܓܪܬܐ ܕܐܡܪ ܒܗ ܐܝܟ ܕܡܢ ܣܘܪܝܐ ܥܕ ܠܘܡܝ ܩܛܠ ܥܡ ܚܝܬ̈ܐ. ܗܘ ܒܫܡ ܡܫܝܚܐ ܐܠܗܐ ܘܐܝܟ ܕܕܝܢܐ ܕܚܝ̈ܐ ܘܡ̈ܝܬ̈ܐ. ܗܘ ܒܬܪ ܐܢܛܝܟ̈ܘܣ ܕܗܘ ܒܬܪ ܦܛܪܘܣ ܫܠܝܚܐ ܕܫܪܝܪܐ ܕܟܢܝܫܬܐ ܕܐܢܛܝܟ̈ܝܐ ܕܐܬܐ ܠܬܪܣܘܣ ܥܠ ܗܕܐ ܐܓܪܬܐ ܕܐܡܪ ܒܗ ܐܝܟ ܕܡܢ ܣܘܪܝܐ ܥܕ ܠܘܡܝ ܩܛܠ ܥܡ ܚܝܬ̈ܐ. ܗܘ ܒܫܡ ܡܫܝܚܐ ܐܠܗܐ ܘܐܝܟ ܕܕܝܢܐ ܕܚܝ̈ܐ ܘܡ̈ܝܬ̈ܐ. ܗܘ ܒܬܪ ܐܢܛܝܟ̈ܘܣ ܕܗܘ ܒܬܪ ܦܛܪܘܣ ܫܠܝܚܐ ܕܫܪܝܪܐ ܕܟܢܝܫܬܐ ܕܐܢܛܝܟ̈ܝܐ ܕܐܬܐ ܠܬܪܣܘܣ ܥܠ ܗܕܐ ܐܓܪܬܐ ܕܐܡܪ ܒܗ ܐܝܟ ܕܡܢ ܣܘܪܝܐ ܥܕ ܠܘܡܝ ܩܛܠ ܥܡ ܚܝܬ̈ܐ.

Of Saint Clement, Archbishop of Rome and Martyr, concerning whom the Apostle St. Paul also, when writing to the Philippians, speaks thus: "*With Clement and the rest of my helpers whose names are in the book of life.*" *But Eusebius of Cæsarea says respecting him, in the third book of his Ecclesiastical History, that he was Bishop after Anancletus, who followed Linus: but Linus was Bishop of Rome after Peter, the chief of the Apostles. From the Second Epistle to the Corinthians, from which also the holy Patriarch Severus adduces proofs in many of his writings; the beginning of which is,* "My brethren, thus it is right for us to think concerning Jesus Christ, as concerning God, as concerning the Judge of the living and the dead."

d'Alexandrie à l'époque de la persécution, du temps du patriarche Sévère.

34°. Extrait d'une lettre des saints Pères aux abbès des monastères de Cilicie.

35°. Extrait d'une lettre de Constantin, métropolitain de Laodicée, à Marcus Isaurius.

36°. Extrait d'une lettre écrite par un évêque à son ami, sur diverses règles ecclésiastiques.

37°. Lettre adressée de Constantinople à Martyrius, évêque d'Antioche, sur les hérétiques qui reviennent à l'orthodoxie.

38°. Extraits de diverses épîtres de St. Sévère.

39°. Épître adressée par Anthimus, évêque de Constantinople, à Jacques d'Édesse.

40°. Divers canons de St. Basile, concernant les moines.

41°. Une épître de St. Cyrille d'Alexandrie *ad Monachos* (اسْا كەمْ مْنْمْمْا).

42°. Extraits de diverses épîtres du pape Célestin.

43°. Extraits des actes du concile d'Éphèse.

44°. Divers canons de Mar Sergius, évêque . . . (?اصمصمحا اعتصاهمه).

45°. Canons de Jean, évêque de ܒܬܠ ܒܥܕܘܟܬ (*Tella de-Mauzalt*).

46°. Questions proposées par un prêtre nommé Sergius au dit Jean de *Tella de-Mauzalt* et les réponses de celui-ci.

47°. Épître du patriarche Athanase (de l'an 995 des Séleucides).

48°. Questions proposées, l'an 998 des Séleucides (687), par un prêtre nommé Adi, à Jacques d'Édesse, et réponses de celui-ci (incomplet).

It is evident that this is the work to which Renaudot refers in the following passages of his *Liturgiarum Orientalium Collectio*: "Genuina Ignatii Martyris scripta apud Syros vulgari sua lingua olim extitisse docent nos multa ex illis testimonia, quæ in libris Theologicis occurrunt; sed præ cæteris excerpta ex ejus genuinis Epistolis non pauca, quæ Conciliorum Canonibus adjuncta reperiuntur in vetusta versione Syriaca, quam Codex Mediceus membranaceus repræsentat. Addidit interpres, illas sententias vulgo inter Canones non referri, verum ex nomine tanti viri, æqualem quodammodo habere auctoritatem. Factam esse ex optimis Codicibus interpretationem illam agnovimus, et ab autore quicumque fuerit non imperito: tum illud etiam animadversione dignum observavimus, codices illum, similes Florentino illi celeberrimo quo Latinus interpres usus fuerat, secutum fuisse, nec alias nisi veras Epistolas agnovisse." Vol. ii. p. 226. And again, "In ista primum merito locum tenet Ignatius, ut Antiochenus quondam Episcopus, cujus etiam testimoniis abuti, ad errores sui patrocinium solent, ut ex variis Collectaneis et Tractatu de Fide Patrum intelligitur. Præterea tantum honorem illi tribuunt, ut in antiquissa Canonum Collectione Syriaca ex ejus Epistolis

capita quædam ad Ecclesiasticam disciplinam spectantia referantur, quia, inquiunt interpretes, ob summam Ignatii sanctitatem æquam cum Canonibus digitatem habent."—*Ibid.* p. 491.

The age of this collection, which Renaudot denominates *Antiquissa*, cannot reach to an earlier period than the end of the seventh century; for we find included in it questions proposed by a Priest named Adi, to Mar Jacob, Bishop of Edessa in the year of our Lord 687. See No. 48. The manuscript, therefore, containing them cannot be earlier than the end of the seventh century, and although ancient, probably is considerably later.

That the genuine writings of Ignatius were anciently in use among the Syrians in their vernacular tongue is incontestably proved by the discovery of the Syriac version of the Three Epistles; but the learned Renaudot has gone too far in inferring that fact from the simple circumstance of finding these extracts from the Ignatian Epistles in a collection of canons and other ecclesiastical documents. It is plain that the whole collection has been translated from the Greek; and from the place which these Ignatian extracts occupy, it seems almost certain that they formed a part of the original Greek collection, which was afterwards translated into Syriac. There is no ground to conclude that these extracts were taken from a Syriac version of the Ignatian Epistles previously existing, and were then inserted among the others when the rest was translated into that language. Moreover, the date of one of the articles in this collection shews that it must have been made subsequently to the time when the Syrian schools, abandoning the antiquity of their own literature, had acquired the taste of accommodating every thing to the Greek, even so far as to adopt fresh versions of the New Testament, and in a good measure to accommodate their venerable Peshito to the readings of the Greek copies. At any rate it is evident, from a comparison of the passage from the Epistle to Polycarp, and from that of the Epistle to the Trallians containing a part belonging to the genuine Letter to the Romans, at p. 198, that these extracts do not belong to the same version as the Three Genuine Epistles. And further, I should not omit to remark, that all the Extracts which I have given are taken from works written originally in Greek, such as those of Severus and Timotheus, and afterwards translated into the Syriac. They therefore supply no evidence whatever of the existence of any independent Syriac version of the Ignatian Epistles; they only shew what passages were cited from them in Greek by the several authors in whose writings they are found.

These extracts contain passages from the Epistles to the Ephesians, Magnesians, Trallians, Polycarp, Philadelphians, and Smyrneans, which are similar indeed, as Renaudot observes, to those of the Medicean manuscript, but they are far from exactly coinciding with them, as the comparison will shew.

l. 12. ܘܬܫܒܘܬܗ ܐܬܚܠܫ "and his *dominion* is dissolved." The Greek reads καὶ λύεται ὁ ὅλεθρος αὐτοῦ *Epist. to Ephes.* ch. xiii. p. 31. This variation seems to have arisen from the scribe confounding ܘܬܫܒܘܬܗ with ܐܒܕܬܗ "his destruction."

l. 15. ܐܝܟ ܕܐ ܐܬܚܠܫ. The Syriac at p. 32 is ܐܝܟ ܐܬܚܠܫ.

l. 16. ܓܝܪ ܕܐ ܐܬܝ "*For* it is good," as if the translator had read γὰρ after καλὸν.—*Ibid.* ch. xv. p. 31.

l. 19. ܐܝܬ—ܘܬܕܡܘܬ ܕܐ "are of the *ruler* of this world, and those who are faithful in love, are the *image* of God the Father." This does not correspond accurately either with the recension A. or B., but seems almost as if it were taken from both.—*Epist. to Magnes.* ch. v. p. 63.

l. 22. ܐܝܬ ܕܐܦܣܩܘܦܐ ܘܩܫܝܫܐ ܘܕܝܩܢܐ—ܐܝܬ ܕܐܡܪ "That is to say, the Bishops, Presbyters, and Deacons." This sentence does not belong to the Epistles, and is only inserted by way of explanation.

l. 25. ܘܒܡܟܢ ܕܡܠܐܟܐ ܕܣܢܗܕܪܝܢ—ܘܩܫܝܫܐ ܘܕܝܩܢܐ "And the Presbyters in the place of the angels of the council, and the Deacons in the place of the Apostles." This varies considerably from καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρίου τῶν ἀποστόλων, καὶ τῶν διακόνων, τῶν ἐμοὶ γλυκυτάτων, πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ, which is common both to A. and B.—*Ibid.* ch. vi. p. 65.

P. 198. *l.* 1. ܛܝܛܠܝܐܢܘܣ, and again p. 200, *l.* 8, ܛܝܛܠܝܐܢܘܣ "*Titilians*," instead of "Trallians."

l. 3. ܒܒܣܪܐ "in the flesh," or "according to the flesh," for κατὰ ἄνθρωπον. This is rendered, in the extract from Severus, p. 213, by ܐܝܟ ܒܢܝ ܐܢܫ "like men," which is nearer the Greek.—*Epist. to Trall.* ch. ii. p. 75.

l. 6. ܘܬܬܟܢܥܘ ܠܡܫܬܥܒܕܘܬܗ "and be ye subject," with ὑποτάσσεσθε of B., not ὑποτάσσεσθαι of A.—*Ibid.* See note p. 306.

l. 7. ܕܢܫܟܚ—ܒܗ ܕܐܬܝ "so that we may be found living in the same," seems nearer to ἐν ᾧ διάγοντες, ἐν αὐτῷ εὑρεθησόμεθα of B. than A., which omits ἐν αὐτῷ.—*Ibid.*

l. 8. ܕܐܢܝܢ ܒܢܝ ܪܙܐ ܕܡܫܬܡܫܢ "who are the sons of the mysteries," agrees with ὄντας μυστηρίων of B., or "ministros existentes mysteriorum" of Latin A., rather than μυστήριον of A.—*Ibid.*

l. 9. ܐܠܐ ܕܥܕܬܐ ܕܐܠܗܐ "but of the Church of God," simply, without any thing to correspond with ὑπηρέται of both the Greek recensions.—*Ibid.*

l. 11. ܐܝܬ ܕܡܬܚܙܐ ܒܐܒܐ—ܕܐܬܝ "The Bishop who is in the place of the Father." The word ܡܬܚܙܐ seems to stand both for the Greek τόπος and τύπος. This passage then seems to come nearer to ὁ ἐπίσκοπος τοῦ Πατρὸς τῶν ὅλων τύπος ὑπάρχει of B. than to τὸν ἐπίσκοπον, ὄντα υἱὸν τοῦ Πατρὸς of A.—Ch. iii. *ibid.*

l. 14. ܐܦ ܐܢܐ—ܕܐܒ̈ܝ. This is a passage belonging to the genuine Epistle to the Romans, which has been inserted in this place of the Epistle to the Trallians. The variations between the Syriac text here and at p. 56, shew that they belong to two altogether different versions.—*Ibid.* ch. v. p. 77.

l. 16. ܥܠ ܗܕܐ—ܠܗܕܡܝ "On this account be ye disciples to me," varies from the Greek *παρὰ τοῦτο ἤδη καὶ μαθητής εἰμι.*—*Ibid.*

l. 18. ܕܚܡܝ—ܠܚܡܝ̈ "That ye use only the *food of gratitude.*" The Greek of A. is *μόνῃ τῇ Χριστιανῇ τροφῇ χρῆσθαι.*—*Ibid.* ch. vi.

l. 19. ܕܡܫܬܥܒ̈ܝ—ܒܝܫ̈ܝ "of those who mix themselves up in Jesus Christ." The Greek of A. is *οἱ καιροὶ παρεμπλέκουσι Ἰησοῦν Χριστόν.* This and the preceding are omitted in B.—*Ibid.*

l. 21. ܒ̈ܝ ܡܕ "who is ignorant." There follows nothing here as an equivalent of *ἠδέως* of A.—*Ibid.*

l. 24. ܕܡ. There is nothing to correspond with this particle in the Greek, nor in the Syriac version, p. 6. The variations in the Syriac here also shew that the two translations are altogether independent of each other.—*Epist. to Polycarp,* ch. iii. p. 6.

l. 25. ܐܝܟ ܓܒܪܐ "Like a valiant man." The Greek has *ὡς ἄκμων.* The Syriac at p. 6, ܐܝܟ ܠܡܓܐ "as a combatant." See also note, p. 270.

P. 199. *l.* 1. ܥܠ ܢܦܫܬܟܘܢ "in the stead of *your* souls"; as if *ὑμῶν* were found in the Greek, and the passage had run thus: *ἀντίψυχον ἐγὼ ὑμῶν, τῶν ὑποτασσόμενων.*—*Ibid.* ch. vi. p. 11.

l. 9. For ܒܗܕܐ "in this," read ܒܚܕ "in one." It is an oversight of mine in reading בהדא instead of בחדא in M. Munk's copy, which he had transcribed in Hebrew characters.—*Epist. to Philad.* ch. vi. p. 91.

l. 11. ܐܦ ܐܢܐ ܩܥܬ "I cried therefore," as if the reading had been *ἐκραύγασα οὖν,* not simply *ἐκραύγασα,* as in A. *Γὰρ* is added in B., which comes nearer.—*Ibid.* ch. vii. p. 97.

l. 12. ܒܩܠܗ ܕܐܠܗܐ "with the voice of God." This is omitted in A., but exists in the Latin version A. "Dei voce." B. reads *οὐκ ἐμὸς ὁ λόγος, ἀλλὰ Θεοῦ.*—*Ibid.*

l. 16. ܐܥܟ—ܐܫܬܡܥ "I tell you that I am informed." The Greek reads *ἐπειδὴ κατὰ τὴν προσευχὴν ὑμῶν, καὶ κατὰ τὰ σπλάγχνα, ἃ ἔχετε ἐν Χριστῷ Ἰησοῦ, ἀπηγγελή μοι.*—*Ibid.* ch. x. p. 99. ܒܣܘܪܝܐ ܕܐܬܬܐ "in the Church of Syria." The Greek has "the Church *in Antioch* of Syria."—*Ibid.*

l. 18. ܫܡܗ ܕܡܪܢ "the name of *the Lord.*" A. has only *τὸ ὄνομα*; B. *τὸ ὄνομα τοῦ Θεοῦ.*—*Ibid.*

l. 21. ܩܕܝܫ̈ܬܐ ܕܐܬܬܐ "*Holy* Churches." The Greek is *αἱ ἔγγιστα ἐκ-*

κλησίαι.—*Ibid.* Probably there is an error in the Syriac in reading ܥܡܡ for ܥܡܕ.

l. 22. ܠܥܕܬ ܐܣܝܐ "To the Church of *Asia*." The extract shews that the same Epistle is meant as that addressed in the Greek "*to Smyrna of Asia*, p. 101.

l. 25. ܕܐܝܬ ܠܢ "while we have," without καὶ, as in B.—*Epist. to Smyrn.* ch. ix. p. 111.

P. 200. *l.* 4. ܠܐ ܥܒܕ ܡܕܡ "does nothing." There is no equivalent here for ἡνωμένος ὢν of A., which, with the words following, is also omitted from B.—*Epist. to Magnes.* ch. vii. p. 65.

l. 10. ܒܗܝܡܢܘܬܐ—ܕܒܣܘܪ ܕܕܡܐ "In faith which is in the hope and the enjoyment of the blood of Jesus Christ." This varies considerably from A., which has ἐν πίστει, ὅς ἐστιν σάρξ τοῦ Κυρίου, καὶ ἐν ἀγάπῃ, ὅς ἐστιν αἷμα Ἰησοῦ Χριστοῦ.—*Epist. to Trall.* ch. viii. p. 79.

l. 24. ܕܥܠ ܨܠܒܐ ܕܡܪܟ—ܕܐܝܬܘܢ "In the passion of the cross of your Lord, whose members ye are." This is different from the Greek, δι' οὗ ἐν τῷ πάθει αὐτοῦ προσκαλεῖται ὑμᾶς, ὄντας μέλη αὐτοῦ.—*Ibid.* ch. xi. p. 85.

P. 201. *l.* 2. ܘܢܫܒܚܘܢ "and they shall praise." The Greek is δοξάσῃ.—*Epist. to Polycarp*, ch. vii. p. 13.

ܠܫܘܒܚܐ ܕܐܠܗܐ "for the glory of God," with εἰς δόξαν Θεοῦ of B. A. reads Χριστοῦ.—*Ibid.*

II.

P. 201. Translation, p. 235.

This extract, containing passages from several of the Ignatian Epistles, is written on the vellum lining of the cover, and on the blank page of the first leaf of the volume in which it is found. It is in a large thick character, apparently of about the eleventh or twelfth century. Several other extracts in the same hand are written in the margin of the following leaves. The one immediately succeeding the Ignatian extracts commences thus: ܐܬ ܥܠ ܟܬܒ ܩܝܡܐ ܕܡܪܢ ܥܡ ܫܠܝܚܘܗܝ. ܐܝܟ ܕܗܘܐ ܒܬܪ ܕܩܡ ܡܪܢ ܡܢ ܒܝܬ ܡܘܬܒܐ ܘܐܬܪܐܝ ܠܬܘܡܐ ܘܠܡܬܝ ܘܠܝܘܚܢܢ ܘܐܡܪ ܠܗܘܢ ܫܠܡ ܠܟܘܢ ܐܢܐ ܐܬܐ ܘܐܬܚܙܝ ܠܟܘܢ ܘܐܬܡܫ ܥܡܗܘ

The volume itself is rather more ancient than the extracts in the margin. It bears the following title in red letters: ܗܕܐ ܣܦܪܐ ܕܐܒܗܬܐ (ܕܐܒ) ܕܒܪ ܫܡܐ ܘܪܘܚܐ ܩܕܝܫܐ ܐܡܝܢ: ܒܫܡܐ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܐܡܝܢ: ܫܪܝܢ ܠܡܟܬܒ ܣܦܪ ܐܒܗܬܐ: ܩܕܡ ܐܝܣܝܐ ܢܒܝܐ: "In the name of the Father, and of the Son, and of the Holy Ghost, we begin to write the Book of the Fathers. First then Father Esaias."

This volume was brought from the Monastery of St. Mary Deipara in Nitria, by Dr. Tattam, in the year 1842. Several additional leaves were obtained by M. Pacho in 1847. Quarto, in two columns, on vellum. Brit. Mus. Add. MS. 14,577.

l. 7. ܠܟܠ ܥܕܬܐ "to all the Churches," with the Syriac version, and B. Πάσαις is omitted in A.—*Epist. to Rom.* ch. iv. p. 45.

l. 8. ܐܢܐ ܐܡܘܬ "I die." This is followed by nothing to correspond with ἔανπερ ὑμεῖς μὴ κωλύσητε.—*Ibid.*

l. 10. ܠܚܡ ܐܠܗܐ "pure bread of *God*," with the Syriac version, and B. The reading of A. is τοῦ Χριστοῦ.—*Ibid.*

l. 12. ܡܐ ܕܦܩܕ ܠܝ "what is *commanded* me." ܦܩܕ is probably an error for ܐܦܣ "expedient," as it is in the Syriac version of this Epistle, p. 50, ܗܫܐ ܕܥܠ ܐܢܐ—ܐܬܬܠܡܕ "I know *that* now I begin to be a disciple." The Greek reads otherwise: ἐγὼ γινώσκω νῦν· ἄρχομαι μαθητὴς εἶναι.—*Ibid.* ch. v. p. 49.

l. 14. ܘܚܝܘܬܐ ܕܡܬܬܩܢܢ ܠܝ "and the beasts which are *prepared* for me." The Syriac at p. 50 is the same, omitting ܠܝ "to me." Both Greek recensions have θηρίων τε συστάσεις.—*Ibid.* I have observed upon these and the variations of the following line in my notes, p. 301.

l. 17. ܬܚܘܡܐ ܕܥܠܡܐ ܗܢܘ "The boundaries of the world," with τὰ πέρατα τοῦ κόσμου of B., not τὰ τερπνὰ of A. And so, also, ܛܒ ܗܘ "it is good:" as likewise Timotheus of Alexandria, p. 211, *l.* 4, with καλὸν of B., not μᾶλλον of A.—*Ibid.* ch. vi.

l. 19. ܘܣܘܪܝܐ ܕܡܘܬܐ ܩܝܡܝܢ "and the pains of *death* stand," for ὁ δὲ τοκετός μοι ἐπίκειται. ܕܡܘܬܐ "of *death*," seems to be a blunder for ܕܝܠܕܐ "of *birth*," as it is in the Syriac at p. 50.

l. 21. ܕܐܡܪ ܠܟܘܢ—ܐܢܐ. This passage (see English translation, p. 235, lin. penult.) varies considerably from the Greek τὸν τοῦ Θεοῦ——ἔσομαι.—*Ibid.*

l. 25. ܗܝܟܠܐ ܕܐܠܗܐ "temples *of God*." The Greek reads αὐτοῦ ναοὶ. There is no equivalent here for the next sentence, ὅπερ——ἡμῶν, of A., which has also been omitted in B., together with the next, ἐξ ὧν——αὐτόν.—*Epist. to Ephes.* ch. xv. p. 33.

P. 202. *l.* 3. ܕܡܗܝܡܢ ܒܗ——ܟܠ "In which every one who believeth." A. has

ὡς πᾶσα γλῶσσα πιστεύσασα, and B. reads εἰς ὃν πᾶν ἔθνος πιστεῦσαν, καὶ πᾶσα γλῶσσα ἐξομολογησαμένη.—*Epist. to Magnes.* ch. x. p. 69.

l. 6. ܠܡܟܫܝܢ "and to *mocking*." The Greek reads πρὸς πῦρ.—*Epist. to Smyrn.* ch. iv. p. 105.

l. 8. ܕܡܝܬ ܥܠܢ ܡܫܝܚܐ ܐܝܟ "who died for us." This has no equivalent in the Greek.—*Ibid.*

l. 9. ܘܐܠܗܐ ܡܫܝܚܐ ܢܚܫܠ ܠܝ "and God Jesus Christ strengtheneth me." The Greek is αὐτοῦ με ἐνδυναμοῦντος; A. adding τοῦ τελειοῦ ἀνθρώπου γενομένου, and B. οὐ γάρ μοι τοσοῦτον σθένος, *ibid.*; neither of which is found here in the Syriac.

l. 10. ܐܢܐ ܐܫܬܕܝܟ—ܒܟ "I persuade—thyself." See translation, p. 236. In the foot-note there I have referred this passage to the Epistle to Polycarp, ch. i. It is not, however, taken thence, but from the Epistle to Hero the Deacon, ch. i. (see p. 141), which, besides several of the expressions found in this passage, has otherwise borrowed largely from the Epistle to Polycarp.

III.

P. 202. Translation, p. 236.

These passages are taken from a Syriac translation of Eusebius. The volume contains only the five first Books. The date of the transcription has been erased; but it seems evidently to belong to the sixth century. The name of Elias the scribe is still legible. On the last page there is the note common to many books of this collection, in the handwriting of Moses, the Abbot of the monastery, stating that this was one of the two hundred and fifty volumes which he procured during his journey to Bagdad, and deposited in the library of the monastery upon his return in the year of the Greeks 1243, A.D. 932. The volume came to England in 1842. A few leaves had been lost, but three of them were recovered in 1847. Quarto, written in two columns on vellum. Brit. Mus. Add. MS. No. 14,639.

I have given this extract in accordance with the plan which I had proposed to myself, to insert in this work every notice respecting Ignatius, and all the passages from the Ignatian Epistles which I have found in the Syriac manuscripts in the British Museum. It serves, however, rather as a specimen of the Aramaic version of Eusebius, than to supply any additional materials of criticism on the subject of the Epistles of Ignatius. I have made a few observations upon the passages cited here from the Epistle to the Romans in my notes upon that Epistle.

IV.

P. 205. Translation, p. 239.

The text of this extract has been printed from a manuscript obtained by

Dr. Tattam when he first visited the monastery of St. Mary Deipara, in 1839. Brit. Mus. Add. MS. 12,170 (fol. 211.) A thick quarto on vellum in its present state, made up of two volumes bound into one; the former containing some ascetic works by Esaias the Monk, written in a large bold character, in three columns, and dated the year 915 of the era of Alexander, or 604 of our era. The latter comprises numerous treatises by John the Monk, is written in a somewhat rude hand, in two columns, and appears to be of about the eight century.

It has been compared with another copy procured by Dr. Tattam in 1842. Brit. Mus. Add. MS. 14,580. fol. 17. b. This volume appears to be about two centuries later than the preceding, and contains various works by John the Monk, Philoxenus, Mar Jacob, &c. I have sometimes preferred the reading of this latter copy in my translation, which will account for some slight variations from the printed Syriac text.

There are several volumes containing treatises by John the Monk in this Nitrian collection. Of these one manuscript, Brit. Mus. Add. MS. 17,169, containing several letters and treatises, was transcribed as early as the year of the Greeks 892, or A.D. 581.

One of the volumes procured by M. Pacho (Brit. Mus. Add. MS. 17,172), contains various works of ascetic writers under this general title: ܒܫܡ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܫܪܝܪܐ ܥܠ ܟܬܒ ܟܢܫܐ ܕܐܒܗ̈ܬ ܩܕܝܫ̈ܐ ܘܢܫܪܝ ܡܐ ܕܐܡܪ ܐܝܟ ܕܐܬܚܙܝ ܠܢ ܒܣܦܪ ܐܝܟ ܕܐܬܚܙܝ ܠܢ ܒܣܦܪ "In the strength of our Lord Jesus Christ, we begin to write the *Book of Collections of the Holy Fathers*." Amongst these are several treatises by John the Monk, having a life prefixed, with this title: ܒܫܡ ܬܠܝܬܝܐ ܩܕܝܫܐ ܫܪܝܪܐ ܥܠ ܟܬܒ ܚܝܐ ܕܝܘܚܢܢ ܢܣܝܟܐ ܘܚܙܝܐ ܕܬܒܝܕ ܘܩܕܡ ܟܠ ܗܕܐ ܢܚܘܐ ܥܠ ܗܘ ܓܒܪܐ ܡܢ ܐܝܟ ܕܐܡܪ ܦܠܕܝܣ ܐܦܣܩܘܦܐ ܕܐܝܠܝܐ ܕܢܐ ܐܬܪ ܥܠ ܡܐ ܕܐܡܪ ܐܝܟ ܕܐܬܚܙܝ ܠܢ ܒܣܦܪ "By the strength and help of the Holy Trinity we begin to write the book of the Holy John, the Monk and Seer of Thebais. But first, an account respecting him by Palladius, Bishop of Jerusalem." (Read Helenopolis.)

This account, which is the same as that given by Palladius in his *Historia Lausiaca*: περὶ Ἰωάννου τοῦ Λυκοπολίτου (see *Meursius' Edition*, p. 97), assigns the period at which he lived to the age of the Emperor Theodosius: ܐܦ ܥܠ ܡܐ ܕܐܡܪ ܐܝܟ ܕܐܬܚܙܝ ܠܢ ܒܣܦܪ ܐܝܟ ܕܐܡܪ ܐܝܟ ܕܐܬܚܙܝ ܠܢ ܒܣܦܪ. ܐܦ ܥܠ ܡܐ ܕܐܡܪ ܐܝܟ ܕܐܬܚܙܝ ܠܢ ܒܣܦܪ. ܟܠ ܗܕܐ ܢܚܘܐ ܥܠ ܗܘ ܓܒܪܐ ܡܢ ܐܝܟ ܕܐܡܪ ܐܝܟ ܕܐܬܚܙܝ ܠܢ ܒܣܦܪ. ܐܦ ܥܠ ܡܐ ܕܐܡܪ ܐܝܟ ܕܐܬܚܙܝ ܠܢ ܒܣܦܪ "Also he informed the blessed Emperor Theodosius beforehand respecting things future. I mean, respecting his being about to vanquish the rebel Maximus, and to return from Galatia (read Gallia.) Then, again, he also foretold respecting the defeat of Eugenius."

After this notice of John the Monk there follows "The first Epistle to Eutropius and Eusebius, composed by my Lord John the Monk:" ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܡܪܝ ܝܘܚܢܢ ܡܢܗ ܕܫܒܝܐ ܠܐܘܬܪܘܦܝܘܣ ܘܠܐܘܣܒܝܘܣ. At the end is written ܗܟܢܐ ܣܦܪ ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܡܪܝ ܝܘܚܢܢ ܡܢܗ ܕܫܒܝܐ ܠܐܘܬܪܘܦܝܘܣ ܘܠܐܘܣܒܝܘܣ. "Here ends the Epistle of my Lord John the Monk and Seer of Thebais, to Eutropius and Eusebius." This identifies the author of the letter with the John the Monk of whom the account preceeding it is given. But the writer of this is also the author of the Epistle addressed to Eutropius and Eusebius, from which our Syriac extract is taken, and of the *Sermones de animi et corporis affectibus*, addressed to the same Eutropius and Eusebius, mentioned by Assemani, *Bibliotheca Orient.*, tom. i. p. 431. Hence we gather that Assemani has erred in attributing these Sermons to John of Apamea, whom he supposes to have lived in the sixth century: see *ibid.* p. 430; and that these are the work of John the Monk, the contemporary of Evagrius, spoken of by Ebedjesu, see *ibid.* tom. iii. p. 45; not of John of Apamea, who is also mentioned by the same writer in his catalogue: *ibid.* p. 50. His having been contemporary with Evagrius would bring the age of John the Monk to the latter half of the fourth century; and the circumstance given in the account of him above mentioned, that he foretold the defeat of Maximus, would fix his date to the same period. The army of Maximus was vanquished, and himself taken prisoner, A.D. 388. See *Clinton's Fasti Romani*, p. 516.

I have already made some observations upon the passages from the Epistle to the Romans, cited by this author, in my notes at p. 291.

V.

P. 210. Translation, p. 242.

This is taken from a Syriac translation of the works of the Pseudo-Dionysius the Areopagite, of which there are two copies in the British Museum, both acquired by Dr. Tattam in 1839, of Quarto size, and written in two columns. The one, Brit. Mus. Add. MS. 12,151 (fol. 70. b.,) was transcribed in the year of the Greeks, or Seleucidæ, 1115, A.D. 804; and the other, 12,152 (fol. 152,) in the year 1148 of the same era, or A.D. 837.

VI.

P. 210. Translation, p. 243.

This extract is taken from a work by Timotheus, Patriarch of Alexandria, against the Council of Chalcedon. The same volume contains also the Apology of Cyril of Alexandria for the Twelve Chapters against the Oriental Bishops, a Treatise attributed to Gregory Thaumaturgus, on the Passibility

and Impassibility of our Lord, and a Summary of Heresies, by Epiphanius. A note at the end, indicating the monastery to which the book belonged, has been partly erased; but what remains states that it was presented in the year of the Greeks 873, A.D. 562, about which period it seems to have been written by a scribe of Edessa. One or two leaves have been lost from the beginning; and consequently the work of Timotheus is imperfect. This volume is a large Quarto, written in three columns, and is one of those obtained in 1839. Brit. Mus. Add. MS. 12,156, fol. 1, and fol. 69.

l. 17. ܕܒܥܕܐ--ܐܝܬ ܕܐܠܗܐ "In the blood of Christ, that it is of God," or "which is of God." The Greek has only εἰς τὸ αἷμα Χριστοῦ.—*Epist. to Smyrn.* ch. vi. p. 107.

l. 21. ܕܗܘܐ—ܠܝܬ "There is nothing which is seen that is *becoming*."—*Epist. to Rom.* ch. iii. p. 43. See the note on this passage at p. 294.

l. 22. ܕܡܫܟܢܘܬܐ "of persuasion," as in the Syriac, p. 44, and with πεισμονῆς of B., while A. reads σιωπῆς μόνον.—*Ibid.* See note at p. 295.

l. 23. ܕܢܨܠܚܢܐ "the Christian," with B. ܠܟܠ ܥܕܬܐ ܕܐܠܗܐ "to *all* the Churches," with the Syriac version and B.—*Ibid.* See note, p. 296.

P. 211. ܛܒ ܠܝ "It is good for me," with καλὸν μοι of B.—*Ibid.* ch. vi. p. 49. See note, p. 349.

ܒܫܡ ܝܫܘܥ "for the sake of Jesus," with διὰ Ἰησοῦν, also of B., while A. reads εἰς. The quotation from Matth. xvi. 26 immediately following in both the Greek recensions is not found in this passage as cited by Timotheus; nor does it exist in the Latin version A. It is probably a marginal addition, which has found its way into the text subsequently to the time of Timotheus, and to the transcription of the copy from which that Latin version was made.

l. 8. ܐܠܐ——ܠܐ ܒܫܘܠܡ "Neither entice me by any thing material." This is not found in the Greek recensions, but is equivalent to "neque per materiam seducatis," of the Latin A.—*Ibid.*

l. 9. ܐܢܫ ܐܬܐ ܕܐܢܫ ܐܢܐ "I shall be a man," with "homo ero" of Latin A. Both Greek copies have ἄνθρωπος θεοῦ ἔσομαι.—*Ibid.* p. 49.

l. 20. ܕܢܕܟܐ ܡܝܐ ܕܡܬܩܕܫܝܢ "that he might purify the passible waters." A. reads ἵνα τῷ πάθει τὸ ὕδωρ καθαρίσῃ. The passage is altogether omitted in B.—*Epist. to Ephes.* ch. xviii. p. 35.

P. 212. *l.* 3. ܕܦܘܠܩܪܦܣ "of Polycarp." This passage from the Epistle of St. Polycarp, and the following from the Epistle attributed to St. Clement, although they do not bear upon the question of Ignatius, I have transferred to these pages, because it is interesting to know how any of the writings of the Apostolic Fathers were received and cited by early

Christian authors. The passage from Polycarp is taken from the twelfth chapter, which part has been lost in the Greek, and exists only in the Latin version. "Deus autem——mansuetudine." See Dr. Jacobson, Patt. Apostl. Edit. Tert. p. 527. The only variation here is, that the Syriac has, *l.* 5, ܡܫܝܚܐ ܝܫܘܥ ܐܠܗܐ "God Jesus Christ," which is also snpported by the quotation made by Severus, p. 215. *l.* 1, while the Latin version reads, "Dei Filius, Jesus Christus." The first passage, cited as from St. Clement, is said to be from "the First Epistle, which is on Virginity," *l.* 6. It is, taken from the first of the two Epistles on Virginity, attributed to St. Clement, discovered in a Syriac version by Jo. Jac. Wetstein, and published by him, with a Latin Translation, at the end of his edition of the New Testament. 2 vols. fol. Leyden, 1752. This Latin Translation, with a French version accompanying it, was reprinted in octavo in the year 1763. Concerning these Epistles see Wetstein's Preface, and Dr. Nathaniel Lardner's *Dissertation upon the two Epistles ascribed to Clement of Rome, lately published by Mr. Wetstein*, in Vol. xi. p. 197, of "The works of Dr. Nathaniel Lardner." The following is the text of this passage in Wetstein's edition, p. 4, and also his translation of the same into Latin:

ܐܝ ܠܐ ܡܕܥ ܐܢ ܐܝ ܠܐ ܡܕܥ ܐܢ ܡܐ ܕܫܘܒܚܗ

VII.

P. 212. Translation, p. 245.

Severus, from whose works the following extracts have been taken, succeeded Flavian as Patriarch of Alexandria A.D. 513, and was expelled A.D. 519 on account of his opposition to the Council of Chalcedon. He was a man of great learning and ability, and the author of numerous theological and polemical writings, which appear to have been so industriously suppressed by his opponents, that little more than the titles of his works, and not even all of these, have been preserved in the Greek. See *Fabricius, Bibl. Græc.*, Vol. ix. p. 343. The greater portion of them, however, is now recovered in the Syriac, and forms a most important accession to the ecclesiastical documents of the early part of the sixth century.

The volume from which these passages are taken is a thick quarto, written in two columns imperfect at the beginning, and without date at the end. It can hardly have been transcribed later than the commencement of the eighth century, and might have been written about the end of the sixth. It is one of the first acquisitions made by Dr. Tattam in 1839. Brit. Mus. Add. MS. 12,157. fol. 198.

P. 213. *l.* 5. This passage of the Epistle to Polycarp, ch. iii. p. 7, is translated here much more literally than in the Syriac version at p. 8. There is no variation, however, in the sense.

l. 15. ܕܫܠܝܚܐ — ܕܡܫܝܚܐ "Of the Apostles, who are entrusted with the ministry of Jesus Christ." The Greek inserts after Apostles, *καὶ τῶν διακόνων, τῶν ἐμοὶ γλυκυτάτων.—Epist. to Magnes*, ch. vi. p. 65.

l. 21. ܕܐܡܪ — ܡܢ ܣܝܓܐ ܕܡܬܐ "who is his Word who proceedeth from silence." The Greek of A. is *ὅς ἐστιν ἀυτοῦ λόγος ἀΐδιος, οὐκ ἀπὸ σιγῆς προελθὼν.* B. reads only *ὅς ἐστιν ἀυτοῦ λόγος οὐ ῥητὸς, ἀλλ' ὐσίωδης, ibid.* ch. viii. p. 67. The note appended to the Syriac precludes the supposition of any error in the text from the omission of the negative; but in this passage, as cited by Timotheus of Alexandria above, p. 211. *l.* 26, we find the negative, and ܠܐ ܡܬܐ to correspond with *ἀΐδιος.*

l. 24. ܗܘ — ܠܐ ܗܘ ܕܠܐ ܡܬܝܠܕ "Therefore it is just that he should be honoured in silence, and not that his divine and unprecedented birth should be inquired into." I find a similar notion to this of Severus expressed in the Treatise, *Adversus eos qui per calumniam dicunt dici à nobis Deos tres*, attributed to St. Basil: *ἡ τοῦ μονογενοῦς ἐκ Πατρὸς γέννησις, σιωπῇ τισάσθω*: and again, a few words below, *ἐκείνην μὲν οὖν γέννησιν ἄῤῥητον οὖσαν σιωπῇ τιμήσωμεν.—Basilii Opera*, Edit. Jul. Garnier, tom. ii. p. 612. B.C.

P. 214. *l.* 6. ܒܡܫܬܡܗ "that *in* supposition," with *τῷ δοκεῖν* of B., not *τὸ δοκεῖν* of A.—*Epist. to Trall.* ch. x. p. 83.

l. 7. ܟܕܐ ܒܡ ܐܡܪ ܐܢܐ ... "Why, then, do I also pray," as though the reading had been τί δὲ καὶ ἔνχομαι, partly with A. and partly with B.

l. 8. ܐܡܪ ܐܢܐ — ... "I belie, therefore, the Lord," with ἄρα καταψεύδομαι of B., omitting, however, τοῦ σταυροῦ with A.—*Ibid.*

l. 11. ... ܫܒܚ ܐܢܐ "I praise," with δοξάζω of B.—*Epist. to Smyrn.* ch. i. p. 103.

l. 25. This passage from the Epistle of Polycarp is from ch. v. ὁμοίως—ἀνθρώπων: see Jacobson's Patt. App. p. 512. The Syriac has no equivalent for ὡς before Θεοῦ.

l. 28. This is the same passage from Polycarp's Epistle, ch. xii., as is cited above by Timotheus, with the additional words to castitate.

P. 215. *l.* 4. ... ܡܢ — ... "From the second Epistle to the Corinthians." This is the same passage as that cited by Timotheus above.

VIII.

P. 215. Translation, p. 247.

The following passages are cited from the Sermons of Severus called *Epithronian*, that is, sermons preached whilst he sat upon the Episcopal throne, ... ܕܝܬܒ ... ܕܡ ... ܐ ... ܕܡ ... They seem to have been otherwise called in Greek ἐνθρονιαστικοὶ λογοί. See *Fabricius' Bibl. Græca.* tom. ix. p. 344. The number of sermons in the whole collection amounts to 125. They have been translated from the Greek. In cases of proper names, or of other words respecting which any difficulty may occur, the Greek terms are added in the margin. There are also a few glosses and notes in the margin, of which that printed at p. 216 may serve as a specimen. The first part of the volume, or 181 leaves, was obtained by Dr. Tattam in 1839; the remaining part, consisting of 101 leaves, was procured by M. Pacho in 1847, and now renders the work nearly complete. This manuscript is a large Quarto, written in two columns, in a bold hand, by one Adæus, a presbyter of the city of Amida, ... ܐܒ ... ܕܡ ... ܒܝ ... ܕܡ ..., and it was collated and corrected by one Barhadbeshaba, (son of Sunday), from the Monastery of St. Matthew: ... ܕܝ ... ܕܡ ... ܕ ... ܕ ... ܕ

of Egypt; and that it arrived at the monastery in the year of the Greeks 1206, A.D. 895. The manuscript itself seems to have been transcribed about a century or two earlier. Brit. Mus. Add. MSS. 12,159.

l. 19. ܘܠܡܩܘܡ ܒܡܫܝܚܐ "and to rise in Christ."—*Epist. to Rom.* ch. ii. p. 43. Severus seems here to allude only to the words of Ignatius, without making a direct quotation.

P. 216. *l.* 5. ܡܪ ܕܢܘܪܢܐ "knows that Nurono." See Translation. This passage of Severus determines the meaning of this term. W. E. Tentzel, from the words of Gregory Abu'l-Faraj, ايغناطيوس النوراني, *Ignatius Al-Núráni*, which Pocock, in his edition of the *Historia Dynastiarum*, p. 75, had translated 'Ignatius Nuraniensis,' first conjectured that Ignatius was a native of Nura, in Sardinia. See *Exercitt. Selectt.* Pars. i. Exercit. iii. §. 1. Others have supposed Nora in Cappadocia. Bishop Pearson rightly conjectured the signification of this term. See his note 1, on the Epistle to the Smyrneans in Dr. Smith's edition. See also Assemani, *Bibl. Orient.* tom. iii. p. 16, not. 4.

l. 9. ܘܥܣܪܬ ܐܠܦ ܐܢܘܢ ܕܡܘܬܐ "and ten thousand kinds of torments." The Greek is *κακαὶ κολάσεις τοῦ διαβόλου.*—*Epist. to Rom.* ch. v. p. 49.

l. 12. ܐܒܝ "*my* Father." Both Greek copies have *τὸν Πατέρα* only.—*Ibid.* ch. vii. p. 51.

P. 217. *l.* 7. The Syriac version of this passage, cited here from ch. v. of the *Epist. to Trall.*, *καὶ γὰρ ἐγὼ——λειπώμεθα*, varies considerably from the translation of the same passage at p. 198, and also from the rendering of it in its true place in the Epistle to the Romans, p. 56.

IX.

P. 217. Translation, p. 248.

This is taken from a fragment of six leaves, which contains the latter part of a work bearing, as it appears from the subscription at the end, the title of "*The book of the Demonstrations of the Fathers against the wicked Grammaticus.*" A note following states that it belonged to Baryeshu, Bishop of the Arabs of Gezirah, ܕܥܠ ܒܪܝܫܘ ܡܦܪܢܐ ܕܥܪܒܝܐ ܕܓܙܪܬܐ. Mus. Brit. Add. MS. 14,629.

l. 22. It appears most probable that, by a mistake of the copyist, the particle ܕ has been omitted before ܠܐ; and I have rendered the passage at p. 248 as if such were the case, as in the other instances where it has been cited. I have, however, translated, by an oversight, *Permit ye*, instead of *Permit*, in the singular, as it is read here. If we assume that there is no error here, the passage should be rendered, "*Permit thou* me to be an imitator of the passion, my God."—*Epist. to Rom.* ch. vi. p. 49.

l. 24. "When ye were inflamed." The Greek, ἀναζωπυρήσαντες.—*Epist. to Ephes.* ch. i. p. 15.

X.

P. 218. Translation, p. 249.

These passages are taken from an imperfect volume containing Letters of Julian of Halicarnassus and Severus. The greater part of the volume was obtained by M. Pacho in 1847. But one fasciculus of ten leaves, in which the second passage is found, was brought from Egypt by Dr. Tattam in 1842. This fasciculus was formerly arranged with No. 14,629: it is now added to the rest of the volume. Brit. Mus. Add. MSS. 17,200. It is written in two columns, and appears to be of about the eighth century.

l. 11. ܕܥܒܝܕ ܠܐ ܕܥܒܝܕ "*made* and not *made*," as in the passage said to have been cited by Athanasius, γενητὸς καὶ ἀγένητος. See p. 164. The Greek is γεννητὸς καὶ ἀγέννητος.—*Epist. to Ephes.* ch. vii. p. 23. Gelasius also reads *factus et non factus.* See p. 173. Theodoretus, γεννητὸς ἐξ ἀγεννήτου. See p. 172.

l. 12. ܒܒܪܢܫܐ—ܡܝܬ ܐܠܗܐ "with man God, in death true life." This also agrees with the citation attributed to Athanasius—ἐν ἀνθρώπῳ Θεὸς, ἐν θανάτῳ ζωὴ ἀληθινὴ, *ibid.*, and with *in homine Deus, in morte vita æterna* of Gelasius.—*Ibid.* The Greek text of it is ἐν σαρκὶ γένομενος Θεὸς, ἐν ἀθανάτῳ ζωὴ ἀληθινὴ.

XI.

P. 218. Translation, p. 249.

This extract is from a work against the heresy of Julian of Halicarnassus. The author is probably Severus. It contains the same passage from the Epistle to the Ephesians as the preceding, and in the very same terms. The manuscript in which it is found is in Quarto, written in two columns, apparently of the end of the sixth or the seventh century. Brit. Mus. Add. MS. 14,529. fol. 37. b.

XII.

P. 218. Translation, p. 249.

These passages are found in a controversial work written by a Monophysite, containing numerous citations from the Fathers, from the earliest period down to the time of Severus of Antioch. The volume was procured by Dr. Tattam in 1839. The first quire was then lost; but it has been recovered by Mr. Pacho, and supplies the following as the title of the work: ܟܬܒܐ ܕܡܪܗܒ̈ܢ ܒ̈ܟܠ ܡܫ̈ܟ̈ܚ̈ܐ ܕܐ̈ܒ̈ܗ̈ܬ ܩ̈ܕ̈ܝ̈ܫ̈ܐ ܒ̈ܟ̈ܠ ܣ̈ܥ̈ܪ̈ܐ ܕ̈ܫ̈ܢ̈ܝ̈ܐ "A Table of the Demonstrations of the Holy Fathers against various heresies." It is a thick Quarto volume, in two columns. The date has been erased,

but it appears to be of about the eighth century. Mus. Brit. Add. MS. 12,155. foll. 111, 168. b. 262.

l. 22. ܘܕܒܨ ܐܢ "he who cleaveth," as if the reading were ὅς τις, instead of εἴ τις of the Greek.—*Epist. to Philad.* ch. iii. p. 89.

P. 219. *l.* 1. ܕܐܣܝܐ — ܠܟܢܝܫܬܐ "To the Church which is in *Asia*"; that is, to the Smyrneans. Compare note, p. 348 above.

l. 3. ܕܡܫܝܚܐ ܐܠܗܐ — ܒܕܡܐ "In the blood of Christ, who is God," or, "that is God." These last words are not in the Greek.—*Epist. to Smyrn.* ch. vi. p. 107. Compare this passage quoted by Timotheus of Alexandria, p. 210.

l. 5. This is the same passage from the *Epistle to the Ephesians*, ch. vii., as is quoted above, although not in exactly the same words; but the variations are very slight.

l. 10. ܕܒܢܝ ܐܢܫܐ — ܚܝܘܬܐ "From evil men, who are beasts, and have only the form of men." The Greek is simply ἀπὸ τῶν θηρίων τῶν ἀνθρωπομόρφων.—*Epist. to Smyrn.* ch. iv. p. 105.

XIII.

P. 219. Translation, p. 250.

From an imperfect controversial work by a Monophysite. The first passage, cited as from Ignatius, is taken from a chapter, fol. 6. b. The second from ch. vi. fol. 15, ܡܫܬܟܚ ܕܐܠܗܐ ܗܘ ܕܐܬܨܠܒ ܒܥܕ ܢܫܐ ܒܒܣܪܐ "A chapter that sheweth, by testimonies from the Holy Fathers, that God was crucified for us in the flesh." The third from the seventeenth chapter, ܡܫܬܟܚ ܕܫܪܝܪ ܗܘ ܕܢܬܝܠ ܠܟܗܢܐ "that it is right to honour the Priests," fol. 22. A manuscript in Octavo. The greater part was acquired in 1842; but several additional leaves arrived in 1847. Brit. Mus. Add. MS. 14,535.

l. 16. ܐܠܐ ܕܬܡܢ ܐܝܟ "*But* there deceived," as if the reading had been ἀλλὰ, not καὶ, as in both Greek recensions.—*Epist. to Ephes.* ch. xix. p. 35.

l. 20. ܘܪܘܚܟ ܠܘܬ ܨܠܒܟ — ܡܟܟ "Thy spirit boweth down to *thy* cross." The same terms are used here for περίψημα as in the version, p. 34. There is nothing in the Greek to represent *thy*.—*Ibid.* ch. xviii. p. 33.

l. 22. ܡܟ — ܕܡܟܪ ܟܗܢܐ "He that honoureth the priest honoureth Christ." These precise words are not found in any of the Ignatian Epistles in their present form.

XIV.

P. 220. Translation, p. 250.

This passage is taken from an apology for the Jacobites against their calumniators, bearing the title *Plerophoria*. The manuscript containing

it was obtained by Dr. Tattam during his first visit to Egypt in 1839. It is a thick Quarto volume, on vellum, and appears to be of the eighth century. Brit. Mus. Add. MSS. 12,154. f. 13.

XV.

P. 220. Translation, p. 251.

These words are found in a Letter of Philoxenus, Bishop of Mabug, bound up with a volume containing the lives of Saints. The manuscript is a thick Quarto, on vellum, written apparently about the ninth or tenth century. It was obtained by Dr. Tattam during his second visit to Egypt. Brit. Mus. Add. MS. 14,649. f. 158. b.

XVI.

P. 220. Translation, p. 251.

The passages contained in this extract are taken from a work entitled *The Bee* compiled by Solomon, Metropolitan of Perat Maisan, or Bassora, about the beginning of the thirteenth century. Respecting him and his book see *Assemani, Bibliotheca Orientalis,* Vol. iii. p. 309. The manuscript from which I have copied them was obtained by Col. Chesney during his expedition to the Euphrates. It is a very thick volume in Quarto, in the Chaldee character, upon paper, transcribed in the year of the Greeks 2020, or A.D. 1708. In the same volume is contained the passage from the book called ܥܠ ܕܟܢܙܐ "Cave of Treasures," which I have cited at p. 286 above. Concerning the other John mentioned here the reader may refer to the account given by Papias, cited by Eusebius, and to Eusebius' own remarks thereon. Eccl. Hist. Book iii. ch. 39.

Archbishop Usher, in his notes upon the Acts of Ignatius, p. 37, refers to two other Syriac writers who mention the story of his being the infant whom our Saviour took up in his arms: "Atque ex hâc posteriore vocis hujus (Θεόφορος) significatione prognatum est illud, de Ignatio puerulo manibus Christo *Dei sublato,* figmentum; non à recentioribus solùm Græcis, sed etiam à duobus Syris, qui penès me sunt, scriptoribus (Gregorio, qui in utrumque Testamentum annotationes, et anonymo altero, qui uberiora in quatuor Evangelia Collectanea edidit) commemoratum." The first Greek writer who mentions this is Simeon Metaphrastes; and after him Nicephorus. Book ii. ch. 35.

The story of the institution of chaunting in churches by Ignatius occurs first in the Ecclesiastical History of Socrates. See p. 172 above, and note at p. 293.

XVII.

P. 221. Translation, p. 251.

This passage is written on the lower margin of a leaf on which is found an extract from the Ecclesiastical History of Eusebius: ܥܠ ܫܠܝܚܐ ܩܕܝܫܐ ܘܥܠ ܣܗܕܐ ܘܥܠ ܐܢܝܢ ܕܒܬܪ ܗܢܘܢ ܘܡܢ ܐܝܢ ܡܠܝܐ ܣܒܠ ܐܢܫ̈ܐ ܕܥܠ ܡܪܢ ܒܥܠܘ ܒܥܘܠܐ

purchased with the rest of his collection for the British Museum. The volume, which is in a very imperfect state, contains the Acts of Martyrs and Lives of Saints. It is written upon oriental paper in the Chaldee character. See *Catalogus Codicem Manuscriptorum Orientalium qui in Museo Britannico asservantur*, p. 92. The writer of that Catalogue attributes the date of the manuscript to the thirteenth century. It appears to me to be more ancient. Brit. Mus. Add. MS. 7200.

There is a copy of the Acts of Martyrdom of Ignatius in Syriac in one of the manuscripts procured by J. S. Assemani in the East, and described by him as *very ancient*. See *Bibliotheca Orientalis*, Vol. i. p. 606, Cod. 1, No. 28, and *Acta Martyrum Orientalium et Occidentalium a Step. Evod. Assemani*, Vol. ii. p. 5, No. 15. I have long since endeavoured to procure a transcript of this, but have hitherto been unable to do so.

These Acts have also been translated into Coptic, copies of which are still extant. See Assemani, *Bibliotheca Orient.* Vol. i. p. 618, No. xv. Peyron, in the Preface to his *Lexicon Linguæ Copticæ* 4*to*. *Taurini* 1835, p. xxv., speaks of one on papyrus at Turin in the following terms:—

"*Papyrus Primus Taurinensis, foliorum* 63, tenet 1°, Martyrium S. Ignatii Antiochiæ Episcopi spurium, et fabellis scatens: præter cetera absurda, refert longos sermones, qui Ignatium inter et Trajanum Roma intercesserunt, tum varia tomentorum genera, quibus Imperator Martyris constantiam vincere ante extremum supplicium confidebat. Nihil tale habet ejus acta sincera a Cottelerio (*Patres Apostolici*) edita; constat enim Trajanum post Parthicam expeditionem nunquam Romam rediisse."

I have seen some small fragments in a manuscript catalogue of Egyptian papyri belonging to Mr. Harris of Alexandria.

I am indebted for additional information respecting Coptic manuscripts relative to Ignatius to Dr. Tattam, Archdeacon of Bedford, whose Letter on this subject I transcribe:

"I trouble you with a line or two in consequence of our conversation the other day, to confirm your statement of the Coptic manuscript of the martyrdom of St. Ignatius being at Rome. It is marked Cod. xviii. of Vol. lxvi. Vatic. in Zoega's Catalogue of the Borgian MSS.; and it commences thus: **Πμαρτγριον ⲛ̀τε πιαγιος ιγπαλιος φнетоγмоγ† ѐроq хе θеофорос ѐтефаі пе етерфорін ⲙ̀ф† фнетаqер епіскопос ѐантіохіа мененса пігіѡѡ ⲛ̀те ніапостолос ѐаqхек тецмартγріа ѐβол ⲅен рѡмн ⲛ̀соγ̄ⲥ ⲙ̀піаβот епнп ⲅен оγгіріннн ⲛ̀те ф† аннн.** 'Martyrium Sancti Ignatii dicti Theophori *i. e.* qui fert Deum, qui Episcopus fuit Antiochiæ post prædicationem Apostolorum, et consummavit Mar-

tyrium suum Romæ die 7 mensis Epèp. In pace Dei Amen. Auctor videtur esse Heron quidam, nam circa finem inter alias invocationes S. Ignatii legitur: ⲁⲣⲓⲫⲙⲉⲩⲓ ⲙ̀ⲡⲉⲕϣⲏⲣⲓ ⲏⲣⲱⲛ 'Memento filii tui Heronis.'

"Num. ccxlviii. of the same collection of Sahidic manuscripts contains, 'Postrema pars Epistolæ Primæ S. Ignatii Martyris, quæ Philippis scripta ad Heronem. Deinde pag. 6 prostat Titulus ⲃ̅. ϩⲟⲙⲟⲓⲱⲥ ⲕⲉⲉⲡⲓⲥⲧⲟⲗⲏ ⲛ̅ⲧⲉ ⲡ̅ⲡⲉⲧⲟⲩⲁⲁⲃ̅ ⲓⲅⲛⲁⲧⲓⲟⲥ ⲡ̅ⲙⲁⲣⲧⲩⲣⲟⲥ ⲡⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉ̅ⲣⲟϥ ⲭⲉ ⲑⲉⲟⲫⲟⲣⲟⲥ ⲉⲧⲉ ⲡⲉⲧⲫⲟⲣⲉⲓ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲉⲁϥϩⲁⲓⲥ ϣⲁ ⲛ̅ⲣⲙ̅ⲥⲙⲩⲣⲛⲏ. '2. Pariter alia Epistola Sancti Ignatii Martyris, quem vocant Theophorum, *i.e.* qui Deum fert; quam scripsit ad Smyrnæos.'"

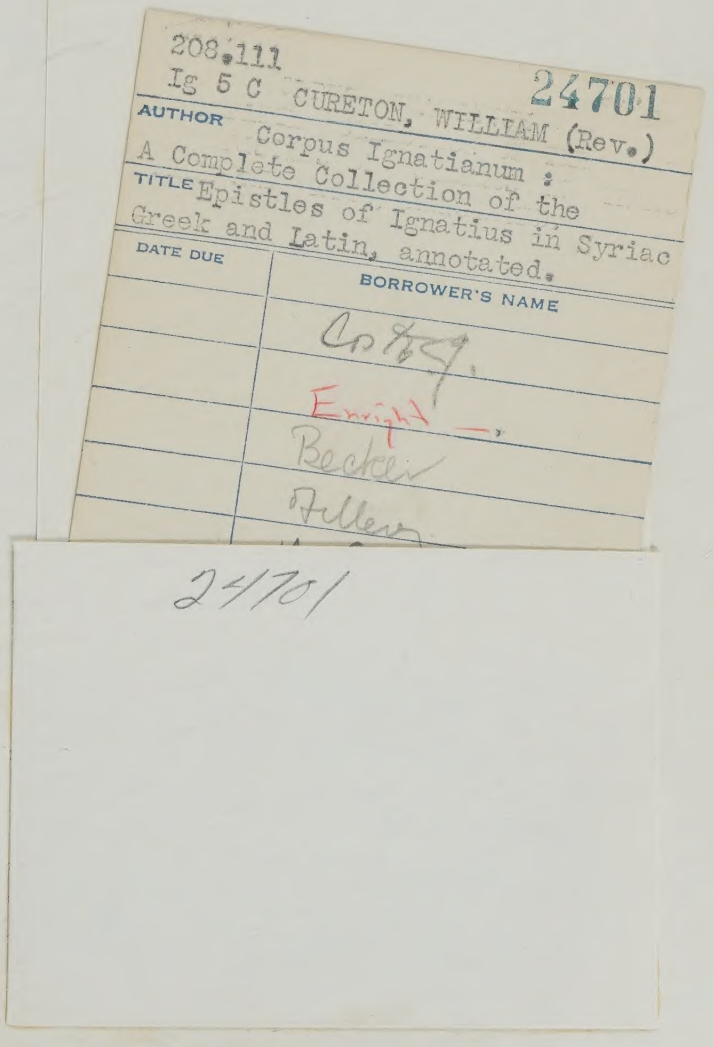
ON THE IGNATIAN EXTRACTS IN ETHIOPIC. P. 256.

I am indebted for these extracts to the kindness of Dr. A. Dillman, under whose notice they fell while he was compiling a catalogue of the Ethiopic and Amharic manuscripts, presented to the British Museum by the Church Missionary Society. They are taken from Brit. Mus. Add. MS. 16,219. See *Catalogus Codicum Manuscriptorum Orientalium qui in Museo Britannico asservantur*. Pars. ii. p. 14, and collated with another manuscript in the Library of the East-India Company.

They are of no value in supplying additional means of criticism for the text of any part of the genuine Letters of Ignatius, but they are curious and important, as shewing how very extensively his name was applied to almost numberless forgeries in various branches of the Christian Church, extending even to that of Ethiopia.

DEO SOLI GLORIA.

It seems that Father Newman in his sermon called
the second Sunday preached in the Synod of Oxford on
Tuesday July 13. 1858: alluded to the words of the
Spirit to the Ephesians τρία μυστήρια κράζουσιν
then he writes "The English Church was, and the English Church is
not and the English Church is once again – Thus do the
fathers worthy of a cry. b.13.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CURETON, WILLIAM (Rev.)
AUTHOR
Corpus Ignatianum :
A Complete Collection of the
TITLE Epistles of Ignatius in Syriac
Greek and Latin, annotated.
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